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A DICTIONARY OF THE KĀSHMĪRĪ LANGUAGE

COMPILED PARTLY FROM MATERIALS LEFT BY THE LATE PAṆḌIT ĪŚVARA KAULA

BY

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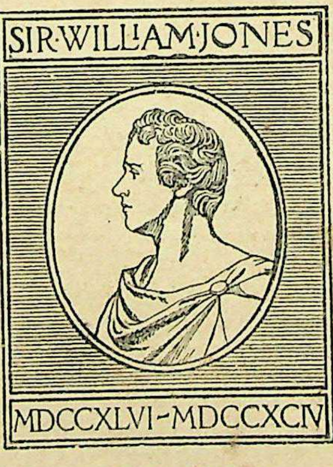

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PREFACE

In the year 1898 the Asiatic Society of Bengal completed the publication, under my editorship, of a Kāshmīrī Grammar written in Sanskrit by Īśvara Kaula, and entitled the *Kaśmīraśabdâmṛta.* During the preparation of that work for the Press my attention was drawn to a report that its author had also composed a Kāshmīrī-Sanskrit *Kōṣa*, or Dictionary. Further inquiries elicited the fact that this was really the case, and after prolonged negotiations, for the success of which I was largely indebted to the efforts of Sir Aurel Stein, K.C.I.E., and to the friendly influence exercised by Sir Adelbert Talbot, K.C.I.E., then Resident at Śrīnagar, the manuscript came into my possession at the end of that year.

Examination of the papers showed that Īśvara Kaula never lived to complete, much less to revise, his *Kōṣa*.[1] For the first few letters of the alphabet he had, it is true, written out a fair copy, each entry consisting of a Kāshmīrī word together with a synonym in Sanskrit and another in Hindī, but the greater part of the manuscript, as it reached my hands, consisted merely of memoranda—lists of Kāshmīrī words with no translation at all, and even these not covering the whole alphabet.

Incomplete as they were, these papers nevertheless formed a valuable addition to the literature of an important and little-known language, and it seemed to me that it was well worth while making an effort to utilize them and to publish the results. Accordingly, in the year 1899, I represented the state of affairs to the Asiatic Society of Bengal, and suggested what seemed to me a practical method for making the materials available to scholars. That Society, with great liberality, provided the funds necessary for the scheme, which was to employ a competent Kāshmīrī Paṇḍit to fill up the lacunæ left by Īśvara Kaula, and to prepare the manuscript for the Press.

Sir Aurel Stein added one more to the many debts that I owe to his kindness by securing for me the services of Paṇḍit Gōvinda Kaula, of Śrīnagar, who at once commenced the preparation of the necessary slips. To my great regret that excellent scholar died in June, 1899, before he had finished the words commencing with the letter क, and some delay necessarily occurred before I could find his successor, Paṇḍit (afterwards Mahāmahôpâdhyāya) Mukunda Rāma Śāstrī, also of Śrīnagar, of whose accuracy and learning I had had previous experience while editing the *Kaśmīraśabdâmṛta*. He took up the work again from the beginning, and continued to be my assistant until his regretted death in 1921, not only copying out and correcting what Īśvara Kaula had left, but largely adding to the number of words explained.

As the authority of this Dictionary mainly depends on the fact that the greater portion has been prepared by these Kāshmīrī Paṇḍits, it will be well to explain the procedure followed by them. Even the fullest portions of Īśvara Kaula's materials left much to be desired. A bare list of Kāshmīrī words, with, in each case, a single synonym in Sanskrit and another in Hindī, was of little use. Under my instructions and supervision, each word was now written on a separate slip, with, in the case of nouns, information as to its gender. To this was added its synonym in Sanskrit, and, as a further check, in Hindī. The Paṇḍit then added a short explanation in Sanskrit giving further details as to the meaning of the word. To take an example—For the word ā̃b-ḍā̃b, all that the original materials gave was as follows : आँव्-डाँव् । अपथ्यः । वद्पर्हेज़ी ।

As prepared by the Paṇḍit, the slip for this word has taken the following form :—

<table>
<tr><td colspan="2">प
(1)
आँव्-डाँव्</td></tr>
<tr><td>(2)
अपथ्यसेवनम्</td><td>(3)
वद्पर्हेज़ी</td></tr>
<tr><td colspan="2">(4)
रोगित्वावस्थायां यदपथ्यसेवनं येन पुनरपि
रोगाधिक्यं जायते तादृशमपथ्यसेवनमिदम् ।</td></tr>
</table>

[1] He died in the year A.D. 1893.

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I have numbered the entries in the slip for convenience of reference. In (1) the letter पु indicates that the word is masculine. The rest of the entry and the whole of (2) and (3) belong more or less to the original materials, and (4) was added by the Paṇḍit. From this I prepared the article in the Dictionary. I inserted the transliteration in (1), retained the Sanskrit synonym in (2), abandoned, as surplusage, the Hindī synonym in (3), and translated the substance of (2) and (4) into English. The article thus took the following form:—

ăb-dăb, ॲब्-डॉब् । अपथ्यसेवनम् m. giving unwholesome food or drugs to an invalid.

To the entries thus prepared by the Paṇḍits I have added numerous words and meanings collected by myself in the course of my reading. As my authority on the subject is small, I always give in each case a reference to the source from which the word or meaning was obtained. Articles that depend entirely on my own authority can be distinguished from those based on the Paṇḍits' slips by the fact that the latter, and the latter only, have a Sanskrit synonym following the Kāshmīrī word.

The principal sources other than the Paṇḍits' slips have been indexes of words occurring in all the Kāshmīrī texts that are known to me. Amongst them are: (1) the *Lallā-vākyāni*, a collection of songs by the celebrated Lāl Dĕd (L.V., quoted by verse-number) edited by Dr. L. Barnett and myself for the Royal Asiatic Society, and the following edited by myself alone: (2) Kṛṣṇa Rāzdān's *Śiva-pariṇaya* (Śiv., similarly quoted), (3) Divâkara Prakāśa Bhaṭṭa's *Śrīrāmâvatāra-carita* (Rām., similarly quoted), (4) Dīna-nātha's *Śrīkṛṣṇâvatāra-līlā* (K., similarly quoted), all published in the Bibliotheca Indica, and (5) *Hātim's Songs and Tales*, a valuable collection of folk-tales, etc., in village Kāshmīrī made by Sir Aurel Stein and edited and translated by me (H., quoted by number and paragraph, London, 1923). One other text was (6) Burkhard's edition of Maḥmūd Gāmī's *Yūsuf Zulaikhā*, published in vols. xlix and liii of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (YZ., quoted by verse-number), an excellent example of Kāshmīrī poetry as written by Musalmāns. To these should be added (7) Dr. Hinton Knowles' Dictionary of *Kashmiri Proverbs and Sayings* (K.Pr., quoted by page), (8) Mr. Wade's *Kāshmīrī Grammar* (W., quoted by page), (9) my edition of Īśvara Kaula's *Kaśmīraśabdâmṛta* (I.K., quoted by sūtra), published by the Asiatic Society of Bengal, (10) my own *Essays on Kāçmīrī Grammar* (Gr.Gr., quoted by page), and (11) Sir Walter Lawrence's *Valley of Kashmir* (L., quoted by page). I have also included all the words found in Elmslie's *Vocabulary of the Kashmírí Language* (El.), and in the Vocabulary appended to my own *Kāshmīrī Manual* (Gr.M.) published by the Clarendon Press in 1912.

Of the above, Nos. (1) to (5) were, when I began writing the Dictionary, available only in manuscripts carefully prepared under my instruction. Since then they have all been printed, and precautions have been taken to secure that the texts of the manuscripts and of the printed editions should agree in every particular. I hope that I have included in the Dictionary every Kāshmīrī word occurring in these. In the earlier pages I did not give references to every occurrence in each of them, contenting myself with quoting what I considered to be typical instances; but, as the work progressed, I found it advisable to be more liberal in my references, and, save in the case of the most common words, I have quoted practically every occurrence. I may here note that there appeared in Kashmir in 1913 an edition of the *Śrīrāmâvatāra-carita* (No. (3) above) printed in the Persian character. In order to facilitate reference to it, I give below on pp. xvii ff. a Concordance to it and to my edition in the Bibliotheca Indica.

Kāshmīrī, especially as spoken by Musalmāns, borrows freely from Persian, and (through Persian) from Arabic. In works written by Musalmāns, such as the *Yūsuf Zulaikhā* above mentioned, there are whole passages of which the vocabulary is really more Persian than Kāshmīrī, strings of nouns and adjectives taken from the former language being merely held together by some verb belonging to the latter. In fact, such Kāshmīrī is an exact counterpart of the high literary Urdū fashionable a generation ago in Lucknow. To have included all such Persian words in this Dictionary would have uselessly increased the bulk of the work, and have given little help to the student. Such words will be found in any good Hindōstānī Dictionary, and it is not probable that any person will study Kāshmīrī who has not a certain acquaintance either with that language or with Persian. I have therefore endeavoured to admit to the pages of this Dictionary only such Persian words as are in general use by all classes, and I have been strict even in regard to them. I have included all Persian words registered by my Paṇḍits, and also all those to be found in the Proverbs contained in Dr. Hinton Knowles' book, as well as in the vocabularies already mentioned, and I believe that this will be found to give a very fair selection. On the other hand, there are no doubt hundreds of Persian and Arabic words in such poems as the *Yūsuf Zulaikhā*, which will not be found in the following pages.

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Kāshmīrīs use three alphabets for writing their language. Hindūs as a rule employ either the Śāradā or the Nāgarī character, and Musalmāns the Persian. The spelling of Kāshmīrī words written in the Persian character has the advantage of being fairly constant, but the alphabet is quite unsuited for illustrating the complicated vowel sounds of the language. I have therefore decided not to use it except in the case of words borrowed from Persian. Even such words, when forming part of the Hindū vocabulary, and evidenced as such by being included in the Paṇḍits' slips, are also written in Nāgarī. As for the Śāradā character, no types are available, nor, as a rule, are European students familiar with it, and I have therefore written all words not purely Musalmān in Nāgarī. But in this case another difficulty has arisen. No two Hindūs spell Kāshmīrī alike in that form of script. Every man is a law unto himself. I have in my possession two Nāgarī manuscripts of the same work—the *Śiva Pariṇaya* ; and as an example of the various modes of spelling I here give the same passage transcribed from each.

MS. A. इन्द्राज़स् य्यलि खंतु अन्धकारो । ज़ोरन्ति गोस् लूरपारयो ॥
MS. B. इन्द्राजस् इलि खुत् अन्दकारु । जुरन्ति गुस् लोरपारयु ॥

MS. A. म्वकलाव् थन् कुख् च़ह् वख्च्यन्हारो । महागणपत ध्यान् दारयो ॥
MS. B. मुक्लाव् तन् क्योख् चूह् भखच्यन्हारु । महागणपत ध्यान् दारयु ॥

Now a dictionary must follow one system of spelling throughout, and I have, accordingly, in the present work followed, with one or two slight alterations, that of Īśvara Kaula, the best and most logical of all those used for Kāshmīrī. But it is obvious that, however excellent its system of spelling may be, a dictionary that follows the conventional order of the Nāgarī alphabet will be of little use to the student of works that diverge so widely from the standard as does MS. B. Twelve out of the fifteen words given in the extract would not be found in their proper places, and would have to be searched for under another orthography. It will be observed from a comparison of the two extracts that most of the variations occur in the representation of vowel sounds. Consonantal variations are few, and can easily be made subject to one or two general rules. This is true of all systems. After much consideration and many experiments, I therefore decided, as the most practical course, to make the romanized transliteration the basis of the alphabetical order, and to arrange the words in the approximate order of the English consonants, without any regard to the vowels. Thus, whether a word is spelt **kōm**^{u}, **kom**, **kāmu**, **köm**^{ü}, or **kāmi**, it will occupy the same place in the Dictionary, its place being determined by the **k** and the **m** and by nothing else. Only in those cases in which several words have all the same consonants, and differ only in their vocalization, will the order of the vowels be taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order in the group being determined by the consonants. Then will follow all words beginning with **b**, then those beginning with **c**, and so on. In order to serve as a check against misprints, after every Kāshmīrī word in the roman character, I have given it again either in the Nāgarī character, according to the spelling of Īśvara Kaula, or, in the case of words directly borrowed from Persian, in the Persian character. This is usually followed by its Sanskrit translation and then by its meaning in English.

The following is the order of the vowels when appearing in different words of which the consonantal skeleton is the same :—^{a}, $^{\dot{a}}$, a, ạ, á, ā ; ai ; au ; $^{\breve{e}}$, ĕ, ẹ̆, ĕ̆, ē ; ^{i}, i, ī ; ^{o}, ŏ, ọ̆, ŏ̆, o, ō, ô, ö ; ^{u}, u, ū, ^{ü}, ü, ǖ.[1] *Anunāsika* is represented by ˜ , and does not affect the order of words. *Anusvāra* si represented by **m** or **n** according to pronunciation. The Sanskrit vowels **ṛu** (ऋ) and **ṛĕ** (modified ऋ) are arranged (in the forms, respectively, of **ru** and **rĕ**) among consonants under **r**, with which, in writing, they are quite commonly confounded.

The following is the order of the consonants :—**b**, **c** (**ch**), **d** and **ḍ**, **f**, **g**, **h**, **j**, **k** (**kh**), **l**, **m**, **n**, **ñ**, **p** (**ph**), **r**, **s** (**sh**), **t** (**th**) and **ṭ** (**ṭh**), **ts** (**tsh**), **v** (or **w**), **y**, **z**. But the following points must be noted. The aspirates **ch**, **kh**, **ph**, **th**, and **ṭh**, and also the sibilant **sh**, appear in their English alphabetical order. Thus **ch** comes between **cg** and **cj**, and **sh** between **sg** and **sj** (vowels being neglected as usual). I would draw especial attention to this, as I find that some who have consulted the Dictionary have been misled by failing to remember that, in the case of **ch**, **kh**, **ph**, **sh**, **th**, **ṭh**, and **tsh**, for the purposes of English alphabetical sequence, these respective groups have each been dissolved into its component *typographical* parts, and are not to be considered as so many single letters, as in the Nāgarī छ्, ख्, फ्, ष्, थ्, ठ्, and छ् respectively.

[1] It will be observed that these are separated into groups, each separated by a semicolon. I must confess that, when the consonantal framework of a number of words has been the same, I have not always exactly followed the order of the vowels within each group, being sometimes led to disregard that by practical questions of convenience of reference. This will not, I hope, give rise to any serious misapprehension.

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The letter **n** represents the Arabic ن and the Nāgarī न. It also represents (in Kāshmīrī words) the Nāgarī ङ, ञ, and ण, when these are compounded with another consonant of the same class. Thus, ङ्ग **nga**, ञ्च **nca**, ण्ट **nṭa**. The letters ङ and ण occur in Kāshmīrī only in such circumstances. They never, except in paṇḍits' 'learned' spelling, stand alone. In quoting Sanskrit words the usual transliteration (**ṅa**, **ña**, and **ṇa**) is, of course, observed. When the Nāgarī letter ञ stands alone in a Kāshmīrī word it has nearly the sound of **ny**, and is represented in the Persian character by ی. In this Dictionary it is represented by **ñ**, as in ब्यञ **bĕñĕ**. This **ñ** is not classed for purposes of alphabetical order with **n**, but comes after it as a distinct letter. This is rendered necessary by the fact that many people actually represent **ñ** by **ny**, and to class it with **n** would cause great confusion. On the other hand, for the purpose of alphabetical order, **d** and **ḍ** are classed as the same letter, and so are **t** (including **th**) and **ṭ** (including **ṭh**). The letters **v** and **w** are for the purpose of alphabetical order treated as the same letter.

The letter **sh** represents the Persian ش, and also two distinct Nāgarī (or Śāradā) letters, viz. श् and ष्. Of the two latter, ष् is merely a grammarian's figment, used by some paṇḍits in writing words derived from Sanskrit words containing it. Thus such persons write **pōsh**, a flower, पोष्, not पोश्, because it is derived from पुष्पं. In Kāshmīrī श् and ष् are both pronounced *sh*, as in 'shine', and there is no danger in representing them both in the roman character by **sh**, as the Nāgarī spelling is also given in every case. To write **ś** and **ṣ** would only puzzle those who read texts edited on the usual system of representing the sound by **sh**. In transliterating Sanskrit words, I of course retain the customary **ś** and **ṣ**.

The character **ʦ** is an innovation. It represents the affricative sound of **c** represented in Nāgarī by च and in the Persian character by ڇ, which is very common in Kāshmīrī and other languages of North-Western India. I have introduced the character **ʦ** in order to show that in the vernacular character the sound is represented by one letter, and also to distinguish it from **ts** (त्स, تس), an altogether different sound. Its aspirated form is **ʦh**, which is sounded as **ts + h**, not as **t + sh**.

Such omissions as have suggested themselves after the completion of the work and all errata observed in the course of printing are added at the end under the heads of 'Addenda' and 'Corrigenda' respectively.

I must conclude with an expression of grateful thanks to those to whom I am indebted. First of all, I must name Dr. Ernest Neve and Dr. H. E. Rawlence of the Kashmīr C.M.S. Hospital who often gave me generous help on doubtful points submitted to them. I fear that not seldom I must have interrupted one or other in the midst of far more important tasks, but they never allowed me to feel that I was imposing on their inexhaustible kindness. Again, to Professor Sten Konow, of Oslo, and to Dr. L. Barnett, of the British Museum, I am under heavy obligations for the unvarying friendship with which they helped me in the correction of proofs, and in the elucidation of obscurities in the Sanskrit of the Paṇḍits' explanations.

I also owe a heavy debt of gratitude to Professor Nityânanda Śāstrī of the Śrī Pratāp College, Srīnagar, for much help in explaining difficult points in Kāshmīrī idiom and meaning that baffled my unaided knowledge. After the death of my Assistant, Mahāmahôpādhyāya Mukunda Rāma Śāstrī, this gentleman placed all the resources of his great learning at my disposal. He even wrote for me a commentary on an ancient Kāshmīrī work—the *Mahā-naya-prakāśa*—which I found most valuable in elucidating the history of the language.[1]

By the regretted death of Mahāmahôpādhyāya Mukunda Rāma Śāstrī, I lost a valuable coadjutor, possessed of a unique knowledge of his native language in all its forms, ancient and modern. It was with him that I began my studies of Kāshmīrī, when at the end of the last century he came to me in the hot plains of Patna, and spent there many months far from his native land of mountain and snow. After his return home, for more than twenty years, he helped me in editing Kāshmīrī texts and in the preparation of this dictionary, and before I lost his services he had completed the last slips upon which the latter has been based. It is with genuine sorrow that I recognize that he did not live to see the completed sheets of the work on which he spent such fruitful labour.

[1] See the account of this work in the *Memoirs* of the A.S.B., vol. xi (1929), pp. 73 ff.

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GRAMMATICAL NOMENCLATURE

As Kāshmīrī grammars differ in the nomenclature of the various forms of the parts of speech, I give below a series of tables of the declension and conjugation of the language showing the names adopted in the following pages for each form. The names are those employed in my *Kāshmīrī Manual*, to which reference should be made for further particulars. In grammars of allied forms of speech it is customary to make out, with the help of postpositions, a long array of cases for the nouns, but here this is quite unnecessary. The Kāshmīrī noun has only four cases, the nominative, the dative, the agent, and the ablative, and other relations are indicated by postpositions or prepositions governing one or other of the three latter.[1] When a noun presents any peculiarities I have endeavoured to show them so far as my knowledge extended. As all nouns of the first and second declensions are masculine, and all those of the third and fourth declensions are feminine, it has not been necessary to state the declension of any noun as well as its gender. The grammars teach that the second declension consists of all masculine nouns in ^{u}-*mātrā*, and the third of all feminine nouns in ^{i}-*mātrā* or ^{ü}-*mātrā*. The first and fourth include all the rest. Adjectives, whose nominatives masculine end in ^{u}-*mātrā*, are declinable, and others are, as a rule, indeclinable. This being a general law, it has not been considered advisable to waste space by stating the fact in each case. When an adjective is declinable its feminine is recorded unless this is quite regular. An adjective used as a substantive is declined as such. In the case of verbs I usually show their first and second past participles, or, in the case of verbs of the third conjugation, their second past participles only, and also any other irregular or difficult forms. The information regarding the feminines of adjectives comes from the Paṇḍits' slips. For the rest I am myself responsible. Īśvara Kaula's *Kaśmīra-śabdâmṛta* has been my authority in all doubtful cases.

DECLENSION OF NOUNS AND PRONOUNS

	First Declension Animate (Masculine)	First Declension Inanimate (Masculine)	Second Declension Animate (Masculine)	Second Declension Inanimate (Masculine)	Third Declension (Feminine)	Fourth Declension (Feminine)
	Thief.	*House.*	*Horse.*	*Bracelet.*	*Girl.*	*Garland.*
SINGULAR.						
Nominative .	tsūr	gara	gur^{u}	kor^{u}	kūr^{ü}	māl
Dative. . .	tsūras	garas	guris	karis	kōrĕ	māli
Agent. . .	tsūran	garan	gur^{i}	kår^{i}	kōri	māli
Ablative . .	tsūra	gara	guri	kari	kōri	māli
Genitive . .	tsūra-sond^{u}	garuk^{u}	gur^{i}-sond^{u}	karyuk^{u}	kōrĕ-hond^{u}	māli-hond^{u}
PLURAL.						
Nominative .	tsūr	gara	gur^{i}	kår^{i}	kōrĕ	māla
Dative . .	tsūran	garan	gurĕn	karĕn	kōrĕn	mālan
Agent and Ablative	tsūrau	garau	guryau	karyau	kōryau	mālau
Genitive . .	tsūran-hond^{u}	garan-hond^{u}	gurĕn-hond^{u}	karĕn-hond^{u}	kōrĕn-hond^{u}	mālan-hond^{u}

[1] In the tables of the noun I have shown the genitive as an additional case. Really, for this case, there are two postpositions, *sond*^{u} (or *hond*^{u}), which governs the dative, and *uk*^{u}, which governs the ablative. As there are irregularities in suffixing these postpositions, I have included them merely for the sake of convenience, and to distinguish between the animate and inanimate masculine genitive.

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PRONOUNS

A. Personal.

1. **bŏh,** I.
2. **tsah,** thou.
3. **suh, sa, tih,** he, she, it.

B. Possessive.

1. **myônu,** my; **sônu,** our.
2. **chyônu,** thy; **tuhondu,** your.
3. **tami-sondu, tasondu, tas,** his, hers; **tamyuku,** its; **timan-hondu, tihondu,** their.

C. Demonstrative.

Proximate. **yih,** this.
Mediate. **huh, hŏh,** that (within sight).
Remote. **suh, sa, tih,** that (not within sight).

D. Relative. **yus, yŏssa, yih,** who, which, what.

E. Interrogative. **kus? kŏssa? kyāh?** who? which? what?

F. Indefinite. **kūh, kūtshāh, kāh, kātshāh,** anyone, some one; **kēh, kētshāh,** anything, something.

G. Reflexive. **pān,** self.

H. Pronominal Suffixes

Case	First Person	Second Person	Third Person
Nominative singular	s	kh	None
Accusative singular	m	th	n
Genitive and dative singular . . .	m	y	s
Agent singular	m	th, y	n
Plural (all cases)	None	wa	kh

CONJUGATION OF VERBS

First Conjugation: All Transitive and Impersonal Verbs; e.g. **karun,** to make.
Second Conjugation: About sixty-five Intransitive Verbs; e.g. **bŏvun,** to become.
Third Conjugation: All other Intransitive Verbs; e.g. **wuphun,** to fly.

A. FORMS COMMON TO ALL THREE CONJUGATIONS

Examples given only of the First Conjugation.

Root. **KAR,** make.

Infinitive. Masculine, **karun, karunu,** or **karonu**; feminine, **karüñü**; to make, the act of making.

Present Participle. **karān,** making.

Future Passive Participle. **karun, karunu,** or **karonu,** about to be made, meet to be made.

Impersonal Future Participle. **karanī,** it is to be made.

Conjunctive Participle. **karith,** having made.

Negative Conjunctive Participle. **karanay,** not having made.

Frequentative Participle. **kāri kāri,** making repeatedly.

Adverbial Participle. **karöni,** while making.

Nouns of Agency. 1 **karawunu,** 2 **karanwôlu,** a maker, one who makes.

Indicative.

Present. **bŏh chus karān,** I am making, I make.
Imperfect. **bŏh ôsus karān,** I was making.
Future. **bŏh kara,** I shall make (also used as Present Indicative and as Present Conditional).
Durative Future. **bŏh āsa karān,** I shall be making.

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CONDITIONAL.

Present. **bŏh kara,** I may make, (if) I make.
Future. **bŏh āsa karān,** (if) I be making.
Past. **bŏh karahö,** (if) I had made, I should have made (if).
Durative Past. **bŏh āsahö karān,** (if) I had been making, I should have been making (if).

IMPERATIVE.

Present. **kar,** make thou!
Polite. **karta,** please make!
Future. **kȧrⁱzi,** thou shouldst make!
Past. **kȧrⁱzihē,** thou shouldst have made!
Durative. **ās karān,** keep thou making, make thou a practice of making!

BENEDICTIVE. **karĕkh,** mayst thou make!

B. CONJUGATIONAL FORMS

	FIRST CONJUGATION	SECOND CONJUGATION	THIRD CONJUGATION
1st Past Participle	**korᵘ,** made (lately)	**bọ̆vᵘ,** become (lately)	None
2nd Past Participle	**karyōv,** made (time indefinite)	**bŏvyōv,** become (time indefinite)	**wuphyōv,** flown (lately)
3rd Past Participle	**karyāv,** made (long ago)	**bŏvyāv,** become (long ago)	**wuphyāv,** flown (time indefinite)
4th Past Participle	None	None	**wuphiyāv,** flown (long ago)
1st Perfect Participle	**korᵘmotᵘ,** made (lately)	**bọ̆vᵘmotᵘ,** become (lately)	None
2nd Perfect Participle	**karyōmotᵘ,** made (time indefinite)	**bŏvyōmotᵘ,** become (time indefinite)	**wuphyōmotᵘ,** flown (lately)
3rd Perfect Participle	**karyāmotᵘ,** made (long ago)	**bŏvyāmotᵘ,** become (long ago)	**wuphyāmotᵘ,** flown (time indefinite)
4th Perfect Participle	None	None	**wuphiyāmotᵘ,** flown (long ago)

1st Past . . .	**mĕ korum,** I made (lately)	**bŏh bọ̆vus,** I became (lately)	None
2nd Past . . .	**mĕ karyōm,** I made (time indefinite)	**bŏh bŏvyōs,** I became (time indefinite)	**bŏh wuphyōs,** I flew (lately)
3rd Past . . .	**mĕ karyām,** I made (long ago)	**bŏh bŏvyās,** I became (long ago)	**bŏh wuphyās,** I flew (time indefinite)
4th Past . . .	None	None	**bŏh wuphiyās,** I flew (long ago)
Perfect . . .	**mĕ chum korᵘmotᵘ,** I have made	**bŏh chus bọ̆vᵘmotᵘ,** I have become	**bŏh chus wuphyōmotᵘ,** I have flown
Pluperfect . .	**mĕ ôsum korᵘmotᵘ,** I had made	**bŏh ôsus bọ̆vᵘmotᵘ,** I had become	**bŏh ôsus wuphyōmotᵘ,** I had flown
Future Perfect and Perfect Conditional	**mĕ āsĕm korᵘmotᵘ,** I shall have made, I may have made, etc.	**bŏh āsa bọ̆vᵘmotᵘ,** I shall have become, I may have become, etc.	**bŏh āsa wuphyōmotᵘ,** I shall have flown, I may have flown, etc.

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THE KĀSHMĪRĪ ALPHABET IN THE ROMAN CHARACTER WITH

A. *VOWELS*

Letter	Nāgarī Equivalent	Persian Equivalent	As in
^{a}	ॖ (medial only)	ـَ	ʦ^{a}h, त्सह, چه
^{ȧ}	ॗ (medial only)	ـَ	ạnd^{a}r^{i}, अंन्द्दरि, أنْدر
a	अ	ا, ـَ	abal, अबल्, اَبل
ạ	अ़, ॖ	ا, ـَ	ạd^{a}run, अद्दरुन्, اَدَرن ; gạnz^{a}r, गंज़र, گَنزر
ȧ	अ॑, ॗ	ا, ـَ	ȧs^{i}, अ॑सि, اَس ; kȧr^{i}, करि, کَر
ā	आ, ा	آ	āb, आब्, آب ; kāṭh, काठ्, کاٹھ
ai	ऐ, ै	ـَي ,اَي	aiṭh, ऐठ्, اَیٹھ ; mail, मैल्, مَیل
au	औ, ौ	ـَو	gauv, गौव्, گَوو
^{ĕ}	ॆ	ـٖ	bañ^{ĕ}rāwun, बंञ्रावुन्, بنٖراوُن
ĕ	य (after a consonant) *or* ॴ (after certain consonants)	ـٖ	vĕth, व्यथ्, وٖتھ ; bĕñĕ, व्यञ, بٖنٖہ. Initial य, or य after a vowel, is yĕ, as in yĕmis, यमिस्, یٖمِس ; biyĕ, बिय, بِیہ
ẹ̆	यं (after a consonant) *or* ॴं (after certain consonants)	ـٖ	vẹ̆th^{a}run, व्यंठरुन्, وٖتھَرن
ĕ̆	ditto	ـٖ	ṭĕ̆ṭh^{u}, ट्यंठु, ٹٖٹھ
ē	े (never initial)	ي	mēl, मेल्, میل
^{i}	ि ,, ,,	ـِ	ȧs^{i}, अ॑सि, اَس
i	ि ,, ,,	ـِ	nishĕ, निश, نِشہ
ī	ी ,, ,,	ـِي	shīn, शीन्, شِین
^{o}	ॊ (medial only)	ـُ	d^{o}n^{u}, द्वनु, دُن
ŏ	व (after a consonant)	ـُ	dŏd, द्वद्, دُد
ọ̆	वं ,, ,,	ـُ	gọ̆n^{u}, ग्वंनु, گُن
ŏ̆	वं ,, ,,	ـُ	ʦhŏ̆p^{u}, छ्वंपु, چھُپ
o	अ॑, ॗ	ـُ	ogun, अ॑गुन्, اُگن ; bọd^{u}, बंडु, بُڈ
ō	ओ, ो	و ,او	ōr, ओर्, اور ; pōsh, पोश्, پوش
ô	ओ, ो	و ,او	ôs^{u}, ओसु, اوس ; môl^{u}, मोलु, مول
ö	आं, ॗ	آ (initial and medial)	ös, आंस्, آس ; möl^{i}, मांलि, مآل
^{u}	ु (never initial)	*omitted*	kor^{u}, करु, کر
u	ु ,, ,,	ـُ	kus, कुस्, کُس
ū	ू ,, ,,	ـُو	ʦūr, त्सूर्, چُور
^{ü}	ॣ or ॗ ,, ,,	*omitted*, or ـٖ	kür^{ü}, करु, کر ; abạd^{ü}r^{ü}, अबंदरु, ابدر
ü	अ॑, ॗ	ا, ـِ	üñ^{ü}, अ॑ञु, اِن ; büḍ^{ü}, बंडु, بڈ
ü̃	ऊं, ॗ	ي	süty, सूंत्य, سیت

The nasalization indicated in the Nāgarī character by *anunāsika* (ँ) is represented in the roman character by the sign ~ over the nasalized vowel. Thus आँ ā̃, and so on. This does not affect the alphabetical order. *Anusvāra* (ं) is represented by m or n according to its sound. In Kāshmīrī words it occurs only as a *compendium scripturæ* for a nasal before a consonant of the same class. Thus, म्वंडु for म्वण्डु mond^{u}.

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B. *CONSONANTS*

Letter	Nāgarī Equivalent	Persian Equivalent	As in
b	ब	ب	boḍ^{u}, बडु, بڈ
c	च	چ	cāl, चाल्, چال
ch	छ	چھ	chuh, छुह्, چھہ
d	द	د	dah, दह्, دَہ
ḍ	ड	ڈ	ḍar, डर्, ڈر
f	*see* ph		
g	ग	گ، غ	gaʦhun, गछुन्, گَژھُن ; galatī, गलती, غَلَطي
h	ह	ح، ھ	hān, हान्, ھان ; hāl, हाल्, حال
j	ज	ج	jān, जान्, جان
k	क	ک، ق	kath, कथ्, کَتھ ; köyim, का॑यिम, قآئِم
kh	ख	کھ، ک، خ	khasun, खसुन्, کھَسُن ; krakh, क्रख्, کرَک ; khörij, खा॑रिज्, خآرِج
l	ल	ل	ladun, लदुन्, لَدُن
m	म	م	manz, मज़्, مَنز
n	न, ङ, ण	ن	nākāra, नाकार, ناکارہ ; wungun, वुङ्गुन्, وُنگُن ; gandun, गण्डुन्, گنڈُن
ñ	ञ	ن	añĕgoṭ^{u}, अञगटु, انِگٹ
p	प	پ	poṭ^{u}, पटु, پُٹ
ph, f	फ	پھ، پ، ف	phērun, फेरुन्, پھیرُن ; rŏph, र्वफ्, رُپ ; phaisala (faisala), फैसल, فَیصَلہ
r	र	ر	rŏph, र्वफ्, رُپ
s	स	س، ث، ص	sôn^{u}, सोनु, سون ; wöris, वा॑रिस्, وآرِث ; phaisala, फैसल, فَیصَلہ
sh	श, ष	ش	shīn, शीन्, شِین ; pōsh, पोष्, پوش
t	त	ت، ط	tulun, तुलुन्, تُلُن ; khötᵃra, खा॑तर, خآطِر
ṭ	ट	ٹ	gāṭul^{u}, गाटुलु, گاٹُل
th	थ	تھ، ت	thakun, थकुन्, تھکُن ; rāth, राथ्, رات
ṭh	ठ	ٹھ، ٹ	ṭhagun, ठगुन्, ٹھگُن ; achīṭh, अछीठ्, اَچھِیٹ
ʦ	च़	ژ	ʦ^{a}h, च़ह्, ژہ
ʦh	छ़	ژھ، ژ	gaʦhun, गछ़ुन्, گَژھُن ; raʦh, रछ़्, رَژ
v *or* w	व (never second member of a conjunct)	و	wātul, वातुल्, واتُل ; vĕth, व्यथ्, وِتھ
y	य (never second member of a conjunct)	ي	yih, यिह्, یِہ
z	ज़	ز، ذ، ض، ظ	zānun, ज़ानुन्, زانُن ; ozur, अ॑ज़ुर्, عُذر ; arz, अर्ज़्, عَرض ; nazar, नज़र्, نَظَر

As regards consonants generally, the *virāma* has been omitted in the second column to avoid typographical complications. Kāshmīrī has no aspirated sonants (**gh**, **jh**, **ḍh**, **dh**, or **bh**). The only consonants that it possesses which are strange to the Nāgarī alphabet are the affricatives, **च़ tsa**, **छ़ tsha**, and **ज़ za**. Their corresponding nasal is **न na**; thus, **न्च़ ntsa**, **न्छ़ ntsha**, and **न्ज़ nza**; but when, according to the laws of phonetic mutation, dentals are changed to affricatives, the dental **न na** is changed to the palatal **ञ ñe**, which some native scribes then write as **ञ़**. The Sanskrit vowel **ऋ ṛ** occurs only in words written by paṇḍits, and directly borrowed by them from that language. In Kāshmīrī it always becomes **ru** or (when epenthetically modified) **rĕ**. Hence, in this dictionary, it is, for purposes of alphabetical sequence, treated as identical with **ru**, **rĕ**, under the consonant **r**. The Arabic *ʻain* (ع) is always dropped in words borrowed by Kāshmīrī, though retained in writing when the Persian character is employed, as in عُذر، عَرض above.

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ABBREVIATIONS

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

ab. = above.
abbr. = abbreviated.
abl. = ablative.
abs. = abstract.
acc. = accusative.
act. = active.
adj. = adjective.
adv. = adverb.
aff. = affix.
ag. = case of the agent.
agric. = agricultural.
an. = animate.
anon. = anonymous.
art. = article.
auxil. = auxiliary.

bel. = below.
ben. = benedictive mood.
B.Gr. = Burkhard, *Das Verbum, die Nomina, und die Präpositionen der Kâçmîrisprache*; the translation by G. A. Grierson, reprinted from the *Indian Antiquary*, is the edition quoted.

card. = cardinal numeral.
caus. = causal.
cf. = confer, compare.
c.g. *or* com. gen. = common gender.
col. *a* = left-hand column of a page.
col. *b* = right-hand column of a page.
coll. = colloquial.
com. = commonly.
comm. = commentary.
comp. = compound.
compar. = comparative degree.
comp. p.p. = compound past participle.
con. = concrete.
cond. = conditional.
conj. = conjugation.
conj. part. = conjunctive participle.
conjnct. = conjunction.
cons. = consonant.
constr. = construction.
cont. = contemptuous.
contr. = contracted *or* contraction.
cor. = corrupt.
corr. = correct.
correl. = correlative *or* correlative pronoun.

D. = Drew, *Jummoo and Kashmir Territories.*
dat. = dative.
decl. = declension.
defect. = defective.
dem. = demonstrative pronoun.
den. = denominative.
der. = derivation *or* derivative.
dim. = diminutive.
dir. = direct.
dur. = durative.

e.g. = exempli gratia, for example.
El. = Elmslie, *Kashmiri Vocabulary.*
emph. = emphatic.
esp. = especial.
etym. = etymology.
euph. = euphonic.
exam. = example.
exc. = except *or* exception.

f. *or* fem. = feminine.
fac. = facetious.
fig. = figurative.
fr. = from.
freq. = frequentative.
fut. = future.
fut. p.p. = future passive participle.

gen. = genitive.
gend. = gender.
genl. = general.
geog. = geographical.
gram. = grammatical.
Gr.Gr. = Grierson, *Essays on Kāçmīrī Grammar.*
Gr.M. = Grierson, *Kāshmīrī Manual.*

H. = *Hâtim's Tales*, collected by Sir Aurel Stein and edited and translated by Sir George Grierson (London, 1923).

ib. = ibidem, in the same place as the preceding.
id. = idem, the same meaning as that of the preceding word.
I.K. = *Kaśmīra-śabdāmṛta* of Īśvara Kaula, edited by G. A. Grierson (Calcutta, 1898).
impers. = impersonal.
impf. = imperfect tense.
impve. = imperative mood.
inan. = inanimate.
incorr. = incorrect.
ind. = indicative mood.
indcl. = indeclinable.
indef. = indefinite.
inf. = infinitive.
instr. = instrumental.
intens. = intensitive.
inter. = interrogative *or* interrogative pronoun.
interj. = interjection.
intr. = intransitive.
introd. = introduction.
i.q. = id quod, the same as.
irr. = irregular.

K. = *Śrī - Kṛṣṇâvatâra - carita* or *Śrī-Kṛṣṇâvatâra-līlā* of Dīna-nātha, edited and translated by Sir George Grierson (Calcutta, 1928).
K.Pr. = Knowles, *Dictionary of Kashmiri Proverbs.*
Ksh. = Kāshmīrī.

L. = Lawrence, *The Valley of Kashmir.*
l. = line.
lit. = literally.
loc. = locative.
L.V. = *Lallā - Vākyāni*, edited by Sir George Grierson and Dr. L. Barnett (London, 1920).

m. *or* masc. = masculine.
m.c. = metri causa, for the sake of metre.
med. = medical.
met. = metaphorical.
meton. = metonymical.
myth. = mythological.

N. = name.
n. *or* neut. = neuter.
n.ag. = nomen agentis, noun of agency.
neg. = negative.
nom. = nominative.
num. = numeral.

obj. = object.
obl. = oblique.
obs. = obsolete.
obsc. = sensu obscœno.
onomat. = onomatopoeic.
opp. to = opposed to.
ord. = ordinal numeral.
orig. = original.

p. = page.
part. = participle.
pass. = passive.
past = past tense.
1 past = first past tense, and so on.
perf. = perfect.
pers. = person.
phon. = phonetic.
phr. = phrase.
pl. *or* plur. = plural.
pleon. = pleonastic.
plup. = pluperfect.
poet. = poetical.
pol. = polite.
postpos. = postposition.
p.p. = past participle.
1 p.p. = first past participle, and so on.
pphr. = periphrastic.
prec. = precative.
pref. = prefix.
prep. = preposition.
pres. = present.
pres.-fut. = present-future.
prim. = primary.
priv. = privative.
prob. = probably.
pron. = pronoun *or* pronominal.
prop. = properly.
prov. = proverb.
pt. = particle.

qual. = quality *or* qualitative.
quant. = quantity *or* quantitative.
q.v. = quod vide, which see.

Rām. = *Śrī - Rāmâvatâra-carita* of Divâkara-Prakāśa Bhaṭṭa, edited by Sir George Grierson (Calcutta, 1930).
Rām. P. = Printed edition of the above, in the Persian character. See Concordance, pp. xvii ff.
red. = redundant.
redupl. = reduplication *or* reduplicated.
refl. = reflexive.
reg. = regular.
rel. = relative.
resp. = respective.
RT. = *Rāja-Taraṅgiṇī*, ed. Sir Aurel Stein.
RT.Tr. = Translation of *Rāja-Taraṅgiṇī* by Sir Aurel Stein. The books of the poem are quoted in small roman numerals; thus, i, ii, iii. The volumes are quoted in large roman numerals; thus, I, II.

scl. = scilicet, to be understood.
sec. = secondary.
sen. = sentence.
sg. *or* sing. = singular.
Śiv. = *Śiva - pariṇaya* of Kṛṣṇa Rāzdān, edited by Sir George Grierson (Calcutta, 1924).
Skt. = Sanskrit.
st. = stem.
subj. = subjunctive.
subst. = substantive.
suff. = suffix.
superl. = superlative degree.
s.v. = sub voce, under the word.

tech. = technical.
term. = termination.
tr. = transitive.
transl. = translated *or* translation.

unphon. = unphonetic.
u.w. = used with.

v. = vide, see.
vb. = verb.
vb. intr. = intransitive verb.
vb.n. = verbal noun.
vb. suff. = verbal suffix.
vb. tr. = transitive verb.
vill. = used in villages, rural.
voc. = vocative.
vr.l. = varia lectio, different reading.
vs. = verse.
vulg. = vulgar.

W. = Wade, *Kashmīrī Grammar.*
wom. = used by women.

YZ. = Kāshmīrī version of *Yūsuf and Zulaikhā*, ed. Burkhard.

- indicates a compound word of which the first word is to be supplied, as indicated in the first word of the paragraph in which it occurs.
— indicates that the leading word is to be repeated, but as an independent word, and not as the first member of a compound.
-° at the end of a compound.
°- at the beginning of a compound.
+ with.
± with or without.
& and.
&c. et cetera, and so forth.
√ root.

Nouns substantive are quoted in the nom. sg., or, when only used in the plural, in the nom. pl.

Adjectives are quoted in nom. sg. masc.

Pronouns are quoted in the nom. sg. Those pronouns which distinguish between animate and inanimate forms are quoted in the nom. sg. inan. Thus, **suh** सुह will be found under the inanimate form **tih** तिह. Cross-references are given in such cases.

Verbs whose roots end in consonants are quoted in the infinitive in **un**. The few verbs whose roots end in vowels are quoted in the infinitive in **nu**. They are as follows: **khyonu** ख्यनु, to eat; **cyonu** च्यनु, to drink; **hyonu** ह्यनु, to take; **pyonu** प्यनु, to fall; **zyonu** ज्यनु, to be born; **dyunu** दिनु, to give; **nyunu** निनु, to take; and **yunu** यिनु, to come.

The verb substantive is quoted under **chuh** छुह, the pres. masc. sg. 3.

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CONCORDANCE TO THE TWO VERSIONS OF THE

ŚRĪ-RĀMÂVATĀRA-CARITA

So far as I can ascertain, no complete manuscript copy of the *Śrī-Rāmâvatāra-carita* of Divâkara Prakāśa Bhaṭṭa exists in Kashmīr. My edition, published in the Bibliotheca Indica, is a compilation of different sections, gathered together in manuscript from various quarters. While this dictionary was in course of publication, another edition of the poem, collected in the same way, was printed in the Persian character at the Kashmīr Pratāb Steam Press in Śrīnagar (1913). It naturally differs considerably in the order of the verses, and to a certain extent in the order of the subject matter, from my text which is that to which reference is made in this dictionary. On the other hand, making due allowance for this, the wording closely agrees in the two versions. For convenience of reference, I here give a concordance, showing the page and line of the Śrīnagar edition that correspond to each verse in that of the Bibliotheca Indica.

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
1			32	2	21	63	4	20	94	8	2	125	13	11
2			33	2	22	64	5	5	95	8	3	126	13	12
3			34	3	1	65	5	6	96	8	4	127	13	10
4			35	3	2	66	5	7	97	8	5	128	13	13
5			36	3	3	67	5	8	98	8	6	129	13	14
6			37	3	5	68	5	10	99	8	7	130	13	15
7			38	3	6	69	5	9	100	8	10	131	13	16
8			39	3	7	70	5	13	101	8	11	132	13	17
9			40	3	8	71	5	14	102	8	12	133	13	18
10	1	7	41	3	9	72	5	15	103	8	17	134	13	19
11	1	8	42	2	12	73	5	16	104	8	18	135	19	1
12	1	9	43	3	13	74	5	17	105	8	19	136	19	5
13	1	11	44	3	14	75	5	18	106	9	2	137	19	3
14	1	10	45	3	15	76	5	19	107	9	3	138	19	4
15	1	14	46	3	16	77	5	20	108	9	4	139	19	8
16	1	13	47	3	17	78	5	21	109	9	5	140	19	9
17	1	12	48	3	18	79	6	1	110	9	9	141	19	15
18	2	2	49	4	1	80	6	2	111	9	11	142	19	16
19	2	5	50	5	11	81	6	5	112	9	13	143	19	18
20	2	6	51	4	2	82	6	6	113	9	12	144	19	19
21	2	8	52	4	3	83	6	7	114	9	14	145	19	20
22	2	9	53	4	4	84	6	8	115	12	4	146	20	18
23	2	10	54	4	6	85	6	9	116	12	5–7	147	20	19
24	2	13	55	4	7	86	6	10	117	12	21	148	20	20
25	2	14	56	4	11	87	7	13	118	12	22	149	20	22
26	2	15	57	4	12	88	7	14	119	13	1	150	21	1
27	2	16	58	4	15	89	7	15	120	13	3	151	21	2
28	2	17	59	4	16	90	7	16	121	13	4	152	21	3
29	2	18	60	4	17	91	7	17	122	13	5	153	21	5
30	2	19	61	4	18	92	7	18	123	13	7	154	21	6
31	2	20	62	4	19	93	8	1	124	13	9	155	21	7

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Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
156	21	8	215	25	10	274	29	18	333	43	19	392	48	9
157	21	10	216	25	14	275	29	20	334	43	21	393	48	8
158	21	11	217	25	15	276	30	4	335	43	? 22	394	48	15
159	21	12	218	25	17	277	30	8	336	44	5	395	48	16
160	21	13	219	25	19	278	30	10	337	44	1	396	48	17
161	21	14	220	25	21	279	30	12	338	44	6	397	48	18
162	21	15	221	25	22	280	30	14	339	44	7	398	48	20
163	21	16	222	26	1	281	29	22	340	44	8	399	48	22
164	21	17	223	26	2	282	30	6	341	44	9	400	48	21
165	21	18	224	26	3	283	30	18	342	44	10	401	49	1
166	21	19	225	26	4	284	30	20	343	44	11	402	49	2
167	21	20	226	26	5	285	30	22	344	44	13	403	49	3
168	21	21	227	26	7	286	31	2	345	44	18	404	49	4
169	21	22	228	26	8	287	31	4	346	44	19	405	49	8
170	22	2	229	26	9	288	31	8	347	44	20	406	49	9
171	22	3	230	26	11	289	31	10	348	44	21	407	49	10
172	22	4	231	26	12	290	31	14	349	45	2	408	49	11
173	22	5	232	26	13	291	31	18	350	45	3	409	49	13
174	22	6	233	26	14	292	31	12	351	45	4	410	49	14
175	22	7	234	26	15	293	31	22	352	45	on margin	411	49	? 17
176	22	8	235	26	16	294	32	10	353	45	6	412	49	21
177	22	10	236	26	17	295	32	12	354	45	7	413	50	1
178	22	11	237	26	18	296	29	17	355	45	8	414	50	2
179	22	12	238	26	19	297	37	15	356	45	9	415	50	? 4
180	22	13	239	26	20	298	37	18	357	45	10	416	50	5
181	22	14	240	26	21	299	37	19	358	45	11	417	50	8
182	22	16	241	26	22	300	37	20	359	45	12	418	50	9
183	22	18	242	27	1	301	37	22	360	45	13	419	50	10
184	23	8	243	27	3	302	38	1	361	45	15	420	50	11
185	23	4	244	27	4	303	38	2	362	45	20	421	50	12
186	23	5	245	27	5	304	39	10	363	45	? 22	422	50	13
187	23	6	246			305	39	12	364	46	1	423	50	14
188	23	10	247	27	6–7	306	39	13	365	46	2	424	51	9
189	23	11	248	27	9	307	39	14	366	46	4	425	51	10
190	23	12	249	27	11	308	39	16	367	46	5	426	51	? 11
191	23	18	250	27	13	309	39	17	368	46	6	427	51	12
192	23	16	251			310	39	18	369	46	8	428	51	? 13
193	23	14	252			311	39	19	370	46	9	429	51	14
194	23	19	253			312	39	21	371	46	12	430	50	15
195	23	15	254			313	42	3	372	46	13	431	52	7
196	23	1	255	28	7	314	42	4	373	46	15	432	53	14
197	23	20	256	28	8	315	42	5	374	46	16	433	53	15
198	23	21	257	28	10	316	42	6	375	46	18	434	53	16
199	24	1	258	28	11	317	42	7	376	46	20	435	53	17
200	23	22	259	28	12	318	42	8	377	46	22	436	53	18
201	24	2	260	28	16	319	42	12	378	47	5	437	53	? 20
202	24	3	261	28	20	320	42	13	379	47	2	438	53	21
203	24	4	262			321	43	2	380	47	7	439	53	22
204	24	6	263	28	22	322			381	47	8	439½	54	? 1
205	24	7	264	29	1	323	43	3	382	47	9	440½	53	22
206	24	8	265	29	12	324	43	4	383	47	10	441	54	3
207	24	9	266	29	8	325	43	7	384	47	13	442	54	4
208	24	10	267	29	6	326	43	8	385	47	14	443	54	5
209	24	11	268	29	7	327	43	9	386	47	17	444	55	18
210	24	13	269	29	9	328	43	12	387	48	1	445	55	19
211	24	16	270	29	10	329	43	15	388	48	3	446	55	20
212	24	18	271	29	13	330	43	16	389	48	5	447	55	21
213	25	8	272	29	14	331	43	17	390	48	6	448	56	1
214	25	12	273	29	17	332			391	48	7	449	56	2

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450	56	3	509	59	17	568	67	3	627			686	73	18
451	56	4	510			569	67	4	628	69	15	687	73	17
452	56	5	511	59	18	570	67	5	629	69	16	688	73	19
453	56	6	512	59	19	571	67	7	630	69	17	689	73	20
454	57	7	513	60	1	572	67	6	631	69	18	690	73	21
455	57	8	514	60	2	573	67	9	632	69	19	691	73	22
456	57	9	515	60	3	574	67	8	633	69	20	692	74	1
457	57	10	516	60	4	575	67	10	634	70	1	693	74	2
458	57	11	517	60	5	576	67	11	635	70	2	694	74	3
459	57	12	518	60	6	577	67	12	636	69	21	695	74	4
460	57	13	519	60	7	578	67	11	637	69	22	696	74	5
461	57	14	520	60	8	579	67	13	638	70	3	697	74	8
462	57	15	521	60	9	580	67	14	639	70	4	698	74	7
463	57	16	522	60	10	581	67	15	640	70	5	699	74	9
464	57	17	523	60	11	582	67	16	641	70	6	700	74	10
465	57	18	524	60	16	583	67	17	642	70	7	701		
466	57	19	525	60	18	584	67	18	643	70	8	702	74	16
467	57	20	526	60	19	585	67	19	644	70	9	703	74	17
468	57	21	527	60	20	586	67	20	645	70	10	704	75	3
469	57	22	528	60	21	587	67	21	646	70	11	705	75	4
470	58	1	529	60	22	588	67	22	647	70	12	706	75	7
471	58	2	530	61	1	589	68	1	648	70	13	707	75	8
472	58	3	531	61	2	590	68	2	649	70	14	708	75	5
473	58	4	532	61	3	591	68	3	650	70	16	709	75	6
474	58	5	533	61	4	592	68	4	651	70	17	710	75	9
475	58	6	534	61	6	593	68	5	652	70	18	711	75	10
476	58	7	535	61	5	594	68	6	653	70	19	712	75	11
477	58	8	536	61	7	595	68	7	654	70	20	713	75	12
478	58	9	537	61	8	596	68	8	655	70	21	714	75	13
479	58	10	538	61	9	597	68	9	656	71	20	715	75	14
480	58	11	539	61	11	598	68	10	657	71	21	716	75	15
481	58	12	540	61	10	599	68	11	658	71	22	717	75	16
482	58	13	541	61	12	600	68	12	659	72	2	718	75	17
483	58	14	542			601	68	13	660	72	1	719	75	18
484	58	15	543	61	14	602	68	14	661	72	3	720	75	19
485	58	16	544	61	19	603	68	15	662	72	4	721	75	21
486	58	17	545	61	20	604	68	16	663	72	5	722	75	22
487	58	18	546	61	21	605	68	17	664	72	6	723	76	1
488	58	19	547	61	22	606	68	18	665	72	7	724	76	2
489			548	62	1	607	68	19	666	72	8	725	76	3
490	58	20	549	62	2	608	68	20	667	72	9	726	76	4
491	58	21	550	62	3	609	68	21	668	72	10	727	76	5
492	58	22	551	62	4	610	68	22	669	72	11	728	76	6
493	59	1	552	62	5	611	69	1	670	72	12	729	76	8
494	59	2	553	62	7	612	69	2	671	72	13	730	76	9
495	59	3	554	62	8	613	69	3	672	72	14	731	76	10
496	59	4	555	62	10	614	69	5	673	72	16	732	76	12
497	59	5	556	63	11	615			674	72	18	733	76	13
498	59	6	557	63	16	616			675	72	20	734	76	14
499	59	7	558	63	17	617	69	6	676	72	22	735	76	15
500	59	8	559	63	18	618	69	7	677	73	1	736	76	16
501	59	9	560	63	20	619	69	8	678	73	3	737	76	17
502	59	10	561	64	3	620	69	9	679	73	9	738	76	18
503	59	11	562	64	4	621	69	10	680	73	11	739	76	19
504	59	12	563	64	8	622	69	11	681	73	12	740	76	20
505	59	13	564	64	9	623	69	12	682	73	13	741	76	21
506	59	14	565	64	10	624	69	13	683	73	14	742	76	22
507	59	15	566	67	1	625	69	14	684	73	15	743	77	1
508	59	16	567	67	2	626			685	73	16	744	77	2

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	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
745	77	4	804	80	5	863	85	20	922	91	10	981	115	16
746	77	5	805	80	7	864	85	21	923	91	11	982	115	17
747	77	6	806	80	8	865	86	1	924	91	12	983	115	18
748	77	7	807	80	10	866	86	2	925	91	13	984	115	19
749	77	8	808	80	11	867	86	3	926	91	14	985	115	20
750	77	9	809	80	12	868	86	4	927	91	15	986	115	21
751	77	10	810	80	13	869	86	5	928	91	16	987	116	1
752	77	11	811	80	14	870	86	6	929	91	17	988	116	2
753	77	12	812	80	15	871	86	7	930	91	18	989	116	3
754	77	13	813	80	16	872	86	8	931	91	19	990	122	19
755	77	14	814	80	17	873	86	9	932	91	20	991	122	20
756	77	15	815	80	18	874	86	12	933	91	21	992	122	21
757	77	16	816	80	19	875	86	13	934	91	22	993	123	2
758	77	17	817	80	20	876	86	14	935	92	1	994	123	1
759	77	18	818	80	21	877	86	15	936	110	8	995	123	3
760	77	19	819	81	1	878	86	16	937	110	11	996	123	4
761	77	20	820	81	2	979	86	17	938	110	12	997	123	5
762	77	21	821	81	3	880	86	18	939	110	13	998	123	6
763	78	1	822	81	6	881	86	19	940	110	14	999	126	8
764	78	2	823	81	7	882	86	20	941	110	15	1000	126	9
765	78	4	824	81	8	883	86	21	942	110	16	1001	128	1
766	78	5	825	81	9	884	87	1	943	110	17	1002	128	2
767	78	6	826	81	10	885	87	2	944	110	18	1003	128	4
768	78	7	827	81	11	886	87	5	945	110	19	1004	128	3
769	78	8	828	81	12	887	87	6	946	110	20	1005	128	5
770	78	10	829	81	13	888	88	13	947	110	21	1006	128	6
771	78	11	830	81	14	889	88	14	948	111	1	1007	128	7
772	78	13	831	81	16	890	88	15	949	111	2	1008	128	8
773	78	14	832	81	17	891	88	16	950	111	3	1009	128	9
774	78	15	833	81	18	892	88	17	951	111	4	1010	128	10
775	78	? 16	834	81	19	893	88	18	952	111	5	1011		
776	78	17	835	81	20	894	88	19	953	111	6	1012	128	11
777	78	21	836	82	2	895	88	20	954	111	7	1013	128	12
778	79	1	837	82	1	896	88	21	955	111	8	1014	128	13
779	79	2	838	82	3	897	88	22	956	111	9	1015	128	14
780	79	3	839	82	4	898	89	1	957	111	10	1016	129	8
781	79	4	840	82	5	899	89	2	958	111	11	1017	129	9
782	79	5	841	82	7	900	89	3	959	111	12	1018	129	13
783	79	6	842	82	8	901	89	5	960	111	13	1019	129	10
784	79	7	843	82	9	902	89	6	961	111	14	1020	129	11
785	79	8	844	82	10	903	89	7	962	111	15	1021		
786	79	9	845	82	11	904	89	8	963	111	16	1022	129	12
787	79	10	846	82	12	905	89	9	964	111	17	1023	129	15
788	79	11	847	82	13	906	89	10	965	111	18	1024		
789	79	12	848	82	16	907	89	12	966	111	19	1025	129	14
790	79	13	849	82	17	908	89	13	967	111	21	1026	129	16
791	79	14	850	82	14	909	90	16	968	111	22	1027	129	17
792	79	15	851	82	15	910	90	19	969	111	20	1028	129	18
793	79	16	852	82	18	911	90	20	970	112	1	1029	132	18
794	79	17	853	82	19	912	91	1	971	112	2	1030	133	3
795	79	18	854	82	20	913	90	21	972	115	7	1031		
796	79	19	855	85	12	914	91	2	973	115	8	1032	133	1
797	79	20	856	85	13	915	91	3	974	115	9	1033	133	9
798	79	21	857	85	14	916	91	4	975	115	10	1034	133	= 7
798	79	22	858	85	15	917	91	5	976	115	11	1035	133	11
800	80	1	859	85	16	918	91	6	977	115	12	1036	133	13
801	80	2	860	85	17	919	91	7	978	115	13	1037	133	15
802	80	4	861	85	18	920	91	8	979	115	14	1038	133	17
803	80	3	862	85	19	921	91	9	980	115	15	1039	133	19

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1041			1100	139	17	1158	145	5	1217	149	5	1276	152	5
1042			1101	139	19	1159	145	9	1218	149	6	1277	152	6
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1045	135	10	1103	140	3	1162	145	12	1221	149	9	1280	152	9
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1047			1105	140	9	1164	145	15	1223	149	11	1282	152	11
1048	135	12	1106	140	11	1165	145	16	1224	149	17–18	1283	152	12
1049	135	13	1107			1166	145	19	1225	149	12	1284	152	13
1050	135	14	1108½	140	5	1167	146	1	1226	149	14	1285	152	14
1051	135	15	1109			1168	146	2	1227	149	16	1286	152	15
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1056	135	20	1114			1173	146	7	1232	150	1	1291	152	20
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1058	136	1	1116	141	19	1175	146	9	1234	150	3	1293	153	1
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1060			1118	142	3	1177	146	11	1236	150	5	1295	153	3
1061	136	3	1119	142	5	1178	146	12	1237	150	6	1296	153	4
1062	136	4	1120	142	7	1179	146	13	1238	150	7	1297	153	5
1063	136	5	1121	142	9	1180	146	14	1239	150	8	1298	153	8
1064	136	6	1122	142	13	1181	146	16	1240	150	9	1299	153	9
1065	136	7	1123	142	11	1182	146	15	1241	150	10	1300	153	10
1066	136	8	1124	142	19	1183	146	17	1242	150	11	1301	153	12
1067	136	9	1125	142	15	1184	146	18	1243	150	12	1302	153	13
1068	136	10	1126	142	21	1185	146	19	1244	150	14	1303	153	14
1069	136	11	1127	143	1	1186	146	20	1245	150	13	1304	153	18
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1093	137	15	1151	144	19	1210	147	19	1269	151	20½	[illegible]	[illegible]	[illegible]
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1097	137	22	1155	145	2	1214	148	2	1273	152	[illegible]	[illegible]	[illegible]	[illegible]
1098			1156	145	3	1215	148	3	1274	152	[illegible]	[illegible]	[illegible]	[illegible]

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1334	155	4	1393	158	12	1452	[illegible]	16	1511	165	14	1570	168	13
1335	155	6	1394	158	13	1453	161	18	1512	165	16	1571	168	15
1336	155	7	1395	158	14	1454	161	19	1513	165	15	1572	168	17
1337	155	8	1396	158	15	1455	162	2	1514	165	17	1573	168	19
1338	155	9	1397	158	17	1456	161	20	1515	165	18	1574	168	21
1339			1398	158	21	1457	161	17	1516	165	19	1575	169	1
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1357	156	8	1416	160	1	1475	162	17	1534	166	15	1593	170	21
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1364	156	15	1423	160	7	1483	163	12	1541	167	3	1600	171	17
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1366	156	17	1425	160	9	1485	163	16	1543	167	4	1602	172	3
1367	156	18	1426	160	10	1486	163	18	1544	167	6	1603	171	1
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1376	157	9	1435	160	19	1496	164	15	1553	167	15	1612	172	15
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[illegible]	157	15	1439	161	1	1500	165	3	1557	167	20	1616	173	3
[illegible]	157	16	1440	161	2	1501	165	5	1558	167	21	1617	173	7
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1383	[illegible]	19	1443	161	7	1504	165	7	1561	168	3	1620	173	15
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1385	157	1	1445	161	9	1506	165	9	1563	168	5	1622	173	19
1386	158	[illegible]	1446	161	10	1507	165	10	1564	168	6	1623	173	21
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1390	158	5	[illegible]50	161	14				1568	168	10	1627	174	7
1391	158	6	14[illegible]	161	15				1569	168	11	1628	174	9
1392	158	10	1451											

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[illegible]	[illegible]	15	1662	176	10	1694	178	14	1726	182	19	1758	185	6
[illegible]	[illegible]	17	1663			1695	178	15	1727	182	20	1759	185	7
[illegible]	[illegible]	5	1664	176	11	1696	178	16	1728	182	21	1760		
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[illegible]	[illegible]	3	1666	177	2	1698	178	18	1730	183	2	1762		
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1640	[illegible]	14	1672	177	11	1704	179	2	1736	183	10	1768	134	9
1641	[illegible]	13	1673	177	12	1705	179	3	1737	183	11	1769	134	11
1642			1674	177	13	1706	179	4	1738	183	13	1770	134	13
1643			1675	177	14	1707	179	5	1739	183	14	1771	134	15
1644			1676	177	15	1708	179	6	1740	184	13	1772	134	19
1645			1677	177	16	1709	179	7	1741	184	14	1773	134	17
1646			1678	177	18	1710	179	8	1742	184	15	1774		
164[illegible]			1679	177	19	1711	179	9	1743	184	16	1775		
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1650	175	17	1682	178	2	1714	182	8	1746	184	19	1778½	135	3
1651	175	18	1683	178	3	1715	182	6	1747	185	2	1779		
1652	175	19	1684	178	4	1716	182	7	1748	184	20	1780		
1653	176	2	1685	178	6	1717	182	9	1749			1781		
1654	175	21	1686	178	7	1718	182	10	1750	185	3	1782		
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1656	176	7	1688	178	9	1720	182	12	1752			1784		
1657	176	8	1689 }	178	10	1721	182	13	1753			1785½	135	2
1658	176	16	1690 }			1722	182	14	1754					
1659	176	17	1691	178	11	1723	182	15	1755					
1660	176	18	1692	178	12	1724			1756					

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168	13
68	15
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that are not initial :—**phĭtun** or **phīṭun,** a rag; **piṭun** or **pīṭun,** to become weary; **musht-,** a fist, compared with Skt. *muṣṭi-*; and **pāthun,** to become, compared with **pāṭhi** (p. 794*a*, l. 13), may it become. There are many other similar cases that have not yet been collected.

ta 1 त conjnct. and (W. 99 *ta*; L.V. 3, 4, 13, etc.; Śiv. 12, 13, 39, 43, etc.; Rām. 22, 68, 85, 87, 98, etc.; K. 18, 21, 24, 31, 36, 53, etc.; H. i, 5; iii, 5; v, 4, 9, 12, etc.).

This conjunction is used to connect single words in the singular number, as in **suh ta tsᵃh,** he and thou. For connecting plural words, **ti** (q.v.) is used in preference to **ta,** as in **mahanivⁱt i gupan ti āy,** both the men and the cattle came (Gr.Gr. 255); but this distinction is not always observed in conversation.

If it is required to connect clauses, instead of words, **biyĕ** is generally used (El. s.v. *tah*; so Śiv. 163, 799; YZ. 82), but **ta** is also occasionally employed for this purpose (see Gr.M., s.v. for examples; so, e.g., Rām. 123, 135–6, 221, 867, and elsewhere).

ta sometimes has a slightly adversative sense, almost equivalent to 'but' as in **jism chuh fōnī, ta rūh chuh bōkī,** the body is mortal, and (*or* but) the soul is immortal (Gr.M.; K.Pr. 152, 178).

na-ta 1 न-त, and not, nor (see p. 618*a*, l. 3); **yā . . . na ta,** either . . . or (W. 153); **na . . . ta na,** neither . . . nor (W. 153); **na . . . na . . . ta,** not . . . nor . . . nor (L.V. 15).

ta biyĕ त बिय, conjnct. and also, moreover, (this) as well as (that) (Gr.M.; Rām. 124, 1389, 1534). **ta . . . biyĕ त . . . बिय,** conjnct. both . . . and (H. viii, 9). **ta . . . ta त . . . त,** conjnct. both . . . and.

With emph **y, ta** becomes **tay 1** or **töy 1,** qq.v.

ta 2 त, conjnct. then, so, accordingly, therefore (L.V. 21, 30, 33, 42, etc.; K.Pr. 173); then, and then, and next, thereupon (L.V. 1, 4, 19, 23, etc.); then, and then, thereafter, but (L.V. 98); then, so that (L.V. 66); then, indicating the apodosis of a conditional, or quasi-conditional, sentence (Gr.M.; L.V. 2, 27, 55, 87; H. vi, 7; iii, 4; vii, 9; viii, 10); or the antecedent clause of a relative clause (L.V. 61).

Sometimes **ta** connects a conjunctive participle with the main verb of a sentence, as in **yĕḍ phöllavith ta mŏyĕ,** having distended her belly, (then) she died (Gr.M.). This last idiom is especially common in K. Typical examples will be found in K. 553, 582, 838.

Added to an Imperative, something like the Hindī *tō*, **ta** makes it polite, as in **kar,** do; **kar-ta,** please to do (Gr.Gr. 249. Cf. K. 201, 1174; K.Pr. 238, *tai* for **tay 2,** see bel.).

This word is often almost untranslatable, or equivalent to 'in fact', 'forsooth' and so on, as in **bŏh ta suh zāṇan-na,** (how can I judge him) I, in fact, don't know him (Gr.M.; H. viii, 9). Sometimes it has the force of 'still', 'nevertheless' as in **katiy rūzⁱtan, ta nākhōshᵘy chuh,** stay where he may, still he is unhappy (Gr.M.; so L.V. 60). It is sometimes a pure expletive, as at the end of two lines of every verse in K.

With emph. **y, ta** becomes **tay 2** or **töy 2,** qq.v.

na-ta 2 न-त or **na-tay न-तय्** is used to mean 'or else' 'otherwise' (see p. 618*a*, ll. 4, 11); **yā-tay . . . na-ta,** either . . . or else (K.Pr. 239).

tā ता تا preposition, to, until, as far as (Rām. 259, 797, 1058 *tā ba-ī-hāl*, up to the present time); adv. as long as, whilst (YZ. 7).

tai another spelling of **tay 1, 2,** and **3,** qq.v.

tao, see **tāv.**

ti 1 ति, see **tih.**

ti 2 ति, adv. and conjnct. also, indeed, even, as in **suh ti tsᵃh ti,** he also, thou also (Gr.Gr. 255); **tō-ti** (Hindī *tau bhī*), even then, etc., see **tōti**; **kari-ti,** he will indeed make (Gr.Gr. 180; Gr.M.; W. 99, 153; L.V. 32, 48, 106; Śiv. 3, 21, 73, 119, 171, 211, 364, 498, 582, 622, 656 (*tī* m.c.), 704, and elsewhere; Rām. 166, 216, 236, 262, 295, etc.; K. 18, 20, 26, 48, 61, etc.; H. ii, 4; vi, 11; viii, 5, 8, etc.; K.Pr. 146).

ti is also used as a conjnct. connecting plural words (**ta 1,** q.v., being used to connect singular words), as in **mahanivⁱ ti gupan ti ay,** both the men and the cattle came (Gr.Gr. 255; W. 153; Śiv. 1776; H. iii, 8). **ti na . . . ti na,** neither . . . nor (W. 153). **ti ta ति त** conjnct. and also (K. 611). **ti ti 1 ति ति,** that also (K. 582), see **tih,** but **ti . . . ti 2, ति . . . ति,** conjnct. both . . . and (H. x, 13; xii, 12).

Added to an indefinite pronoun, it strongly emphasizes the indefiniteness, as in **kāh ti,** anyone even, anyone at all (p. 390*a*, l. 12; H. i, 5; vii, 23); **kĕh ti nā,** nothing at all (L.V. 9, 11; so Śiv. 1072, 1476; Rām. 710, 1295, 1492; K. 78, 87, 97, etc.); **kāṅh ti nō sath,** no substance at all (L.V. 41); **kōh ti na khĕth,** no harm at all (L.V. 77); so **kāh ti** (Rām. 164, 1497); **kĕh ti** (H. viii, 9).

tī ती, see **tih.**

tō तो i.q. **ta,** in **tōti,** s.v. **ti 2,** q.v.

tū तु, in **tū-tū तु-तु** m. (onomat.), noise in the ears (El.).

ṭū̃ टूँ in **ṭū̃-ṭū̃ टूँ-टूँ** । व्याजरोदनम् m. pretended weeping, e.g. as when a child cries in order to get something from a parent.

ṭū̃ टूँ । अपवाददोषः m. false accusation, falsely charging

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(one) with a crime, aspersion, detraction, calumny, slander; cf. **ṭōchᵘ**. —**khārun** —खारुन् । अपवादारोपणम् m.inf. to accuse (falsely), to charge (someone) with having caused harm (e.g. to charge someone who has merely touched an article with being the cause of its breaking, when really it had been broken in some other way); cf. **ṭōchᵘ khārūnᵘ**. —**khasun** —खसुन् । अपवादलगनम् m.inf. such a charge as the ab. to be brought against a person.

tab तब् تب । ज्वरः m. heat; ague, fever (cf. **khām t°**, p. 400*a*, l. 23; **lōsa t°**, p. 533*a*, l. 26; **pokᵘ t°**, p. 724*b*, l. 49; **sŏtᵘ t°**, p. 943*a*, l. 23) (El.; L. 458; H. v, 3, 10). —**gatshun** —गछुन् । महारोषावेशः m.inf. fever to occur; to be filled with great anger (so that, as in a fever, one does not desire to converse, to hear, or even to eat). —**karun** —करुन् । ज्वरप्रादुर्भावः m.inf. fever to appear, signs of fever to become evident.

tāb ताब् تاب heat, warmth; power, ability, in **bē-tāb**, q.v.; enduring, brooking (Śiv. 584, Rām. 1324); heat of the sun (= **tāv**, q.v.) (H. 397). Cf. **bē-tāb**.

tauba توبہ or **tōba** तोब m. repentance, repenting, penitence (Gr.M.); as interj. repent! shame! fie! (W. 101). —**karun** —करुन् m.inf. to repent (Gr.M., W. 149, K.Pr. 260).

ṭēb 1 टेब् । कालप्रतीक्षा f. awaiting a particular occasion (e.g. even when hungry waiting for the proper meal-time), patient waiting, enduring. —**hĕnᵘ** —ह्यंनु । तितिक्षा f.inf. to show patience, wait patiently, endure.

ṭēb 2 टेब् । स्यूतिः f. a stitch (in sewing) (El. *ṭĕb*, m.); sewing, stitching. —**dinᵘ** —दिनु । स्यूतिकर्म f.inf. to sew (esp. in mending a tear, putting on a patch as a repair, or the like). -**ṭōkh** -टोँख् । स्यूतिकर्म f. (sg. dat. -**ṭōki** -टोँकि) slight or little sewing (in some particular place, e.g. in mending a tear, or in making some slight alteration to a finished garment).

tōba तोब, see **tauba**.

tŏbⁱ तॉबि or **tŏbi** तॉबि (= تابع) adj. c.g. dependent (on, dat.) subject (to), subdued (Gr.M.); f. (with suff. of indef. art.) **tŏbⁱyāh** तॉबियाह् (H. xii, 18). —**rōzun** —रोज़ुन् m.inf. to be submissive (to, dat.) (Gr.M.).

ṭub टुब् । सर्वनाशः m. widespread destruction (e.g. that caused by an earthquake or inundation) (cf. **naba-ṭ°**, p. 619*a*, l. 19). —**yunᵘ** —यिनु । सर्वनाशापातः m.inf. such destruction suddenly to occur.

ṭibba टिब्ब । लघुवराटकः m. a tiny unbroken cowry.

tabᵃc तबच्, **tabᵘcᵘ** तबुचु, or **tabücᵘ** तबूचु । शरावविशेषः f. a kind of earthenware dish or saucer (cf. **diwᵃtsa-t°**, p. 265*a*, l. 49; **mala-t°**, p. 565*a*, l. 2). Cf. **tabakh**.

tabacĕ pĕnĕ तबच्य प्यन्य । आक्रोशपात्रीभवनम् f. pl. inf. saucers (of abuse) to fall, i.e. (of a son, a servant, or the like) to become subjected to scolding (by an angry parent, master, or the like). —**paranĕ** —परञ्य । आक्रोशदुरुक्तिश्रावणम् f. pl. inf. to recite saucers (of scolding), to scold, as ab.

tāba-dāna ताब-दान (= تابدان) m. a lattice, window; (in Ksh.) an umbrella, sunshade; met. a leaf hut (which is merely a protection from the sun) (Rām. 1253). Cf. **tāpa-dāna**, s.v. **tāph**.

tabadár, see **tabar**.

tābēdār ताबेदार्, **tŏbīdār** तॉबीदार् (= تابعدار) adj. c.g. obedient, subject (to), submissive (Gr.M.; Śiv. 340, *tābē°*); servant, etc.

tabāh तबाह् تباہ adj. c.g. ruined, destroyed. —**gatshun** —गछुन् m.inf. to be ruined; (of a ship or boat) to be wrecked (Gr.M.).

taubah توبہ, i.q. **tauba**, q.v.

tabakh तबख् طبق or **tabukh** तबुख् । महाशरावः, कुक्षिरोगविशेषः m. (sg. dat. **tabakhas** तबखस्), a cover, lid; a large dish or plate, a tray (cf. **dachĕ-t°**, p. 186*a*, l. 9); a basin, bowl; a large jar (cf. **mãch-t°**, p. 547*b*, l. 10); a vessel for kneading dough in; (in Ksh.) a certain severe disease involving intestinal tumour. -**bata** -बत । महाशरावेषु विशिष्टभोजनम् m. a great festival dinner served in large dishes. -**nāl** -नाल् । वसनगलोद्देशविशेषः, समसर्वमतः m. a kind of coat-collar (the same shape in front and behind, so that, as required, it can be worn back to front); met. one who always agrees with the majority (e.g. who follows, as occasion demands, the religion of the people among whom he finds himself :— a Śaiva among Śaivas, a Vaiṣṇava among Vaiṣṇavas, a Jain among Jains, and so on). —**pūṭᵘ** —पूटु । पटलान्ताधस्तनपट्टिका f. (sg. dat. -**pacĕ** -पच्य), a kind of shelf close up to the edge of the ceiling, forming a recess in which articles can be placed or kept. —**pyonᵘ** —प्योनु । कुक्षिविस्फोटरोगापातः m.inf. intestinal tumour to occur in a person.

tabal तबल् (= طبل) । (पणव)वाद्यविशेषः m. a large drum; a drum, a tambourine; (esp.) a kettle-drum (Rām. 831, 975).

tabēla तबेल (= طویلہ) m. a stable, stall (El., W. 131).

tābun ताबुन् conj. 3 (2 p.p. **tābyōv** ताब्योव्), to be brilliant, to shine (of the sun or moon) (Rām. 1002, 1278, 1372).

tabra m. abuse (El.). —**kaḍun** —कडुन् or —**vanun** —वनुन् m.inf. to abuse (El.).

tabar तबर् تبر f. a hatchet, an axe (Rām. 934, 1096, 1176). **tabar-dār** तबर्-दार् تبردار । कुठारायुधः m. an axe-bearer, armed with an axe (L. 458 *tabadár*); a

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wood-cutter, a woodman (El., K.Pr. 137). **-dārĕñ -दार्यञ्** । कुठारायुधिकस्त्री f. a female wood-cutter; a wood-cutter's wife. **-dörĭ -दॉरी** । कुठारायुधिकवृत्तिः f. the profession or occupation of a wood-cutter. **tabar-tēg तबर्-तेग्** تبر تیغ । कुठारविशेषः m. a kind of axe with a long edge, and a sharp spike on the upper side.

ṭabar टबर् m. a family, household (El.).

tab^ur^u तबुरु । कुठारः f. a small axe useful for splitting firewood or the like (Śiv. 860).

tībar तीँबर् or **tībrū तीँब्रू** m. *Xanthoxylon hostile* (El. *timbar, timbrú*).

ṭŏbur टुबुर् । कंसविशेषः m. (sg. dat. **ṭŏbaras टुबरस**), a kind of large drinking-vessel.

tŏbīr तॉबीर تعبیر m. interpretation, explanation (particularly of dreams) (cf. **khābuk^u tŏbīr**, p. 390*b*, l. 44) (H. vi, 11–16).

tūbra तूब्र । चर्ममयपिटविशेषः m. a horse's nose-bag.

tab^a rēza तबरेज़ । शिरोवेष्टनविशेषः m. a kind of turban made up of a long narrow strip of cotton or woollen cloth.

ṭibis टिबिस्, see **ṭyub^u**.

tabāshīr तबाशीर् تباشیر । त्वक्क्षीरी f. the sugar of the bamboo, bamboo-manna (a siliceous deposit on the joints of the bamboo).

tabatū *Nicotiana tabacum* (El.). I.q. **tamôk^u**, q.v.

tābūt تابوت (? gend.) a bier, a kind of temporary coffin used at Moslem funerals (L. 271 *tabut*); an oblong case put over a grave.

tabīyĕth तबीयथ طبیعت (sg. dat. **tabīyĕtas तबीयतस**), nature, personal character, disposition (Gr.M.). **tabīyĕta-kin^i तबीयत-किनि** adv. by nature, naturally, by natural disposition (Gr.M.).

ṭĕc^u ट्यचु । तिलः, पक्षिविशेषः f. a spot (differing in colour from the article on which it occurs) (cf. **machĕ-ṭĕcĕ**, p. 547*a*, l. 41); a certain kind of small edible bird (El. *tech*, a species of waterfowl, and *ṭaich*, a bird of Kashmīr; L. 122, *téch*, the water hen (*Gallinula chloropus*). Cf. **ṭyok^u**.

ṭĕcĕ-āyir^u ट्यच-आयिरु । परितो निरोधः f. 'hunting these birds'; hence, obstruction on all sides (of some body of persons surrounded by another more powerful). **-hôr^u -होरु** । शबलः adj. (f. **-hör^u -हॉरु**), spotted with white, covered with white spots (El. *techihor*, spotted). **-hôr^u s^ah**, m. a leopard (El. *techihór suh*). **-shikār -शिकार्** । प्रद्रावणम् m. 'hunting these birds,' attacking and dispersing a number of people (as one disperses a flock of these birds with a shot-gun).

ṭöc^u टॉचु । शिरस्त्रभेदः (sg. dat. **ṭācĕ टाच्य**), a kind of cap, round in shape and embroidered (cf. **ṭsandra-ṭ°**, s.v. **ṭsand^ar**).

ṭöc^u टॉँचु । क्षुद्रटङ्कफलविशेषः f. a kind of small pear, similar to **ṭöj^u**, q.v. (cf. **khar-ṭ°**, p. 407*a*, l. 34; **phaka-ṭ°**, p. 689*a*, l. 20) (W. 17 *tanch*); cf. **ṭang**.

ṭācĕ-kuj^i टाँच्य-कुजि or **-kuj^u -कुजु** । फलजातिलता f. a small or dwarf tree of this pear. **-kul^u -कुलु** । टङ्कफलजातिवृक्षः m. a large-sized tree of the same.

ṭuca टुच । अलसः adj. e.g. lazy, indolent.

ṭuc^u टुचु, see **ṭukun**.

ṭūc^u टूँचु । शिश्नमूर्धा m. the glans penis (cf. **kŏla-ṭ°**, p. 437*b*, l. 25).

ṭüc^u टॅचु, see **ṭok^u**, **ṭakun**, and **ṭakh-ṭüc^u**, s.v. **ṭakh**.

tach 1 तछ । तृणभेदः m. a certain tender grass, a favourite fodder for horses.

tach 2 तछ f. (sg. dat. **tachi तछि**), scratching (Gr.Gr. 125); itchiness, itch. Cf. **tüch^u 1**.

tacha-bacha तछ-बछ । जीविकानिर्वाहः m. a means of employment, livelihood (esp. as a master). **-bacha karun -बछ करुन्** । जीविकानिर्वाहणोद्योगः m.inf. to work at such a means of livelihood. **-tacha -तछ** । अत्युत्कण्ठा m. longing, desire, great anxiety (for something lost or beyond reach, but very necessary; *quasi*, scratching about to find it); cf. **tachun**. **-tacha karun -तछ करुन्** । अत्यन्वेषणम् m.inf. 'to scratch about', (when something in a house has disappeared and it is feared that it has been carried off by rats or the like) to go about searching in every little hole or hollow in the walls.

tāch ताछ । नेत्रौषधविशेषः m. N. of a remedy for eye disease, made of the flour of a certain grain (cf. **nĕnd^ari-ṭ°**, p. 642*b*, l. 16).

ṭāchĕ टाछ्य, see **ṭŏth^u**.

ṭāchĕ टाँछ्य, see **ṭŏth^u**.

ṭaich, see **ṭĕc^u**.

ṭĕchĕ ट्यछ्य, see **ṭyoth^u**.

ṭīchĕ टीँछ्य, see **ṭīth^u**.

tŏchĕ तोछ्य, see **tŏthun**.

ṭŏch^u टॉँछु । दोषः f. (sg. dat. **ṭāchĕ टाँछ्य**), guilt (of some crime, or the like); cf. **ṭū̃**. **—khārüñ^u —खारुंञ्** । दोषदीर्घीकरणम् f.inf. to bring a charge of guilt cf. **ṭū̃ khārun**, p. 962*a*, l. 2; (in a discussion) to argue out the fallacies in a statement.

tüch^u 1 तॅछु (for **2**, see **tachun**) । खर्जूः f. itchiness, itch; scratching (Gr.Gr. 121); cf. **tach 2**. **—lagüñ^u —लगुंञ्** । कण्डूत्युद्भवः f.inf. an attack of itchiness to come on.

tachun तछुन् । तक्षणम् conj. 1 (1 p.p. **toch^u तॊछु**, f. **tüch^u 2 तॅछु**, for **1**, see s.v.), to pare, shave, scrape; to plane (wood or the like) (Gr.Gr. 121, 125); to

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excoriate (cf. **khōrĕ tachanĕ**, p. 412*a*, l. 40); to scratch (with the nails or the like) (K.Pr. 82); to scratch (the ground, as a fowl) (Rām. 97, K.Pr. 118). **tochᵘ-motᵘ** तछु-मतु । तष्टः perf. part. (f. **tüchᵘ-mücᵘ** तछू-मचू), pared, planed, excoriated, scratched, etc., as ab.

tachin̄ तछिञ् । कण्डूः f. itching, itchiness, itch.

tachün̄ᵘ तछंञू f. scratching, a scratch (with the nails etc.) (cf. **gala-tachanĕ**, p. 282*b*, l. 1).

ṭăchĕr टाछ्यर् । प्रीतिः m. love, affection (for anything animate or inanimate) (Gr.Gr. 139). Cf. **ṭōṭhᵘ**.

ṭĕchĕr ट्यछ्यर् । तिक्तता m. bitterness (W. 112 *techar*); pungency (cf. **marca-ṭ°**, p. 594*b*, l. 25); anger, wrath (at someone or something). Cf. **ṭyoṭhᵘ**. —**nĕrun** —नेरुन् । विरोधोद्भवः m.inf. wrath to issue, a quarrel to arise.

tächyunᵘ तंछिनु । तक्षणमलम् m. (sg. dat. **tächinis** तंछिनिस्), wood-shavings, planings.

tōchyōv तोछ्योव्, see **tōshun** and **tōṭhun**.

ṭĕcĕl ट्यच्यल् । तिलकितः adj. c.g. spotted, marked with spots (cf. **machĕ-ṭ°**, p. 547*a*, l. 43). Cf. **ṭĕcᵘ**.

ṭīcĕm टीच्यम । तिलकविशेषः m. a kind of *tilak* or sectarian mark on the forehead of a Hindū.

ṭacĕr टच्यर् । तीक्ष्णता m. forwardness, boldness, insolence, daring; sharpness, keenness (Gr.Gr. 139). Cf. **ṭokᵘ**.

ṭacyōv टच्योव्, see **ṭakun**.

ṭucyōv टुच्योव्, see **ṭukun**.

ṭaḍ टड् । अपह्नवः m. embezzlement, peculation, squandering property entrusted to one (e.g. in gambling, in in wantonness, or the like). —**karun** —करुन् । अपह्नवविधानम् m.inf. to embezzle, as ab.

ṭīḍⁱ टीडि । उष्णीषोर्ध्वभागः f. the upper part of a turban (which lies on the crown of the head) (K.Pr. 156).

tŏdī तांदी । क्लेशः m. care, trouble, distress (caused by loss or damage). —**wātanāwun** —वातनावुन् । क्लेशदानम् m.inf. to bring trouble, to cause distress to a person (by doing injury), to cause loss or damage (to a person).

tôḍᵘ तोडु, see **tôrᵘ**.

tūda तूद تودہ m. a heap, mound (Śiv. 1289); a stack; a granary (El.); a butt for shooting at; cf. **tözⁱ**. —**gachänⁱ** —गछंनि । राशीभवनम् (समुच्चयोत्पत्तिः) m. pl. inf. heaps or piles to arise (e.g. of grain, of rubbish, and so on); great accumulation to occur. —**karänⁱ** —करंनि । अति समुच्चितीकरणम् m. pl. inf. to make piles (e.g. of grain); to accumulate great wealth.

ṭuḍⁱ टुडि । कल्पितवार्ता f. a trumped-up story (esp. when told with intent to deceive), a cock-and-bull yarn (invented by the teller). **ṭuḍi-gorᵘ** टुडि-गरु । कल्पितभाषी m. (f. **-gürᵘ** -गंरू), one who is in the habit of inventing and telling such trumped-up stories.

tadbīr تدبیر m. (this word is fem. in Urdū) a device, contrivance (Gr.M.; Rām. 349, 360, 823, 869, 882); counsel, advice, as in **cyāni tadbīra mūjūb**, according to thy advice (Gr.M.; so Rām. 117). —**karun** —करुन् m.inf. to consult, take mutual advice (Rām. 544); to consider, take counsel with oneself (Rām. 1413).

ṭĕḍākurᵘ ट्यडाकुरु । अजीर्णोद्गारः m. (sg. dat. **ṭĕḍākaras** ट्यडाकरस्), eructation of undigested food. **ṭĕḍākar-pănḍith** ट्यडाकर-पंडिथ् । मदोद्गारशीलः m. a conceited ignoramus who imagines himself a learned man (*quasi*, who eructates undigested learning).

ṭaḍam टडम । निकृष्टव्यभिचारिणी f. a vile unchaste woman, a low strumpet.

ṭĕḍama टेडम । अत्यभिमानी m. a boaster, braggard (without due ground for so acting).

tāḍanā ताडना । कोपपूर्वं विनयनम् f. angry admonition (of a naughty boy, or the like), angry reproof (including, if necessary, slapping or the like).

tāḍun ताडुन् । कोपाद्विनयनम् conj. 1 (1 p.p. **tôḍᵘ** तोडु, f. **töḍᵘ** तांडू, f. sg. dat. **tājĕ** ताज्य; 2 p.p. **tājyōv** ताज्योव्, or (Gr.Gr. xxxiv), according to some, **tāḍyōv** ताड्योव्), to admonish angrily, to reprove in anger or slap (a naughty boy, or the like), to punish (by beating). **tôḍᵘ-motᵘ** तोडु-मतु । ताडितः perf. part. (f. **töḍᵘ-mücᵘ** तांडू-मचू, with sg. dat. **tājĕ-macĕ** ताज्य-मच्य), reproved, punished, etc., as above.

tadrū m. *Rhamnus virgatus* (El.).

tadrēlū m. *Coriaria Nepalensis* (El.).

tudth (L. 459), see **ṭöṭᵘ**.

tāḍav ताडव् । फूत्कारः m. puffing with the cheeks blown out; arrogant puffing.

ṭāḍav टाडव् । शोफः m. slight swelling of the face, eyelids, etc., due to indigestion; met. pride, arrogance.

taḍay तडय् adv. then only, then and not till then (L.V. 77).

tāf تاف m. glory, brilliancy (of the sun, or the like) i.q. **tāph**, q.v. (YZ. 174).

tā'ifdār طائفدار, see **töyiphdār**.

tūfān طوفان, see **tūphān**.

tafāwat تفاوت, see **taphāwath**.

tag तग् । पङ्क्तिः f. a long line or row. —**dinᵘ** —दिञू । प्रक्षेपणम् f.inf. to cast (grain, or the like) in lines. —**lagün̄ᵘ** —लगंञू । प्रचित्रीभवनम् f.inf. to become laid in rows (automatically).

tagⁱ-tagay तगि-तगय् । समग्रा पङ्क्तिः f. a complete row. **tagi tagi** तगि तगि adv. in rows, in lines (Śiv. 1857). **tagi tagi bĕhun** तगि तगि ब्यहुन् । पङ्क्तिक्रमेणोपनिवेशः

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m.inf. to sit in rows. —tagi rōzun —तगि रोज़ुन् । पङ्क्तिक्रमेण स्थितिः m.inf. to remain in lines. —tagi thawun —तगि थवुन् । पङ्क्तिक्रमेण स्थापनम् m.inf. to arrange in rows.

ṭā̃g टाँग् or **ṭō̃g** टौँग् । खररवः f. the braying of an ass (cf. **khar-ṭ°**, p. 407*a*, l. 26) (Gr.M.); the lowing of cattle (El.). Cf. **ṭūg**. **ṭāga-ṭāg** टाँग-टाँग् । खरवत्-शब्दनम् f. loud and excessive braying of asses; similar cries uttered by other animals.

tēg तेग तیغ । छुरिकादेः अग्रम् m. a sword, scimitar, cutlass, dagger (W. 119, K.Pr. 54); (in Ksh.) the blade of a sword or the like (cf. **tabar-t°**, p. 963*a*, l. 5) (Rām. 431; H. viii, 6, 13).

ṭēg टेँग् । उच्चभूभागः m. rising ground, hillock, eminence (cf. **rĕyĕ-ṭ°**, p. 854*b*, l. 44; **shihāl**[i]**-ṭ°**, p. 875*a*, l. 14) (Śiv. 1245); ostentation (El.).

ṭēga pĕtha hāwun टेँग प्यठ हावुन् । पलायनम् m.inf. to run away, abscond (esp. with someone else's property). **-pĕṭhuk**[u] -प्यठुक् । उच्चस्थलजः adj. gen. (f. **-pĕṭhüc**[ü] -प्यठ्चू), of, or belonging to, or produced on high ground.

tōg तौँग् or **ṭōg** टौँग् । आघातविस्फोटः, अङ्कुशः m. a bruise, tumour, or swelling on the forehead, etc., caused by a blow (cf. **nīla-t°**, p. 634*a*, l. 21); an elephant-goad, the iron hook with which elephants are driven. —**khārän**[i] —खारँनि । आहननम् m. pl. inf. to cause bruises by a blow or blows. —**khasän**[i] —खसँनि । रुधिरस्फोटोद्भवः m. pl. inf. such bruises to occur.

tōga-(ṭōga-)wôl[u] तौँग-(टौँग-)वोलु । हस्तिविनेता n.ag. (f. **tōga-(ṭōga-)wājĕn** तौँग-(टौँग-)वाज्यञ्), an elephant driver.

ṭōg टौँग्, see **ṭāg**.

tūg 1 तूँग् (El. *túng*), see **tōṅg**[u].

tūg 2 तूँग् m. the yew-tree, *Taxus baccata* (cf. **brāhmī** and **pōstal**) (El. *túng*); *Picea Webbiana* (cf. **birre**, **budul**[u], and **röyil**) (El. *túng*).

ṭūg टूँग् or (q.v.) **ṭung** टुंग् । गोमायुरुतम् f. the cry of a jackal (El.). Cf. **ṭāg**. **ṭūga-ṭūg** टूँग-टूँग् । परितो गोमायुशब्दः f. a concert of jackals' cries.

ṭūga टूँग m. a sob (El. *ṭúnga*).

ṭūg[u] टूँगु m. (sg. voc. **ṭōgi** टौँगि), a man who has a tumour, etc. (see **tōg** or **ṭōg**) (K.Pr. 74, voc. written *ṭoṅi*).

ṭōg[u]**jĕ** टुगज्य । रहःसंमतिः f.pl. secret agreement, private consultation, conspiracy.

tĕgalas तेँगलस्, see **tĕngul**.

ṭāgan टाँगन् । रक्तस्फोटाः m.pl. inflamed or bloody bruises (resulting from a blow). Cf. **tōg** or **ṭōg**.

ṭāgān टाँगान् । घोरवाशितज्ञत् c.g. one who howls in anguish (cf. **ṭāgun 1**).

tagun तगुन् । तज्ज्ञता conj 2 (1 p.p. **tog**[u] तगु, f. **tüj**[ü] 1 तजू, for 2, see **talun**; 2 p.p. **tajyo**... vii, 8, 13; see id.) to be known how to be done, to ... (in this sense,—as compared with **hĕkun**, which ... generally, to be physically able,—**tagun**, on the contrary, implies skilled knowledge, as in **kamis tagi wanun**[u], to whom is saying possible? i.e. who can tell) (cf. **mangun t°**, p. 579*a*, l. 30) (Gr.Gr. 204; Gr.M.; W. 86; L.V. 24, 37; Śiv. 1276, 1727, 1852; Rām. 325, 360, 988; K. 364; H. i, 15; v, 3, 8, 9; viii, 9; x, 5; K.Pr. 208). **tog**[u]**-mot**[u] तगु-मतु । तज्ज्ञतया संपादितः perf. part. (f. **tüj**[ü]**-müts**[ü] 1 तजू-मंचू, for 2, see **talun**), done by being known how to be done, done successfully.

ṭāgun 1 टाँगुन् । घोरवाशितम् conj. 1 impers. (1 p.p. **ṭōg**[u] टौँगु; 2 p.p. **ṭājyōv** टाँज्योव्), to emit a loud cry or roar, (esp.) to bray (of an ass) (Gr.Gr. xxx); to howl in anguish.

ṭāgun 2 टाँगुन् । अश्वकः m. a small horse, a pony.

tagôphul तगोफुल् (= تغافل) m. unmindfulness, heedlessness, negligence, indifference (Rām. 1005).

tagāra तगार (= تغار) । स्थालीविशेषः, अल्पखेयम् a platter, pail, bucket, tub, trough; a mason's mud- or lime-pit (cf. **rabi-t°**, p. 823*b*, l. 5). —**karun** —करुन् । मृज्जलादिसंसर्जनम् m.inf. to make mud plaster or mud mortar; to make liquid mud (to serve the purpose of writing or daubing large letters or the like).

tagör[i] **1** तगाँरि । लेपमृत्संसर्जकः m. a man who makes mud plaster or mortar.

tagör[i] **2** तगाँरि । बृहत्स्थाली f. a large tub or trough, a kneading trough.

tagür[ü] तगरू or **tāg**[ü]**r**[ü] तागरू । रशना, मेखला f. the thread (of silver or gold and ornamented) worn round the waist by Hindū women, a woman's girdle.

ṭāgarahāray टाँगरहारय् । खरवत् शब्दायनम् f. 'uttering repeated cries like the braying of an ass', i.e. the utterance of cries of alarm or pain by cattle.

tāgath तागथ् (Śiv. 711), see **tākath**.

ṭāgyuw[u] टाँगिवु । टङ्कदारुमयः (f. **ṭāgiv**[ü] टाँगिवू), made of pear-wood. Cf. **ṭang**.

thái, see **thöyi**.

tāh ताह् (= ته, cf. تاه) । क्रमपरिवेष्टनम् ground, site, floor; bottom, underneath, foundation; layer, stratum; fold plait, ply, the fold of a folded garment, etc. (Śiv. 129); a fold or sheet of paper or the like (Gr.M.). —**karun** —करुन् । क्रमस्थापनम् m.inf. to fold, to fold up (W. 143); to arrange in folds or layers; (generally) to put into neat order (Śiv. 1148); to take care of (K.Pr. 173). —**karith thawun** —करिथ् थवुन् । बद्धीकरणम् m.inf. to fold up; carefully and neatly to put by.

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tāha bĕhanāwan ताह ब्यहनावुन् । पश्चात्करणम् m.inf. to leave at the bottom, throw into the background, surpass. **tāha tāha thawun** ताह ताह थवुन् । क्रमेण निधानम् m.inf. to put one over the other, to pile up in an orderly manner.

tāhas bĕhanāwun ताहस् ब्यहनावुन् । पश्चात्करणम् m.inf. to put at the bottom, put in the background; (by showing superiority), to cause another to abandon work on which he is engaged.

ṭāh टाह् । काकवारणध्वनिः m. the noise made in driving away crows.

tĕh त्यह् । मदोत्कर्षः f. (sg. dat. **tĕhi** त्यहि), pride, haughtiness, arrogance (whether proper or improper) (K.Pr. 254); cf. **tēh** and **thēh.** —**mōrün^{u}** —मोरुन् । तैक्ष्ण्यमदशान्तिः f.inf. pride to become mitigated.

tĕhi-wôl^{u} त्यहि-वोलु । गर्वयुक्तः adj. (f. -**wājĕn** -वाज्यन्), one who is arrogant.

ṭĕh ट्यह् in **ṭĕh ṭĕh** ट्यह् ट्यह् । अग्निशब्दः m. the sound emitted by the flames of burning straw, dry wood, or the like.

tēh तेह् । तीक्ष्णता f. fire, passionateness, crossness, acrimony, sharpness; arrogance; cf. **tĕh. tēhi-wôl^{u}** तेहि-वोलु । तीक्ष्णतायुक्तः n.ag. (f. -**wājĕn** -वाज्यन्), one of a passionate, arrogant nature.

tih तिह् । तत् pron. dem. (in a compound, or in an idiomatic phrase approaching the nature of a compound, this word sometimes takes the form **ti** ति; for examples, see bel.) that (not within sight).

[sg. nom., an.m. **suh** सुह्, f. **sŏh** स्वह् or **sa** स; inan. **tih** तिह्, also written **ti** ति. Acc.-dat., an. c.g. **tamis** तमिस् or **tas** तस्; inan. **tath** तथ. Ag., an.m. **tám^{i}** तमि, f. **tami** तमि; inan. **tám^{i}** तमि. Abl., an. and inan. c.g. **tami** तमि or **tawa** तव. Gen., an. m. and f. **tám^{i}-sond^{u}** तमि-संदु or **tasond^{u}** तसंदु; inan. c.g. **tamyuk^{u}** तम्युकु or **tawuk^{u}** तवुकु.

In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom., m. **tim** तिम्, f. **tima** तिम. Acc.-dat. c.g. **timan** तिमन्. Ag. and abl. c.g. **timau** तिमौ. Gen. **timan-hond^{u}** तिमन्-हंदु or **tihond^{u}** तिहंदु. For most of the above forms, see Gr.Gr. 88 and Gr.M. See also the references bel.

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and fem. genders. As regards the plural, see above.

When this word is used as an adjectival pronoun, the inanimate forms, with one exception, are not employed. The only exceptions are **tath** तथ, the inan. dat. sing., and (very rarely) **tih** तिह्, the inan. nom. sing. The former is used only as an adjective when agreeing with an inan. noun of either gender in the dative singular. In other cases, when an adjectival use is required, the animate forms are used, according to gender, even when agreeing with an inan. noun, except that the adjectival feminine dative is **tami** तमि as well as **tamis** तमिस्, although, when used substantively, only the an. form **tamis** तमिस् is used for the feminine as well as for the masculine. When agreeing with a genitive, the usual rule for adjectives is observed. When the genitive is the genitive of a masculine singular inanimate noun, and therefore ends in **uk^{u}**, etc., the pronoun is put into the ablative singular, and, when the genitive is not of this description, the pronoun is put into the dative singular. Thus, **suh** (not **tih**) **jahāza,** that ship; **sa** (not **tih**) **shĕlph,** that art; but **tath** (not **tas** or **tamis**) **kulis,** to that tree (inan. m. sg. dat.); **tath kāmĕ,** for that work (inan. f. sg. dat.); **tami** (m. sg. abl.) **chīzuk^{u}**, of that thing; **tas** (m. sg. dat.) **söhiba-sond^{u}**, of that gentleman; **tami** (not **tamis**) **jyāyĕ-hond^{u}**, of that place.

It therefore follows that the nominative singular inanimate form **tih,** it, that, is hardly ever used as an adjective, but is used almost always as a substantive. But **suh** and **sa,** the masculine and feminine forms, are also used as substantive inanimate forms, instead of **tih,** when the pronoun is correlate to a preceding adjective pronoun that (as all these pronouns follow the same rules) is used, though inanimate, in the animate masculine or feminine gender, as explained above for adjectival **suh** and **sa.** The preceding pronoun is usually the relative, as in **yus asbāb tŏhĕ hyot^{u}wa, suh** (not **tih**) **chuh drōg^{u}**, what property you purchased, that is dear; **yĕmi murāda khōt^{a}ra ƫsĕ sōzōthas bŏh, suh** (not **tih**) **sapod^{u} pūra,** the purpose for which you sent me has been fulfilled; **ƫsĕ yŏssa kitāb mĕ lüz^{u}th, sa** (not **tih**) **āyĕ mĕ khŏsh,** the book which you sent me, was acceptable to me. The preceding pronoun is not necessarily a relative; thus, **suh phal chuh ƫŏk^{u}, suh** (not **tih**) **ma khĕh,** that fruit is sour, do not eat it.

When, however, the demonstrative pronoun is correlate to a *substantive* inanimate pronoun, **tih** is used, as in **yih bŏh wanān chus, tih chwā poz^{u} kina apoz^{u}**, is what I say true or false? Also, as the pronoun **yih,** this (not the relative pronoun **yih,** what), in the direct singular, is the same in form for both genders, whether animate or inanimate, when the substantive demonstrative pronoun is correlate to it, it

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is, in the direct singular, always **tih,** not **suh** or **sa.** Thus, **yih** (adj. m. inan.) **sôruy kur^{a}koṭ^{u} kyāzi chuh yiti pyō-mot?** **tih nih tulith,** why is all this refuse here? take it away.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **tim** (not **tima**) **z^{a}h pacĕ** (fem. plur. nom.), those two boards, but **tima pacĕ,** those boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M. s.v. **tih.**]

sa स or **sŏh** स्वह् f. sg. nom., f. of **suh,** bel., q.v. (Śiv. 434, 493, 651, 691, 903, 1090, etc., *sa*; Rām. 113, 115, 116, 137, etc., *sa*; K. *sa*, she, 290, 694, 703, 738, 806, 1080; adj. 72; H. *sa*, v, 5, 9; viii, 11; x, 14, etc.; *sŏh*, xii, 5; (adj.) *sa*, x, 1, 6, 12; *sŏh*, iii, 5; (adj. inan. f.) *sa*, viii, 7; x, 10; *sŏh*, xii, 26).

suh सुह् । सः dem. that (not within sight), both pronoun and pronominal adj. The corresponding dem. for persons or things within sight is **huh,** q.v. It is also used as a pronoun of, the third person, meaning 'he', 'she', or 'it', (not within sight); (as pronoun) (Śiv. 1035, 1225, 1229, etc.); (as pron. adj.) (L.V. 104; Śiv. 495, 531, 681, 903, 920, etc.; Rām. 62, 81, 287, 344, 362, 385, 388, etc.; H. ii, 8, 9; viii, 7, 10, 13; x, 12, 14; K.Pr. 205); (as personal pron.) (L.V. 8, 24, 31, 33; Śiv. 536–7, 554, 578, 585, 619–20, etc.; Rām. 18, 26, 29, 72, 78, etc.; K. 6, 26, 40, 43, 261, 335, 370, 521, 571, 576, 672, 678, 686, 691, etc.; H. ii, 8, 11; v, 9, 10, etc.; (inan.) xii, 4, 11, 14, 15).

say सय् or **sŏy** स्वय् । सैव f. that (fem.) verily, that very, that indeed, she verily (L.V. 52, 81, (*sŏy*); Śiv. 37, 46, 93, 105, 210, 439, 669, 881, etc., *say*; Rām. 44, 255, 424, 872, 1514, 1516, *say*; K. 683, 850, *say*; 39, *sŏy*; H. *say*, iii, 1, 4; xii, 14; *say*, (adj. inan.) ii, 6; viii, 7, 10, 13; ix, 4; xi, 5; *sŏy*, vii, 16).

suy सुय् । स एव m. (f. **say** सय् or **sŏy** स्वय्), that (masc.) verily, that very, that indeed, he verily (L.V. 3, 15, 31, 34, 37; Śiv. 48–50, 56, 91, 247–8, etc.; Rām. 15, 178, 316, 909, 958, etc.; K. 41, 52, 213, 321, 492, 607, 640, 684, etc.; H. i, 4, 8; iii, 3; v, 1; vi, 16, etc.; adj. xii, 19; (inan.) ii, 4; vii, 8, 13; ix, 11).

ti ति, in **ti karith** ति करिथ् । तथापि adv. having done that; hence, as adv., even then, still, yet, nevertheless. **—warā karith** —वरा करिथ् । तदन्यथा adj. having done without that; hence, as adv., otherwise, or else.

tī ती, see **tiy,** bel.

tih तिह्, sg. nom. inan. it, that, (pron.) (L.V. 24, 37, 70, 107; Śiv. 41, 308, 533, 893, 999, 1007, 1086, 1757, 1852; Rām. 45, 60, 93, 162, 172, etc.; K. 296, 506, 569, 610, 676, 1089; H. iii, 4, 9; viii, 3, 9, 11, etc.); (rarely as a pron. adj.) (Śiv. 1836; Rām. 292, 1133, 1419).

tihond^{u} तिहंदु or (q.v. bel.) **timan-hond^{u}** तिमन्-हंदु । तेषां संबन्धी pl. gen. (f. **tihünz^{u}** तिहंज़ु), of them (an. or inan., c.g.) (L.V. 71; Śiv. 499, 1073, 1083, 1209, 1257, 1519, 1665; Rām. 1156, 1379, 1764; K. 62, 290, 310, 312, 453, 1002, etc.; H. viii, 3, 11; xii, 16).

tàm^{i} तमि instr. sing. an. m. and also inan. c.g. (an. f. **tami** तमि), by him, by that, (as pronoun) (Śiv. 41, 121, 449, 536, 636, etc.; Rām. 8, 62, 71, 78–9, 102, 106, 110, 113, etc.; K. 233, 254, 383, 438, 492, 550, 635, etc.; H. ii, 1; iv, 3–6; x, 3, 12). **tàm^{i}-sond^{u}** तमि-संदु or (q.v. bel.) **tasond^{u}** तसंदु । तत्संबन्धी sg. gen. adj. (f. **-sünz^{u}** -संज़ु. This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **tamyuk^{u},** q.v. bel.) of him (Śiv. 505, 995, 997, 1000, 1003, 1020, 1666; Rām. 386, 657, 697, 1577, 1644; K. 573; H. i, 3; vii, 6, 13); of her (Śiv. 433; Rām. 355, 775, 1289, 1694; H. xii, 15).

tami 1 तमि f. sg. ag. an. of **tih,** see ab. (Śiv. 431, 496 (pron. adj.), 635, 654, 837, 870, 1114; Rām. 149, 153, 165, 184–9, 190–7, 233, etc.; K. 428, 537, 583, 601, 709–10, 803, 1146).

ami 2 तमि, f. sg. dat. of **tih,** when used as an adj., see ab. (H. x, 10).

tami 3 तमि, or (q.v. bel.) **tawa** तव abl. sg. c.g. an. and inan. of **tih**; (as pron. an.) (Śiv. 31 (f.); Rām. 804 (m.)); (as pron. inan.) (Śiv. 102, 239 (f.), 1191, 1422; Rām. 1581; K. 601, 775); (as pron. adj.) (Śiv. 673, 708, 741, 1315, 1344, 1428; Rām. 233, 822, 829; K. 920; H. ii, 7; iii, 9; v, 5; viii, 9; x, 10, 12, 14; xii, 4, 6); (used adverbially) for that reason, on that account, therefore (Śiv. 1287). Frequently used in phrases, such as the following:— **tami dŏha** तमि द्वह । तद्दिने adv. on that day. **—gari** —गरि । तत्काले adv. at that hour, at that time. **—khŏta** —ख्वत, **—khŏta** —खोत, or **—khŏtan** —ख्वतन् । तदुत्कृष्टः, ततो विशिष्टः adv. (in comparison) than that (not within sight) (as

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in 'better than that') (Rām. 1581; K. 319, 935). **—kani** —कनि or **—kanĕn** —कन्यन् । तत्कारणेन adv. for that (not within sight) reason, on account of that, therefore (Gr.Gr. 159). **—mŏkha** —म्वख । तन्निमित्तम् adv. on that (not in sight) account, for that reason, therefore. **—nishĕ** —निश्र । तत्सकाशात्, तत्प्रतिरूपकेण adv. (with signification of abl. sg.) from that (not within sight); than that, rather than that; in exchange for that. **—phiri** —फिरि । तत्समये adv. at that time, on that occasion (past or future, but not present). **—pör^{i}** —पांरि or (q.v.) **tapör^{i}** तपांरि । तद्देशतः adv. in or from that (not within sight) direction (Gr.Gr. 151, 159). **—pata** —पत or **—patan** —पतन् । तस्मादनु, तत्पश्चात् adv. after that (not within sight), after then (Gr.Gr. 159; Śiv. 131; K. 873; H. x, 12; xii, 16). **—path-kun** —पथ्-कुन् । तत्पश्चाद्भागे adv. behind that (not within sight). **—patuk^{u}** —पतुकु । तत्पश्चाद्भवः, तत्पाश्चात्यः adj. (f. **—patüc^{ü}** —पतंचू), of, or belonging to, what is behind that (not within sight); cf. **tamis-patuk^{u}**, bel. **—patyum^{u}** —पत्युमु । तत्पश्चाद्भवः adj. (f. **—patim^{ü}** —पतिमू), of, or belonging to, or produced in what is behind that (not within sight); cf. **tamis patyum^{u}**, bel. **—putsh^{i}** —पुछ़ि or **—putshy** —पुछ्य् । तदर्थम् adv. with that (not within sight) purpose, for that. **—ranga** —रंग । तत्कारणेन adv. in that manner (Gr.Gr. 154); on account of that (not within sight), for that reason, therefore. **—wushöt^{i}** —वुशांति । तत्कारणेन, तेन हेतुना adv. for that (not within sight) cause, for that reason, therefore. **—vizi** —विज़ि । तस्यां वेलायाम् adv. at that time, then (Gr.Gr. 157).

tim तिम् । ते m. pl. nom. (f. **tima** तिम), they (L.V. 6, 76, 77; Śiv. 72, 78, 81, 129, 132, 433, etc.; Rām. 2, 54–5, 68, 94, 108, etc.; K. 64, 67, 200, 414, 452, 468, etc.; H. v, 438; viii, 3, 4, 11, etc.); (f.) (Śiv. 1453, 1667); (as adj.) those (L.V. 28; Rām. 133, 466, 542, 634, 856, 864, etc.; H. viii, 13; x, 12); f. (Śiv. 38, 1664; K. 766, 768; H. viii, 11; xi, 9; adj. xii, 19).

timau तिमौ pl. ag. and abl. by them (pron.) (Śiv. 695, 1084; Rām. 7, 81 f., 82, 142, 445, 517, 528, 540, 542, etc.; H. vi, 11; x, 12; xii, 7); from them (pron.); by those (pron. adj.); from those (pron. adj.) (Rām. 1209). **-pĕṭha** -प्यठ । तेभ्य आरभ्य adv. (with signification of abl. pl.) from those; than those.

timan तिमन्, pl. dat. c.g. to them (pron.) (Śiv. 498, 639, 675–6, 679, 694, 706, 1094, 1184, 1187; Rām. 18, 54, 56, 87, 134, 235, etc.; K. 213, 478, 842, 863, 981, 1002, 1071; H. viii, 1; xi, 8; xii, 1; fem. xii, 6, 17); to those (pron. adj.) (Rām. 138, 586, 710–1, 864, 1463, 1553; H. x, 6; xi, 6); with emphatic *y*, we have **timanạy** तिमनंय् (Śiv. 20, 34, 1209, 1361; K. 290 (*timan^{u}y*); H. (*timan^{u}y*) viii, 11; xii, 1). **-hond^{u}** -हंन्दु or (q.v. ab.) **tihond^{u}** तिहंदु । तेषां संबन्धी pl. gen. adj. (f. **-hünz^{ü}** -हंज़ू), of them, of those (not within sight) (K. 67).

tamis तमिस् or (q.v. bel.) **tas** तस्, acc.-dat. sg., c.g., an. of **tih**, see ab.; (pron. m.) (Śiv. 30 (*tamisạy*), 432, 641, 645, 670, 708–9, 742, etc.; Rām. 72, 74, 113, 233, 287, 308, 313, 351 (*tamisạy*), etc.; K. 519 (*tåm^{i}s^{u}y*); H. ii, 7; viii, 9; (*tamis^{u}y*) ii, 1; viii, 9; xii, 1); (pron. f.) (Śiv. 532, 844; Rām. 419, 563, 665–7, 754, 761, 878, etc.); (pron. adj.) (Śiv. 431; Rām. 319 f., 396 f., 420 f., 541 f., 1262 m., etc.; H. iii, 9; viii, 9; xii, 10, 19). **tamis-kun** तमिस्-कुन । तस्य पार्श्वे, तमनु adv. towards him or her (not within sight), in that direction (Gr.Gr. 161; Rām. 495, 1016); (after vbs. of speaking, etc.) to him or her. **—patuk^{u}** —पतुकु । तस्य पश्चाद्भवः gen. adj. (f. **-patüc^{ü}** -पतंचू), i.q. **tami patuk^{u}**, ab. **—patyum^{u}** —पत्युमु । तस्य पश्चाद्भवः adj. (f. **-patim^{ü}** -पतिमू), i.q. **tami patyum^{u}**, ab. **—saṭh** —सठ् । तत्समानः adj. c.g. like that (or it) (not within sight), (indicating non-identity, but similarity, as if to the question 'is it that?' we should reply 'no, but it is like it').

tamiy 1 तमिय्, emph. form of **tami 1, 2,** and **3,** ab., as in **tamiy röts^{ü}**, on that very night (p. 848*b*, l. 12) (L.V. 25, Rām. 147; so Rām. 149 (m. adj.), 311 (id.), 377 (f. adj.), 839 (m. pron. abl.), 1145 (f. pron. instr.), 1709 (f. adj.); K. 841 (m. adj.), 1004 (id.); H. (f. adj.) xii, 14, 15). **tamiy 2** तमिय् । तद्धेतोः adv. (emph. form of **tami 3,** ab.) for that very reason, from that very cause (Śiv. 581, 677; Rām. 1631, cf. 1754; H. x, 14).

tåmiy तंमिय्, emph. form of **tåm^{i},** ab., by him or that only, by him or that verily (L.V. 5, 43; Śiv. 884; H. iii, 1).

timạy तिमंय्; emph. form of **tim,** ab., they only, they alone, those alone (L.V. 13, 27; Rām. 52; H. v, 9; viii, 4; *tim-hay*, ix, 8–10; (adj.) v, 5). **timay** तिमय्, id., but f. (H. x, 14).

tamyuk^{u} तम्युकु । तद्भवः sg. gen. adj. (f. **tamic^{ü}** तमिचू. This form refers to an inan. noun of either gender. If the noun is an. the form is **tåm^{i}-sond^{u}**, q.v. ab., or **tasond^{u}**, q.v. bel.) of that (not within sight) (Śiv. 920–1; Rām. 17, 61, 161, 282, 464, 667, etc.; K. 589; H. vii, 12; K.Pr. 248, *tamukui*, for *tamyuk^{u}* with emph. *ī*).

tas तस् i.q. **tamis,** ab. (cf. **tas pata,** p. 792*b*, l. 28) (pron. m.) (L.V. 20, 34, 37, 105; Śiv. 33, 38, 51, 58–9, 65, 72, 83, etc.; Rām. 57–8, 59, 71, 76, etc.; K. 2, 6,

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15, 22, 35, 39, 41, etc.; H. i, 5, 8; ii, 8; iv, 2, etc.); (pron. f.) (Śiv. 35, 435–8, 508, 530, 653–7, etc.; Rām. 84, 120, 336, 350, etc.; K. 535; H. xii, 2, 15, 25); (pron. adj.) (Śiv. 319, 683, 1155, 1232, 1599; Rām. 28, 83 f., 488, 537–8, 576, etc.; K. 8, 10, 50, 88, 102, etc.; H. ii, 7; vii, 4; viii, 7, etc.). The word is occasionally used with the meaning of the genitive, as in K. 147, or of the accusative, as in K. 165, 382, 441, 747, 836. An emphatic form is **tȧs**[i] **तंसि**, to him or her only, etc. (L.V. 65; Śiv. 883, 1366, 1578; Rām. 308, 1760; K. 321, 448, 598, 621, etc.). **tas-kun तस्-कुन् ।** **तमनु** adv. i.q. **tamis-kun,** ab. (Śiv. 596, 1196; Rām 79, 148, 258, 411, etc.).

tasond[u] **तसंन्दु** or (q.v. ab.) **tȧm**[i]**-sond**[u] **तंमि-संदु ।** **तत्संबन्धी** sg. gen. adj. (f. **tasünz**[ü] **तसंज़ू**. This form may refer to any an. m. or f. noun; but not to an inan. noun, in which case the sg. gen. is **tamyuk**[u], q.v. ab.); of him (Śiv. 46, 214, 247–8, 597, 639, 744, 798, 919, 1173, 1496, 1619; K. 3, 95, 101, 117, 126, 395, 582, 601, 621, 1111, 1124, etc.); of her (Śiv. 100, 102, 105, 433-4; Rām. 61, 240, 304–5, 474, 705, 894, etc.; K. 114, 520; H. ix, 3). **tasȧnd**[i] **pöṭh**[i] **तसंन्दि पांठि** adv. like, in the manner of, that person (not within sight), like him, like her (or other an. noun) (Gr.Gr. 154). **tasonduy तसंन्दुय्** (f. **tasünz**[ü]**y तसंज़ूय्**), his or hers only, even his or hers, even of that animate being (Gr.Gr. 92; L.V. 72; Śiv. 49, 599, 651, 724, 1121–2; Rām. 110, 115, 805, 1442, 1448; K. 321, 448, 598, 625, 720, 764, 882, 1082, 1084, 1088, 1146).

ti ti ति ति, that also (K. 582).

tath तथ् inan. sg. dat. to it, to that (not within sight) (inanimate thing) (cf. **tath-pata,** p. 792*b*, l. 26) (as pron.) (Śiv. 353, 367, 474, 476, 509, etc.; Rām. 26, 118, 122–3, 343, 477–8, etc.; K. 162, 261, 377, 673, 686, 1150, 1153, etc.; H. ii, 1; v, 4; vii, 27, 28, etc.); (as pron. adj.) (L.V. 47; Śiv. 63, 85, 319, 357, 412, 494, etc.; Rām. 121, 128, 188, 738, 1294, etc.; K. 16, 24, 60, 62, 85, 94, 126, 139, etc.; H. (inan.) ii, 1; v, 5; viii, 9; x, 12, etc.; (inan. f.) xii, 15). **tath-kun तथ्-कुन् । तत्स्थानमनु** adv. towards that (inanimate thing, place, etc., not within sight); in that direction (Gr.Gr. 160, Rām. 536).

tȧth[i] **तंथि** or **tathy तथ्य्**, emph. form of **tath,** ab., as in Rām. 314, etc.; K. 23, 279, 429, 925, etc.; H. iii, 8; xii, 4, 11, 14). **tathy-kun तथ्य्-कुन्** adv. even in that direction (not within sight) (Gr.Gr. 160).

tawa तव i.q. **tami 3,** ab. q.v. (cf. **tawa pata,** p. 792*b*, ll. 27–8), from that, by that (YZ. 186); (used adverbially) for that reason, on that account, therefore (L.V. 57; K. 318, 895). **tawa bāpath तव बापथ् । तन्निमित्तम्** adv. for the sake of that (inan. e.g., not within sight), for that; on that account (Śiv. 709, *taway-b°*). **—khŏta —ख्वत,** **—khōta —खोत,** or **—khŏtan —ख्वतन् । ततो विशिष्टः** adv. i.q. **tami khŏta,** etc., ab. (Rām. 1239). **—kani —कनि** or **—kanĕn —कन्यन् । तत्कारणेन** adv. i.q. **tami kani,** ab. (Gr.Gr. 159; K. 231). **—kin**[i] **—किनि । तत्कारणेन** adv. on that account, for that cause. **—kārana —कारन । तत्कारणेन** adv. for that reason, for that cause. **—mŏkha —म्वख । तद्धेतुना** adv. i.q. **tami mŏkha,** ab. **—nishĕ —निश । तत्प्रतिरूपकेण** adv. i.q. **tami nishĕ,** ab., q.v. (Rām. 352, rather than that; 1234). **—pata —पत** or **patan —पतन् । तत्पश्चात** adv. i.q. **tami pata,** ab., q.v. (Gr.Gr. 159, 200; Śiv. 1792; Rām. 1644; K. 135–6, 190, 256, 297, 458, 628, 759, 870, etc.). **—path-kun —पथ्-कुन् । पत्पश्चात्** adv. i.q. **tami path-kun,** ab., q.v. **—patuk**[u] **—पतुकु । तत्पाश्चात्यः** adj. (**—patüc**[ü] **—पतंचू**), i.q. **tami patuk**[u], ab., q.v. **—patyum**[u] **—पत्युमु । तत्पश्चाद्भवः** adj. (**—patim**[ü] **—पतिमू**), i.q. **tami patyum**[u], ab., q.v. **—puṭh**[i] **—पुठि** or **—puṭhy —पुठ्य् । तदर्थम्** adv. i.q. **tami puṭh**[i], ab., q.v. **-ti -ति** or (q.v.) **tōti तोति** conj. nevertheless (Gr.M.). **—wushöt**[i] **—वुशांति । तेन हेतुना** adv. i.q. **tami wushöt**[i], ab., q.v.

tawuk[u] **तवुकु । तद्भवः** gen. adv. (**tawüc**[ü] **तवंचू**), i.q. **tamyuk**[u], ab., q.v.

taway तवय् । तेनैव adv. emph. form of **tawa,** ab. only from that, even from that, verily from that, only for that reason, therefore (El. *tawai*; L.V. 69, 90, 94; Śiv. 192, 372, 422, 430, 506, 512, 709, 754, 762, 839, 864, 1122, 1133; Rām. 228, 400, 475, 487, etc.; K. 358; YZ. 251); by that means (L.V. 75, K. 676).

tiy तिय् (often written **tī ती**) **। तदेव** inan. m. sg. nom. emph. form of **tih,** ab. that verily, only that, even that (L.V. 20, 21; Śiv. 121, 312, 317, 319, 348, 538, etc.; Rām. 14, 50, 133, 162, 335, 592, etc.; K. 323, 422, 574, 576, 606, 621, 796, etc.; H. *tiy*, vii, 1; iii, 9; *tī*, xi, 1); (for **tih + ay**) if that (H. iii, 4, 9).

tiyĕ तिय । तदेव (नहि) inan. m. sg. m. inter. is it really that (the answer expected being in the negative)? **tiyĕ bā तिय बा । तादृक् महाशय ?** inan. m. sg. inter. pol. id., but a respectful query, addressed to a male. **tiyĕ bin̄ तिय बिञ् । तादृक् महाशये ?** inan. m. sg. inter. pol. id., but a respectful query addressed to a female. **tiyĕ sö तिय सां । तादृक महाशय ?** inan. m. sg. inter. pol. id., addressed to a much-respected male.

tiyō तियो, i.q. **tiy,** ab., with respectful suffix *ō*, that verily Sir (Śiv. 226).

tŏh त्वह्, **tōh तोह्** or **tuh तुह् । तुषः** m. the husk, or chaff of grain, chaff, bran (El. *tŏh*, *tuh*; L. 461, *toh*;

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K.Pr. 7, 128, 238, *tŏh*; 224, *tuh*; 87, *thoh*). —**karun** —करुन् । चूर्णशः करणम्, कुत्सनम् m.inf. to reduce to chaff; to reduce to powder or tiny scraps (e.g. cloth destroyed by white ants); to abuse violently or grossly. —**karith thawun** —करिथ् थवुन् । अतिचूर्णनम् m.inf. to reduce to powder or tiny scraps (as in the preceding); to abuse violently or grossly. —**karith trāwun** —करिथ् त्रावुन् । अत्याक्षेपणम् m.inf. to overwhelm with gross abuse. -**nār** -नार् । तुषाग्निः m. a fire of burning chaff (which is very fierce). —**nār muh nār** —नार् मुह् नार् । भूषणबाहुल्यम् m. profusion of ornaments (worn on the person). -**phol^{u}** -फॊलु । तुषसमूहः m. a collection (esp. when small) of chaff. -**shīn** -शीन् । तुष(लघु)हिमम् m. a fall of light fine snow (like chaff).

tuhuk^{u} तुहकु । तुषसंबन्धी adj. (f. **tuhüc^{u}** तुहचू), of, or belonging to, chaff; filled, or stuffed, with chaff, made up of chaff, and so on.

tŏha ट्रह in **tŏha-tŏha** ट्रह-ट्रह । कासरोगस्वरः m. the noise made in coughing, the sound of a cough.

tŏhĕ त्वह्य, **tŏh^{i}** त्वहि, see **tah** 2.

tôh^{u} तोहु or **tôsh^{u}** तोशु, the form taken by **tāh**, q.v., when used adjectivally —°. In such a case, its fem. is **tôsh^{u}**. Cf. **ok^{u}-tôh^{u}**, p. 19*a*, l. 43, and **ok^{u}-tôsh^{u}**, id. l. 47.

thŏba थॊब or **ṭhŏbba** ठॊब्ब । क्रीडनकविशेषः m. (pl. dat. **thŏban** थॊबन् or **ṭhŏban** ठॊबन्), a round piece of earthenware or shaped piece of potsherd, about the size and shape of a rupee. A number of these are used as pieces by children in a certain game. **thŏba-kat^{u}r^{u}** थॊब-कतुरु or **ṭhŏbba-kat^{u}r^{u}** ठॊब्ब-कतुरु । क्रीडनककपालः f. a piece of potsherd shaped like a rupee used as ab. The pl. -**katrĕ** -कत्र्य is used for the stock of sherds used in a game. **thŏban** (or **ṭhŏban**) **gindun** थॊबन् (ठॊबन्) गिंदुन् । क्रीडाविशेषः m.inf. to play this game.

thob^{u} थॊबु m. a plug, in **lyob^{u}-thob^{u}**, p. 543*b*, l. 21, q.v. Cf. **thop^{u}**.

ṭhabāba ठबाब । निःसारः adj. e.g. artificial, unreal (and worthless on that account), fictitious, imitation.

ṭhabŏb^{i} ठबॊबि । असद्रूपकविधानशीलः adj. e.g. one who habitually fabricates, one who habitually acts artificially.

thabun थबुन् m. (sg. dat. **thabanas** थबनस), a lump (cf. **mĕtsi-th°**, p. 609*a*, l. 11).

thŏbun^{u} थॊबुनु । गुल्मः (वृक्षः) स्थूलानुच्चमूर्तिः m. a short thick tree, without branches, a bush, scrub; met. (in this sense, f. **thŏbün^{u}** थॊबंनू), a stout squat-figured person.

ṭhĕcĕ ठ्यच्य in the following:— **ṭhĕcĕ-phol^{u}** ठ्यच्य-फॊलु । गूढसंचितद्रव्यम् m. treasure gradually and secretly collected, a secret hoard. Cf. **ṭhiṭh**.

ṭhĕca (or **ṭhīca**) **pakun** ठ्यँच (ठीँच) पकुन् । धारासंपातवत्प्रसारः, प्रवाहवत्प्रसृतिः m.inf. (of blood, or the like), to flow in a violent torrent (cf. **rath ṭhīca wasun**, p. 845*b*, l. 29).

thĕc^{u} थ्यचु, see **thĕkun**.

ṭhōca ठॊँच । पादाघातः f.pl. thrusts, or thrusting, with the toes; cf. **ṭhukun**. —**dinĕ** —दिन्य । पादाग्राहननम् f. pl. inf. to push, or thrust (someone or something) with the toes (in order to set him or it in motion).

thŏc^{u} थ्वचु, see **thŏkun**.

ṭhŏc^{u} ठॊचु, see **ṭhākun**.

ṭhuca ठुच । अलसः adj. e.g. lazy, indolent, work-shy.

ṭhuc^{u} ठुचु, see **ṭhukun**.

thüc^{u} थॅचु, see **thok^{u}** and **thakun**.

thacyōv थच्योव्, see **thakun**.

ṭhācyōv ठाच्योव्, see **ṭhākun**.

thĕcyōv थ्यच्योव्, see **thĕkun**.

thŏcyōv थ्वच्योव् see **thŏkun**.

ṭhucyōv ठुच्योव्, see **ṭhukun**.

thaḍ थड vill. for **thar 2**, q.v.

ṭhāḍa ठाड । अपक्वः (कठिनः) adj. e.g. (of cereal food, or the like) insufficiently cooked, (on that account) hard, not soft.

thīd थीद् । क्षेत्रविशेषः m. N. of a village on the shore of the Ḍal lake, about a mile from Gupakār (q.v.), where there is a sacred site. Its ancient name was Thēda (RT.Tr. II, 454).

thod^{u} थॅदु । प्रोन्नतः adj. (f. **thüz^{u} 1** थॅजू, for **2**, see s.v.), high, tall, lofty (cf. **pōra-th°**, p. 753*b*, l. 9) (El. *thōd, thaud*; Gr.Gr. 9, 29, 140; Gr.M.; W. 20; Śiv. 784, 1050, 1811; Rām. 600; YZ. 409; K.Pr. 165); upright, erect (cf. **kāri-th°**, p. 467*a*, l. 31) (Śiv. 971, of the neck, see p. 1167*a*, l. 31; so, 1363; H. vii, 11; YZ. 64, 146); elevated, on a high place (Śiv. 985, 1068); high (in price) (Gr.M.); high-minded, on one's dignity, on the high horse (K.Pr. 258). —**karun** —करुन् m.inf. to exalt (El.). —**rōzun** —रोज़ुन् । प्रोन्नत्यस्थितिः m.inf. (of something previously bent or prone) to remain or continue erect (YZ. 298). —**thawun** —थवुन् or —**thāwun** —थावुन् । उन्नतीकृत्य स्थापनम् m.inf. to put in a higher position, to raise (and leave raised); to set upright, to erect. —**tulun** —तुलुन् । उत्थापनम् m.inf. to raise (e.g. someone from a sitting position) (El., Śiv. 1812, YZ. 184); to erect; to lift up (and remove) (Rām. 123, 1417, 1495). —**tulith thawun** —तुलिथ् थवुन् or —**tulith thāwun** —तुलिथ् थावुन् । निराकरणम् m.inf. to raise and put down (elsewhere); hence, to remove a person (from an office, or the like). —**tulith ṭshunun** —तुलिथ् छुनुन् । उत्थापनम् m.inf. to raise (once for all); to raise and

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carry off; to raise and put away, to wipe off, sweep off. —wŏthun —व्वुथुन् । उत्थानम् m.inf. to stand up (El.; Śiv. 321; Rām. 707, 903, 942, 952, 961, 1384; H. ii, 3, 5, 6; v, 6, 9; xii, 14, 15; K.Pr. 165).

thadi थदि । उच्चैः adv. on high (K. 154, 446); from on high; (of a voice, or the like) high, loudly. —**pala** —पल । अत्यौत्कर्ष्येण adv. with great nobility, with great magnanimity; with great superiority. —**thadi** —थदि । अत्युच्चैः adv. high (in every respect), at a great height (in every particular); from a great height (in every particular); (of a voice, or the like) loudly (i.e. with each word loud). —**thod**[u] —थ्वदु । अत्युन्नतः adj. (f. —**thüz**[u] —थ्वज़ू), lofty in every respect.

thadam-thod[u] थदम्-थ्वदु । अत्युन्नतः adj. (f. -**thüz**[u] -थ्वज़ू), very high, very lofty; very elevated.

thadun थदुन् । उन्नतीभवनम्, आढ्यीभवनम् conj. 3 (2 p.p. **thadyōv** थद्योव्), to be or become high or elevated, to become higher, to become taller (El. *thadun*, Gr.Gr. 173, K.Pr. 173); to become erect; to become elevated; to become elevated (in position, wealth, power, or the like).

thadith bĕhun थदिथ् ब्यहुन् । अत्यौन्नत्यप्राप्तिः m.inf. 'having risen to sit', to achieve a high position (in wealth, fortune, good qualities, children, etc.) and remain secure there.

thadyō-mot[u] थद्यो-म्वतु । उन्नतीभूतः, आढ्यीभूतः perf. part. (f. **thadyē-müt**[u] थद्ये-म्यचू), become high; elevated; raised (to power, etc.).

tihīdastī तिहीदस्ती تہیدستی f. empty-handedness, poverty, penury (Rām. 1520).

tōhafa, see **tōhapha.**

ṭhag ठग् । वञ्चकः m. (f. **ṭhagiñ** ठगिञ् q.v.), a deceiver, impostor, cheat, knave, sharper, plunderer (K.Pr. 221); a robber, assassin, cut-throat.

ṭhaga-bāba ठग-बाब । साधुवेशवञ्चकः m. 'Sir ṭhag', an impostor who swindles in the character of a highly-respectable old gentleman. **-bāpār** -बापार् । वञ्चकव्यवहारः m. the conduct or actions of an impostor, swindling conduct. **-bāy** -बाय् । वञ्चकस्त्री f. a swindler's wife. **-pav** -पव् । वञ्चनाभ्यासः m. the practice, exercise, or frequent use of swindling.

thāg 1 थाँग् । खेदः f. fatigue, lassitude, exhaustion (resulting from exertion); cf. **thākh** or **thōkh.** —**anüñ**[u] —अनंञू । खेदापादनम् f.inf. to make fatigued (by imposing some exhausting labour). —**yiñ**[u] —यिञू । खेदापत्तिः f.inf. fatigue to be felt.

thāg 2 थाँग् । वञ्चना f. in order to appropriate the results, dishonestly to induce another to abandon work on which he is engaged.

thōg[i] थाँगि । वञ्चकः m. one who is in the habit of dishonestly interfering with another's work, so as to appropriate its results.

thūg[u] थूँगु, see **thūng.**

ṭhagagī ठगगी । वञ्चकता f. habitual swindling, knavery, cheating, imposture, the profession or actions of an impostor, etc.

ṭhagil ठगिल् । वञ्चकता f. cheating, swindling; forgery (El. m.).

ṭhagun ठगुन् । छलनम् conj. 1 (1 p.p. **ṭhog**[u] ठ्वगु, f. **ṭhüj**[u] ठ्वजू), to cheat, deceive, beguile, impose upon, trick, dupe, swindle (Gr.M.); conj. 3 (2 p.p. **ṭhagyōv** ठग्योव्) to be deceived, cheated (Gr.Gr. xxxi, Gr.M.).

ṭhog[u]**-mot**[u] ठ्वगु-म्वतु । वञ्चितः perf. part. (f. **ṭhüj**[u]**-müt**[u] ठ्वजु-म्यचू), deceived, cheated, imposed upon.

ṭhagiñ ठगिञ् । वञ्चकी f. of **ṭhag,** q.v.

ṭhagāwun ठगावुन् conj. 1 (1 p.p. **ṭhagôw**[u] ठगोवु), to deceive (Gr.Gr. xxxi).

ṭhagöy[i] ठगांयि । वञ्चना f. swindling, knavery, cheating, imposture.

ṭh[a]**h** ठह । अतितृप्तिः f. surfeit, a feeling of repletion (from eating, drinking, or the like). —**gatshüñ**[u] —गछ़ञू । अतितृप्तिसमुत्पत्तिः f.inf. such a feeling to be experienced.

thāh थाह् । जलावतरणम् f. casting oneself into water, plunging (oneself) into water. —**diñ**[u] —दिञू । जले देहप्रक्षेपणम् f.inf. to plunge into water, to dive; to jump down (Rām. 1335). —**mārüñ**[u] —मारंञू f.inf. to dive (Rām. 546). —**trāvüñ**[u] —त्रावंञू । जलेऽवतरणम् f.inf. to plunge into water and swim, to swim. —**tshunüñ**[u] —छुनंञू । मध्यनिपातः f.inf. (in order to secure the fruits) suddenly to plunge into another's work.

ṭhāh ठाह् in **ṭhāha-ṭhāh** ठाह-ठाह् । सशब्दहासः onomat. m. loud laughter, a peal of laughter.

thĕh थेह् m.pl. airs, ostentation used in the following (cf. **tĕh**):—**thĕh din**[i] थेह् दिनि or —**mārān**[i] —मारंनि । मदाविष्करणम् m.pl.inf. to put on airs and graces (owing to pride in youthful beauty, wealth, or the like).

thoh, see **tŏh.**

ṭhaharun ठहरुन् । संस्थानम्, प्रतीक्षा conj. 3 (2 p.p. **ṭhaharyōv** ठहर्योव्), to become fixed, firm (of something previously unsteady) (cf. **pūr**[u] **ṭh**°, p. 754*b*, l. 50) (K. 623); to become or be steady (cf. **atha ṭh**°, p. 63*a*, l. 4); to stand still (Śiv. 1539, K. 1023); to stop, rest, pause, halt (Gr.M.); to stay, remain, abide (Śiv. 1650; K. 1107; H. ii, 4); to wait tarry, (Gr.M.); to wait for, tarry for (K. 1105); to be settled, fixed, determined.

ṭhah[a]**rith** ठहरिथ् । प्रतीक्षापूर्वम् derived from conj.

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part., as adv. behind time, late, retarded, after the right time, unpunctually; slowly, leisurely, deliberately. **ṭharyō-motᵘ** ठह्र्यो-मतु । स्थिरीभूतः perf. part. (f. **ṭhaharyē-müṭsᵘ** ठह्र्ये-मंचू), become fixed, firm, steady, etc.

thaharanáwun, see **ṭhaharāwun.**

ṭhahᵃrāv ठह्राव् । स्थितिः m. fixture; pause, rest, stop, halt (esp. for a short time).

ṭhaharāwun ठह्रावुन् conj. 1 (1 p.p. **ṭhaharôwᵘ** ठह्रोवु. This verb is the casual of **ṭhaharun,** q.v., in all its senses) to make steady, make firm (cf. **pūrᵘ ṭhᵒ**, p. 755*a*, l. 2) (El. *thaharanáwun* (sic), Gr.M.) to cause to stop, to cause to tarry, and so on, as in **ṭhaharun**; to ascertain, decide, determine (Gr.M.).

thöjⁱ थांजि or **thöjᵘ** थांजू । स्थाली, मूषा f. (sg. dat. **thājĕ** थाज्य), a large-sized metal plate, dish, or tray for food, etc. (cf. **diva-gōn-thᵒ**, p. 261*b*, l. 18; **diwath-thᵒ**, p. 265*a*, l. 26; **siwan-thᵒ**, p. 954*a*, l. 30; **thĕkan-thᵒ**, s.v. **thĕkun)** (K. 154, 161–2; K.Pr. 132, 163, misprinted *tha*ᵒ for *thā*); a crucible (for melting gold, etc.) (cf. **payĕn-thᵒ**, p. 817*b*, l. 2; **sōnar-thᵒ**, p. 923*a*, l. 43); a lapidary's polishing wheel (cf. **manᵃr-thᵒ**, p. 581*b*, l. 5). Cf. **thāl**, which is equivalent to our 'plate'.

thᵘjᵘ 1 थंजू । निष्फलतूद्वृक्षः f. the fruitless mulberry tree, the leaves of which are considered the best of all varieties of mulberry leaves for silk-worms (El. *thuj*).

thᵘjᵘ 2 थंजू । पचिणी f. N. of the female of the Mallard (*Anas boscas*) (L. 129, *thuj*).

thüjᵘ 1 थंजू । स्थली, देवप्रतिमापूजोपकरणसामग्रीनिधानकोष्ठकम् f. dry ground, land fit for cultivation, arable land, esp. land suitable for seed-beds; a wooden receptacle in which the articles necessary for the worship of an idol are kept, a casket (for this purpose), a pyx (L.V. 33). **-dānĕ** -दान्य । उपप्रस्थारोपितोद्भवधान्यम् m. rice plants (paddy) which have been transplanted, paddy sown in seed-beds and subsequently transplanted. **—nār** —नार् m. a nursery for rice (cf. **nār 2**) (L. 462 *thajnár*).

thüjᵘ 2 थंजू, see **tholᵘ** 2 and **thalun.**

ṭhüjᵘ ठंजू, **ṭhüjᵘ-müṭsᵘ** ठंजू-मंचू, see **ṭhagun.**

tihij तिहिज् or **tihijᵘ** तिहिजू । सूक्ष्माङ्कुरः f. a slender sprout, a fine plant filament (cf. **kōng-tᵒ**, the tip of the stigma of the saffron-flower, p. 456*b*, l. 21); met. anything fine and delicate (cf. **kana-tᵒ**, p. 448*a*, l. 35).

thājⁱwôrᵘ थंजिवोरु m. N. of a Kashmir village where there is a site sacred to Shiva (Śiv. 1161, 1895).

thajyōv थज्योव, see **thalun.**

ṭhaka ठक in **ṭhaka-ṭhaka** ठक-ठक । विभूतियुक्तः m. covered with ashes (e.g. a man's body), dusty, sooty.

ṭhēka ठेक m. in the following:—**ṭhēka āsun** ठेकआसुन् । आग्रहः m.inf. urging (esp. one who is unwilling to go on with or complete some work) to occur. **—hyonᵘ** —ह्यनु । कार्यसमापनस्वीकारः m.inf. to accept urging, to agree to continue with, or to complete, some work at another's urging. **—karun** —करुन् । कार्यसंपादनस्वीकारः m.inf. to agree or assent to undertake the completion of some work. **—nyunᵘ** —निनु । कार्यसमापनस्वीकारः m.inf., i.q. **ṭhēka hyonᵘ**, ab.

thokᵘ थंकु । श्रान्तः adj. (f. **thücᵘ** थंचू), wearied, tired, fatigued, exhausted, jaded (cf. **thakun,** of which this is the 1 p.p.). **—bokᵘ** —बंकु । श्रान्तबुभुक्षितः adj. (f. **thücᵘ bücᵘ** थंचू बंचू), wearied and hungry (e.g. a person on a pilgrimage); worn out, troubled, confounded.

ṭhūkᵘ 1 ठूंकु । अङ्गुल्यग्रताडना, पुस्तकाद्यशुद्धिः m. rapping the tip of the fingers with a strip of wood (a punishment for boys, etc.), slapping the hands in this way; a mistake in a book, a scribal error in a manuscript or the like, a printer's error, a misprint; cf. **ṭhūkh. —kadun** —कडुन् । अशुद्धिसमीचणम् m.inf. to detect scribal errors or misprints, to check a manuscript, correct a proof, etc. **—trāwun** —त्रावुन् । लेखनग्रच्छेदनम् m.inf. to scratch out, erase (an error in a manuscript or the like); to trim the point of a pen.

ṭhūkᵘ 2 ठूंकु adj. (f. **ṭhūkᵘ** ठूंकू), one who is attacked by the horns of any animal, gored (Gr.Gr. 20).

thakh थख् । श्रमः, विश्रमणम्, विरामः m. (sg. dat. **thakas** थकस्), weariness, fatigue, exhaustion, lassitude (Gr.Gr. 122); resting on account of weariness; cessation on the conclusion of anything (e.g. of long singing, a long bout of lecturing, or the like). **—dyunᵘ** —दिनु । विश्रमणम् m.inf. to take a rest (e.g. in the course of a long journey to recline for a time in a shady place). **—kadun** —कडुन् । विश्रमणम् m.inf. to rest, take a rest, as ab.; to take a rest at the conclusion of any wearying task or action.

thaka-būñᵘ थक-बूञू । आश्रयवृक्षा f. a weariness-plane, a plane-tree under which a weary person can rest (on a journey in the hot season); met. a genial, kindly woman, who gives rest and comfort to others (cf. K.Pr. 7, 102 for the same simile for a kindly wife). **-būṭhᵘ** -बूंठु । विश्रामस्थानम् f. (sg. dat. **-bachĕ** -बच्य), a weariness-hearth, a place to which a person goes for rest, or where he finds rest; met. a genial, kindly man, who gives help and rest to others.

ṭhākh ठाख् । निरोधः m. (sg. dat. **ṭhākas** ठाकस्), ordering some work to be stopped, stopping any piece of work.

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thā̃kh थाँख् or **thō̃kh** थाँख् । अत्यायासः, खेदः f. (sg. dat. **thā̃ki** थाँकि or **thō̃ki** थाँकि), distress resulting from extreme fatigue (esp. when this is fruitless). Cf. **thāg** 1.

thŏkh थुख् । निष्ठीवः f. (sg. dat. **thŏki** थुकि), spittle, saliva (cf. **lĕkh-th°**, p. 518*a*, l. 16; **shāla-th°**, p. 880*a*, l. 17; **tīla-th°**, s.v. **tīl**) (K.Pr. 26, 63, 215, 258, 262); spitting.

thŏka-bāna थुक-बान । प्रतिग्राहः m. a spitting-pot, a spittoon. **-buthᵘ** -बुथु । निष्ठ्यूतिमुखः m. a 'spit-face', one whose face should be spit upon, i.e. one who is engaged in some very vile or blameworthy occupation. **—hĕnĕ** —ह्यञ । थूत्काराधिगमः f. pl. inf. to receive spittings, to be an object of general scorn on account of vile occupation or of blameworthy actions. **—khĕnĕ** —ख्यञ । कुत्सापात्रीभवनम् f. pl. inf. to eat spittles, to become an object of scorn, as ab. **-lôdᵘ** -लोदु । निष्ठीवनराशिः m. a pile or accumulation of spittle. **-lŏtshᵘ** -लुछु । निष्ठ्यूतिसंघः m. a lump of thick spittle, a clot of phlegm expelled from the mouth. **-mūnᵘ** -मूनु । निष्ठीवनभित्तिः m. an accumulation of spittle, as it were, plastered on a wall or the like. **-nūn** -नून् । निष्ठीवलवणौषधम् m. spittle-salt, one's own spittle mixed with salt (applied as a remedy to a blister on the foot caused by walking). **—rātsavith** —रात्सविथ् । अत्यनादरपूर्वम् conj. part. used as adv. (with verbs of giving, etc.) with much ignominy, most insultingly (as if the gift was daubed with the giver's spittle). **—trāwanĕ** —त्रावञ । अवज्ञयाविष्कारः f. pl. inf. to reject with scorn (as if one ejects spittle at it) (K.Pr. 166). **—tshunanĕ** —छुनञ । कुत्सनम् (थूत्कारः) f. pl. inf. to spit (upon, dat.) (K.Pr. 12); to eject spittles, to make the noise of spitting; hence, to abuse some committer of a vile or despicable action.

thŏki thŏki gŏmotᵘ थुकि थुकि गोमतु । अतिनिन्दापात्रीभूतः perf. part. (f. **—thŏki gŏmütsᵘ** —थुकि गामंचू), one who has become an object of universal blame and contempt, on account of vile or despicable conduct. **—thŏki gatshun** —थुकि गछुन् । अतिगर्हापात्रीभवनम् m.inf. to become the object of universal blame and contempt, as ab. **—thŏki korᵘ-motᵘ** —थुकि करु-मतु । थूत्कृतः perf. part. (f. **—thŏki kürᵘ-mütsᵘ** —थुकि करू-मंचू), spat upon by everyone, i.e. universally despised and blamed on account of vile or despicable conduct. **—thŏki karun** —थुकि करुन् । अतिनिन्दापात्रीकरणम् m.inf. to make (a person) an object of universal blame and contempt, as ab.

ṭhōkh ठोख् m. in **ṭhōkh-dār** ठोख-दार । प्रधानः m. the head of a company or community, the leading man of a village (whose position is due to rank, generosity, virtue, good family, or similar reason) (cf. **ṭhōkal**). **-dōrī** -दारी । प्रधानता f. the office or position of the head man of a community (see the preceding).

ṭhukh ठुख् । उत्खननम् m. (sg. dat. **ṭhukas** ठुकस), hammering into, knocking in, driving into (the ground a stake, peg, etc., with a mallet or the like) (cf. **atha-ṭh°**, p. 63*a*, l. 6) (Gr.Gr. 122, W. 140, K.Pr. 41); the Skt. given above as the meaning of this word usually signifies 'digging up', but here it is certainly used to mean the ab. **—dyunᵘ** —द्युनु । उत्खननार्थमाहननम् m.inf. to hammer in (as ab.). **—tshunun** —छुनुन् । प्रतिबन्धनम् m.inf. 'to thrust in (a wedge)', i.e. (for one's selfish object) to interfere or obstruct some other's work (by offering some pretended reason), to put a spoke in another's wheel.

ṭhūkh ठूँख् m. (sg. dat. **ṭhūkas** ठूँकस्), the tip of anything pointed (e.g. the nib of a pen) (Gr.M.). I.q. **ṭhūkᵘ** 1, q.v.

ṭhū̃kh ठूँख् । शृङ्गाघातः f. (sg. dat. **ṭhū̃ke** ठूँकि), (by a horned animal) striking with the horns, thrusting or piercing with the horns, goring (Gr.Gr. 134). Cf. **ṭhŏl**.

ṭhū̃ka dinĕ ठूँक दिञ । गर्वादिना अमर्षाभिव्यञ्जनम् f. pl. inf. to give gorings, attack with the horns; met. arrogantly and threateningly to display wrath. **ṭhū̃ka-ṭhū̃kh** ठूँक-ठूँख् । शृङ्गाघाताघाति f. mutual goring (as in a fight between horned animals) (Gr.Gr. 75, **ṭhū̃ka-ṭhū̃kh**).

tahakikāth तहकिकाथ्, **tahkīkāt** تحقیقات m. (sg. dat. **tahakikātas** तहकिकातस्), an inquiry, investigation, inquest (Gr.M.).

thŏkal थुकल् । निष्ठीवनशीलः adj. c.g. a spitter, one who habitually spits.

ṭhōkal ठोकल् । प्रधानः adj. c.g. one who is the leading person in a company or community (cf. **ṭhōkh**, ab.).

ṭhū̃kal ठूँकल् । शृङ्गाहननशीलः adj. c.g. (a horned animal which is) in the habit of attacking with its horns (Gr.Gr. 134).

thakun थकुन् । श्रमः conj. 2 (1 p.p. **thokᵘ** थकु, f. **thücᵘ** थचू; 2 p.p. **thacyōv** थच्योव्), to be, or become, wearied, tired, fatigued, exhausted, jaded (Gr.Gr. 30, 122, 204, 209, 224; Gr.M.; Śiv. 1770, 1824; Rām. 546; K. 164, 961; YZ. 417). The causal of this verb is **thakanāwun** or **thakᵃrāwun**, qq.v. (Gr.Gr. 174); El. also gives the infinitive **thakun** as noun subst. meaning 'fatigue'. **—atsun** —अचुन् । श्रमापत्तिः m.inf. fatigue to enter, fatigue to overcome (a person), fatigue to be suffered. **—nērun** —नेरुन् । श्रमनिवृत्तिः m.inf. fatigue to exit, i.e. to depart, rest to be attained, to become rested. **—nīrith yunᵘ** —नीरिथ् यिनु । अतिश्रमाविर्भावः m.inf. fatigue to come out, fatigue

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to become manifest (by the usual signs). —ʦalun —च़लुन् । श्रमनिवृत्तिः m.inf. fatigue to depart, to become rested.

thok^{u}-mot^{u} थकु-मतु । श्रान्तः perf. part. (f. **thüc^{ü}-müʦ^{ü}** थंचू-मंच़ू), wearied, fatigued (YZ. 134, K.Pr. 12).

thakith pyon^{u} थकिथ् प्यंनु । अतिश्रमापातः m.inf. to become utterly wearied or exhausted (YZ. 92).

ṭhākun ठाकुन् । निरोधः conj. 1. (1 p.p. **ṭhôk^{u}** ठोकु, f. **ṭhöc^{ü}** ठांचू ; 2 p.p. **ṭhācyōv** ठाच्योव्) to prohibit, command to desist (from any work); to hammer into, knock into; cf. **ṭhāsun** and **ṭhukun.** **ṭhôk^{u}-mot^{u}** ठोकु-मंतु । निरुद्धः perf. part. (f. **ṭhöc^{ü}-müʦ^{ü}** ठांचू-मंच़ू), stopped (by a command) or prohibited (from carrying out any work), caused to desist.

thĕkun थ्यकुन् । विकत्थनम् conj. 1 (1 p.p. **thyok^{u}** थ्यंकु, f. **thĕc^{ü}** थ्यंचू ; 2 p.p. **thĕcyōv** थ्यच्योव्), to boast, brag, vaunt, praise oneself (whether entitled to do so or not) (Gr.Gr. 120; W. 132; K. 330, 647; K.Pr. 101, 107, 236 (*thuktam* for *thyok^{u}tham*)); to praise, commend, applaud, magnify, exalt (Śiv. 1627); to vie with, emulate, rival (dat. of obj.) (Rām. 1099). **thĕkun lāyĕkh** थ्यकुन् लायख् । प्रशंसार्हः adj. (f. **thĕkün^{ü} lāyĕkh** थ्यकंञ़् लायख, see **lāyĕkh**) worthy of praise, fit to be praised, commendable. Cf. **thĕkanas lā°**, bel.

thĕkan-thöj^{ü} थ्यकन्-थांजू । स्वश्लाघिनी f. 'a platter of boasting', a self-applauding woman, a woman who habitually boasts or praises herself.

thĕkanas lāyĕkh थ्यकनस् लायख् । प्रशंसनार्हः adj. c.g. (see **lāyĕkh**) praiseworthy, i.q. **thĕkun lā°**, ab.

thyok^{u}-mot^{u} थ्यंकु-मंतु । प्रशंसितः perf. part. (f. **thĕc^{ü}-müʦ^{ü}** थ्यंचू-मंच़ू), praised, glorified, commended.

ṭhikāna ठिकान । आश्रयः m. a fixed place or abode (Gr.M.); the proper place (for anything); dwelling-place, residence, home; certainty, absence of doubt (Gr.M.).

ṭhīkun ठीकुन् । स्थितिः conj. 3 (2 p.p. **ṭhīkyōv** ठीक्योव), to stand firmly, to be steady, remain steady (cf. **atha ṭh°**, p. 63*a*, l. 9) (Gr.Gr. 173, Siv. 1752, Rām. 1659); to come to a firm stand, to become steady (cf. **prān ṭhīkān^{i}**, p. 761*a*, l. 30; **shāh ṭh°**, p. 873*a*, l. 13). **ṭhīkyō-mot^{u}** ठीक्यो-मंतु । कृतस्थितिः perf. part. (f. **ṭhīkyē-müʦ^{ü}** ठीक्ये-मंच़ू), made to stand firmly, come to a steady stand.

thŏkun थ़ुकुन् । निष्ठीवनम conj. 1 (1 p.p. **thọk^{u}** थ़ुंकु, f. **thŏc^{u}** थ़ुंचू; 2 p.p. **thŏcyōv** थ़ुच्योव), to spit, expectorate.

thok^{u}-mot^{u} थ़ुकु-मंतु । थूत्कृतः perf. part. (f. **thŏc^{ü}-müʦ^{ü}** थ़ुंचू-मंच़ू), spit out; spit at or on; disgraced by vile abusive language; one whose conduct or occupation is very vile; one who has fallen under an utterly evil fate, despised and rejected.

thŏkan atha dārun थ़ुकन् अथ दारुन् । अतिवशवर्तित्वम् m.inf. 'holding the hand to be spit upon', to be utterly subservient (to); met. to show entire loving subserviency (to a friend, master, servant, or the like).

ṭhukun ठुकुन् । उत्खननम् conj. 1 (1 p.p. **ṭhuk^{u}** ठुकु, f. **ṭhuc^{ü}** ठुचू ; 2 p.p. **ṭhucyōv** ठुच्योव्), to hammer, drive in (e.g. a stake, peg, etc., into the ground, etc.), thrust forcibly into (cf. **dŏh ṭh°**, p. 199*b*, l. 50) (Gr.Gr. 122; Gr.M.; K.Pr. 1); cf. **ṭhākun** and **ṭhāsun.** Regarding the meaning of the Skt. translation, see **ṭhukh.**

ṭhuk^{u}-mot^{u} ठुकु-मंतु । उत्खातः perf. part. (f. **ṭhuc^{ü}-müʦ^{ü}** ठुचू-मंच़ू), knocked in, driven into (the ground, etc.), as ab.

ṭhukith ठुकिथ् । बलात्कारेण conj. part. 'having hammered in'; hence, as adv. under compulsion (of someone), perforce; **dŏh ṭh°**, having hammered in the day, i.e. having finished the day's work (K.Pr. 131).

thakanāwun थकनावुन् conj. 1 (1 p.p. **thakanôw^{u}** थकनोवु), to make weary, cause to be weary, to fatigue (Gr.Gr. 176). Cf. **thak^{a}rawun.**

thĕkanāwun थ्यकनावुन् conj. 1 (1 p.p. **thĕkanôw^{u}** थ्यकनोवु), to cause to boast, to praise, applaud (Śiv. 1653); to be, or become, praiseworthy (Rām. 1441, n.ag. *thĕkanāwun^{u}*).

thĕkiñ थ्यकिञ् । श्लाघा f. praise (Gr.Gr. 120); flattery, adulation; esp. self-praise, self-commendation (without due reason).

thĕk^{i}ñĕl थ्यंकिञल् । अतथात्वे प्रशंसनशीलः adj. c.g. a habitual flatterer, a habitual adulator (Gr.Gr. 120); esp. a habitual self-praiser, a habitual boaster, a braggart (without due reason).

ṭhôkur ठोकुर् m. (sg. dat. **ṭhôkuras** ठोकुरस्, Rām. 952), an idol, an image for worship (Gr.M.; L. 264; Rām. 580, 585, 944-5, 950, 952; K. 974). **ṭhôkur-brôhmun** ठोकुर्-ब्रोह्मुन् । पूजकब्राह्मणः m. (sg. dat. **-bröhmanas** -ब्रांह्मनस), an idol Brāhmaṇ, a paid Brāhmaṇ in attendance on an idol, who conducts the worship. **-dwār** -द्वार् or **ṭhōkura-dwār** ठोकुर-द्वार् m. an idol-house, temple (Gr.M.). **-kuṭh^{u}** -कुठु । पूजाकोष्ठम् m. the room or shrine in a house in which the image of a god is set up for worship (El. *ṭhokur-kuṭ*. According to El. it is generally on the second floor of a house). **-söb** -सांब् । देवप्रतिमा m. the image of a god.

ṭhūk^{a}ra ठूक्र । आघातपूर्वको निपातः m. a fall due to a blow, kick, knock, stumble, or the like (W. 7 *ṭhokar*). **—lagun** —लगुन् । पादाग्राघातः

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m.inf. to come into collision (with), to knock (against an obstacle); to trip, stumble.

thaḳ^{a}ran थंक्रन् । श्रमापादनम् f. (sg. dat. **thaḳ^{a}rün̄^{ü}** थंक्रंञ्ज़ू), the causing of fatigue, weariness.

thaḳ^{a}run थंक्रुन् । परिश्रान्तीकरणम् conj. 1 (1 p.p. **thaḳ^{o}r^{u}** थंकरु), to cause to be fatigued, to fatigue, weary (by hard work, by delay, etc.).

thaḳ^{a}rāwun थंक्रावुन् । श्रमदानम् conj. 1 (1 p.p. **thaḳ^{a}rôw^{u}** थंक्रोवु, f. **thaḳ^{a}röv^{ü}** थंक्रांवू or **thüc^{ü}röv^{ü}** थंचूरांवू), to fatigue, to weary (e.g. by heavy work, long journeying, delay, etc.) (Gr.Gr. 174, Śiv. 1394); cf. **thakanāwun.** **thaḳ^{a}rôw^{u}-mot^{u}** थंक्रोवु-मंतु । श्रमित: perf. part. (f. **thaḳ^{a}röv^{ü}-müṭs^{ü}** थंक्रांवू-मंच़ू, or **thüc^{ü}röv^{ü}-müṭs^{ü}** थंचूरांवू-मंच़ू), wearied by (someone or something, as ab.).

ṭhīk^{a}rāwun ठीक्रावुन् । बलादारोपणम् conj. 1 (1 p.p. **ṭhīk^{a}rôw^{u}** ठीक्रोवु), to set up firmly, to fix firmly, to make steady (something unsteady) (Gr.Gr. 173); to establish firmly.

ṭhīk^{a}rôw^{u}-mot^{u} ठीक्रोवु-मंतु । स्थापित: perf. part. (f. **ṭhīk^{a}röv^{ü}-müṭs^{ü}** ठीक्रांवू-मंच़ू), made firm, fixed, established (by someone).

ṭhīk^{a}rövith thow^{u}-mot^{u} ठीक्रांविथ् थंवु-मंतु । आरोपित: perf. part. (f. **—thüv^{ü}-müṭs^{ü}** —थंवू-मंच़ू), fixed, established, installed. **—thawun** —थवुन् । आरोपणम् m.inf. to fix, establish, instal.

tāhkhīth ताह्खीथ् (for تحقیق) adv. of a certainty, certainly, assuredly (H. x, 12; xi, 13; xii, 3).

ṭhūkith ठूकिथ् । आग्रहपूर्वम् adv. persistently, determinedly, resolutely. Cf. **ṭhūkh.**

thĕkawun^{u} थ्यकवुनु n.ag. (f. **thĕkavün̄^{ü}** थ्यकवंञ्ज़ू), a boaster; a fop (El.).

thal थल । स्थलम्, क्षेत्रभाग: f. a place, spot, site (L.V. 53; Śiv. 1026, 1570–1); (esp.) a place in a book, lesson, or the like; a strip of ground used as a garden-bed, or for cultivating vegetables (cf. **hāka-th^{o}** (reported as masc.), p. 326*b*, l. 33; **pōshĕ-th^{o},** f., p. 779*a*, l. 2) (Śiv. 1853); a seed bed; hence, rice seedlings (cf. **dā̃-th^{o},** p. 231*a*, l. 7) (L. 463); land (as opposed to water) (Śiv. 1537, 1741). **—karün̄^{ü}** —करंञ्ज़ू । लतानिखननम् f.inf. to plant vegetables (in such a strip of land).

thala-bāgay थल-बागय् । क्षेत्रविभक्ति: f. dividing a piece of ground into such long strips for planting vegetables, so as to facilitate irrigation or watering. **—karañĕ** —करञ । क्षेत्रविभाग: f.pl.inf. to divide a piece of ground, as ab.

thäl^{i} thäl^{i} wuchun थंल्लि थंल्लि वुछुन् । इतस्तत: पर्यालोचनम् m.inf. to examine (e.g. a picture, a dress, or a book) in different places (i.e. here and there). For **thäl^{i} thäl^{i} wālun,** see s.v. **thalun.**

thali thali wuchun थल्लि थल्लि वुछुन् । अतिप्रेम्णा पर्यालोचनम् m.inf. to look over in detail and admire some loved one (e.g. a darling child or wife).

thāl थाल् । भोजनपात्रम् m. (f. **thöj^{i}** थांजि or **thöj^{u}** थांजू, q.v., means a larger sized tray), a plate of metal used by Hindūs for eating, etc., a platter, trencher (cf. **dā̃-thāl barun,** p. 231*a*, l. 9; **khakari th^{o},** p. 396*a*, l. 13; **khira-th^{o},** p. 409*a*, l. 42) (Śiv. 207, 283, 374, 1152, 1169, 1202, 1247, 1524, 1748; YZ. 422, 427); cf. **tröm^{i}.**

thāla-bāgay थाल-बागय् । थालशो विभाजनम् f. distribution (of food) in numerous platefuls. **-bata** -बत । कांस्यपात्रिकभोजनम् m. food served (at a dinner) in metal plates. As a rule at a large dinner, such as that given at a wedding, or the like, owing to the number of guests, food is served in earthenware plates. When at such a dinner the guests are served on metal plates, the feast is called by this name. **-daṇd^{ü}r^{ü}** -दंद्रू । थालकोटि: f. the edge of a metal platter, etc. **-khŏn** -ख्वन् । भुक्तिपात्रपङ्क्ति: f. (sg. dat. **-khŏni** -ख्वनि), a pile of metal platters. **-khünḍ^{ü}** -खंडू । क्षुद्रभग्नभुक्तिपात्री f. (sg. dat. **-khanjĕ** -खंज्य), a bit of a broken metal platter used as such. **-khaṗ^{ü}ṭ^{ü}** -खंप्टू । अतिजीर्णक्षुद्रथाली f. (sg. dat. **khaṗ^{a}cĕ** खंपच्य), a worn-out damaged little metal platter. **-mŏy** -म्वय् । लघुपात्रिका f. a small metal platter. **-phuṭ^{ü}** -फुटू । भग्नक्षुद्रथालिका f. (sg. dat. **-phucĕ** -फुच्य), a chipped or broken little metal platter. **-raṭsh** -रछ़ । लघुपात्री f. (sg. dat. **-raṭsi** -रचि़), a small, light, metal platter.

thālas-kĕth थालस्-क्यथ् adv. in a platter (Gr.Gr. 43).

ṭhĕl ठ्यल् । अङ्गोन्नत्यम् f. loftiness, height (of some part of the body, such as the brow) (cf. **ḍĕka-ṭh^{o},** p. 204*b*, l. 26). Cf. **ṭhŏla.**

ṭhēla ठेल । आधारिका m. a large bag, a sack (El., K. 953); a sack-like part of the intestines (cf. **garba-ṭh^{o},** p. 300*a*, l. 5; **pēshābuk^{u} ṭh^{o},** p. 780*a*, l. 49); cf. **ṭhīl^{i}.** **-kapur** -कपुर् । आधारिकायोग्यकर्पट: m. (sg. dat. **-kaparas** -कपरस्), sackcloth, coarse cloth for making sacks.

ṭhil ठिल् । उष्णीषवेश:, कन्दुकाद्याहननम् f. the fashion in which a turban is wound round the head; a blow at a ball in hockey, polo, or the like (cf. **pot^{u} ṭhil kaḍ^{ü}n̄^{ü},** p. 788*a*, l. 18). **—yin̄^{ü}** —यिञ्ज़ू । अभिभवापत्ति: f.inf. 'the blow of the ball to come', (by one engaged in a hard struggle for victory) sudden and decisive defeat to be experienced.

ṭhila kaḍañĕ ठिल कडंञ । पराजितीकरणम् f. pl. inf. 'to pull out blows of the ball', (of one previously in

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subjection) to conquer over and over again, to win repeatedly.

ṭhilan gindun ठिलन् गिंदुन् । अभिभवनोद्योगः m.inf. 'to play at ball-blows', to strive for the mastery.

ṭhīl^{i} ठीलि । आधारिका f. (sg. abl. **ṭhēli** ठेलि) a small sack (cf. *ṭhēla*), a bag, purse (El., Gr.M., Śiv. 1079, K.Pr. 86).

ṭhŏl ठ्वल् । शृङ्गाघातः f. a blow or thrust with the horns (given by a horned animal) (cf. **nẹ̆nd^{a}ri-ṭhŏla,** p. 642*b*, l. 18) (Gr.Gr. 134). Cf. **ṭhū̃kh.**

ṭhŏla dinĕ̃ ठ्वल दिञ । शृङ्गाहतिः f. pl. inf. to thrust with the horns, to gore, to butt. **-kaṭh** -कठ् शृङ्गाहननशीलमेषः m. (sg. dat. **-kaṭas** -कटस्), a ram that butts, a ram kept and trained for fighting other rams. **—lāyĕnĕ̃** —लायञ । शृङ्गाहननम् f. pl. inf. to strike blows with the horns, to horn, gore, butt; met. to display arrogance. **-ṭhŏl** -ठ्वल् । शृङ्गाशृङ्गि f. mutual striking with the horns, a fight between horned animals, a butting contest between rams (Gr.Gr. 75).

ṭhŏli dyun^{u} ठ्वलि दिनु । अग्रे दानम् m.inf. (in a fight or quarrel) to give before (i.e. in advance of) (the adversary). **—ṭhŏli thawun** —ठ्वलि थवुन् । संमुखतः स्थापनम् m.inf. to set (two posts or the like) head joining head. **—thawun** —थवुन् । अग्रे स्थापनम् m.inf. to set in front (of another).

ṭhŏla ठ्वल । ललाटोन्नत्ययुक्तः adj. c.g. possessing a lofty forehead, high-browed. Cf. **ṭhĕl** and **ṭhŏl.**

thol^{u} 1 थंलु । पात्रभूतः m. partaking of, affected by, a recipient of, used —° with words implying abuse, or the like, as in **wŏhav-thol^{u}**, a recipient of a curse.

thol^{u} 2 थंलु 1 p.p. of **thalun,** q.v. (f. **thüj^{ü} 2** थंजू, for **1,** see s.v.) trimmed (of the branches of a tree) used —° as in **aḍa-th°**, p. 12*a*, l. 21.

ṭhūl ठूल । पक्ष्यण्डम् m. an egg (whether of bird or insect) (cf. **gānda-ṭh°**, p. 289*a*, l. 23; **gō̃ṭa-ṭh°**, p. 311*b*, l. 47; **kakav-ṭh°**, p. 433*a*, l. 8; **pachin-ṭh°,** p. 679*b*, l. 40; **pinḍi-ṭh°**, p. 739*a*, l. 29; **rĕyĕ-ṭh°**, p. 854*b*, l. 46; **ṭsari-ṭh°**, s.v. **ṭsür^{ü} 4**) (El.; Gr.M.; W. 21, 129, 144, *ṭhul*; L. 460, *tul*; K.Pr. 93, 108, 111, 117, 120–1, 147, 163); anything shaped like an egg (cf. **bangi-ṭh°,** p. 113*a*, l. 14); used —°, as a term of disparagement (cf. **khŏjĕ-ṭh°,** p. 395*a*, l. 18). **—trāwán^{i}** —त्रावंनि m. pl. inf. to lay eggs (K.Pr. 120, 163). **—vẹ̆z^{a}rán^{i}** —व्यंज़रंनि । कलङ्कप्रकाशनम् m. pl. inf. 'to examine eggs', to give out publicly, and cast reproach upon, anothers secret defects.

ṭhūla-bāha ठूल-बाह । पाकाल्पता m. 'egg-steam', i.e. slight, or insufficient, boiling (applied to water, rice-milk, and so on). **-kā̃g^{ü}r^{ü}** -काँगरू । अङ्गारधानिकाविशेषः f. a small, light, elegant kind of brazier or *kāngrī* (see **kā̃g^{ü}r^{ü}**). **-kŏk^{ü}r^{ü}** -क्वकूरू । वह्वण्डा कुक्कुटी f. 'an egg-hen', a hen that lays many eggs, a good layer. **-kala** -कल । अण्डसमानशिराः m. a man with a head shaped like an egg. **-mŏṇḍ^{ü}** -म्वंडू । अण्डसूदविशेषः f. a certain kind of dish, prepared by poaching the contents of eggs with spices in heated clarified butter (Gr.Gr. 75). **-māyĕ** -माय । अण्डरसलेपः m. varnishing or coating (cloth, a wall, etc.) with white of egg. **-phāh** -फाह । अण्डपरिपाकः m. 'egg cherishing', to sit on eggs (whether one's own or another bird's) in order to hatch them. **-ṭsūr** -चूर् । अण्डचौरः m. an egg-thief; met. a cat. **-zambūra** -ज़ंबूर । अण्डमयसूदविशेषः m. a certain dish made with unbroken eggs, i.q. **zambūra,** q.v. **-zain** -ज़ैन् । अण्डधानिका f. a kind of basket in which eggs are kept, an egg-basket.

ṭhūlan bĕhun ठूलन् व्यहुन् । अकिञ्चित्कारितापत्तिः m.inf. 'to sit on eggs'; hence, to sit and do nothing, to have lost one's employment, etc. **—bĕhanāwun** —व्यहनावुन् । अधिकारापनयनम् m.inf. to dismiss (a person) from (his) employment.

ṭhūlas hyuh^{u} ठूलस् ह्युहु adj. (f. **—hish^{ü}** —हिशू), like an egg, oval (Gr.M.).

thūla थूंल । स्थूलः adj. c.g. large, gross, coarse (as opposed to subtile) (Śiv. 1019, 1525).

ṭahal टहल् । सेवा f. service, attendance; esp. attendance on a human being, on cattle, horses, etc., similar service (El. *ṭohul*).

ṭahál^{i} 1 टहंलि । सेवकः m. a servant, attendant, a groom, cowherd, shepherd, or the like (El. *tahalyi* (sic), a groom).

ṭahál^{i} 2 टहंलि । सेवा f., i.q. **ṭahal,** q.v. esp. personal attendance on a person, the duties of a valet.

ṭahol^{u} टहंलु m. a servant, attendant; (esp.) a groom (H. x, 5, 12).

tehl (? spelling and gend.) (in a Moslem marriage ceremony) the marriage night (after the bridegroom has brought his bride home) (L. 269); ? cf. the Hindī *ṭēhlā*, a marriage ceremony. **-jōr,** the clothes given to the bride by her father-in-law after she has remained seven days in her husband's house and has put off her bridal dress. In these clothes she sets off to visit her father's house (L. 269). Cf. **jōra 2.**

thāl^{ü}j^{ü} थालंजू । लघुथालिका, कांस्यवाद्यम f. a small plate or platter; one of a pair of cymbals (or similar instrument) (Śiv. 1729).

ṭhŏlal ठ्वलल् । शृङ्गाघाती adj. c.g. a horned animal which is habitually addicted to attacking with its horns, or (of a ram) to butting (Gr.Gr. 134). **—kaṭh**

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—कठ । शृङ्गाघातिमेषः m. (sg. dat. **—katas —कटस्**), a ram which is addicted to attacking anyone (or any other animal) by butting.

th^{a}lmul^{u} थल्मुलू or **thulmul^{u} थुल्मुलू** । संततिः, वंशपरंपरा f. offspring (in the sense of all one's sons, grandsons, and so on), descendants. **—navün^{u} —नवंनू** । संततिवृद्धिः f.inf. offspring to flourish, to have a large and increasing number of descendants.

thalun थलुन् । शाखाच्छेदनम्, भर्त्सनम् conj. 1 (1 p.p. **thol^{u} थलु**, f. **thüj^{u} 2 थंजू** (for 1, see s.v.) or **thāj^{i} थंजि**; 2 p.p. **thajyōv थज्योव्**), to trim the branches of a tree or the like, to lop, prune (Śiv. 1573); met. to scold loudly, abuse (esp. a perverse servant), to give (someone) a dressing down.

thol^{u}-mot^{u} थंलु-मंतु । छिन्नशाखीकृतः, भर्त्सितः perf. part. (f. **thüj^{u}-müts^{u} थंजू-मंचू**), lopped, pruned, as ab.; scolded, as ab.

thāl^{i} thāl^{i} wālun थंलि थंलि वालुन् । शिखरत उच्छ्रियोच्छ्रिय निपातनम् m.inf. to lop a tree from the top downwards; met. to destroy a powerful enemy (*quasi* climbing to his head, and so humbling him, and then lopping off his friends and helpers one by one). For **thāl^{i} thāl^{i} wuchun,** see p. 975*a*, l. 47.

thalith wālun थलिथ् वालुन् । उच्छ्रिय शाखानिपातः m.inf. to lop off branches (and cast them down).

tham थम् । स्तम्भः m. (the stem of a tree used as) a pillar, column, post, pile (Śiv. 1846, 1850; Rām. 568, 1104; K.Pr. 24, 214); a prop (L. 462, W. 3). **—dyun^{u} —दिनु** । स्तम्भेनाधारीकरणम् m.inf. to put a pillar, to support (e.g. a cross-beam) by a pillar. **—hyon^{u} —ह्योनु** । स्तम्भनिखननम् m.inf. (in building a house, or the like) to plant, to set up, a pillar. **—lagun —लगुन्** । ग्रीवावष्टम्भः m.inf. paralysis (of the neck) to occur, i.e. to get a stiff neck.

thama-kōlay थम-क्वलय् । सर्वाधीना स्त्री f. 'a pillar-wife', a woman who is subject to all the people of a house, and who is hence, the object of much abuse; a household drudge. **-tham karün^{u} -थम् करंनू** । स्तम्भसमूहनिखननम् f.inf. (for gend., see Gr.Gr. 75) (in building a large house) to set up all the pillars or piles for supporting the bottom storey.

ṭham ठम् in **ṭhama-ṭham ठम-ठम्** । कलहः f. strife, quarrelling.

thôm^{u} 1 थोमु m. *Allium sativum* (El. *thóm*. Cf. **lasam**).

thôm^{u} 2 थोमु m. in the following:— **thāmi gōmot^{u} थामि गोमंतु** । स्तब्धीभूतः perf. part. (f. **—gömüts^{u} —गोमंचू**), stopped, made to cease (any work by some impediment); halted (by some impediment), stopped (when in motion); cf. **thamun** or **thāmun** and **tham. —gatshun —गछुन्** । स्तब्धीभवनम् m.inf. to be stopped, to be made to cease (in any work by some impediment); to be made to stand still, to stand still, to stop (when in motion), halt. **—kor^{u}-mot^{u} —करु-मंतु** । स्तम्भितः perf. part. (f. **—kür^{u}-müts^{u} —कंरू-मंचू**), caused to stop, made to cease (in any work by someone impeding); halted, caused to stop (when in motion, by someone impeding). **—karun —करुन्** । स्तम्भनम् m.inf. to cause someone to stop (some work, by impeding it) (Śiv. 1728); to halt, cause to stop (something in motion, by impeding). **—rōzun —रोज़ुन्** m.inf. to remain, or continue, stopped, to stay halted, to be made to stay motionless (K. 75).

tham^{o}b^{u} थम्बु, in **aitha-th^{o}**, p. 67*b*, l. 8, q.v.

thomb^{u} थंबु । प्रसृतिमात्रम् m. the amount (of liquid, or the like) contained in the palm of the hand stretched out and hollowed, a handful (cf. **pā-th^{o}**, p. 748*a*, l. 21).

thamij^{u} थमिजू । क्षुद्रस्तम्भः f. a small upright post (like one of the uprights of a spinning wheel, or the like) (El. *thaimij*).

thām^{i}jēl थंमिज्यल् । संयोजितक्षुद्रस्तम्भकः adj. c.g. supplied with, or having, a small upright post, as in the preceding.

thamun थमुन् or **thāmun थामुन्** । अवष्टम्भः, स्तब्धीभवनम् conj. 3 (2 p.p. **thamyōv थम्योव्** or **thāmyōv थाम्योव्**), to become stopped, impeded, arrested (e.g. of some business in progress, of a current of water, and so on); (of someone) to be stopped, halted, impeded; to be, or become, at rest, to be without employment, to find oneself with nothing to do (cf. **atha th^{o}**, p. 63*a*, l. 11).

thamyō-mot^{u} थम्यो-मंतु or **thāmyō-mot^{u} थाम्यो-मंतु** । अवष्टब्धीभूतः perf. part. (f. **tha(thā)myē-müts^{u} थ(था)म्ये-मंचू**), stopped, arrested, etc., as ab.

tōhmath तुहमथ् تہمت f. suspicion; allegation, accusation, aspersion, calumny, slander (esp. when false). **—khārün^{u} —खारंनू** । दोषारोपणम् f.inf. to bring an accusation (against someone). **—khasün^{u} —खसंनू** । दोषारोपः f.inf. an accusation to be brought. **—lagün^{u} —लगंनू** । दोषारोपः f.inf. an accusation to be brought (against someone). **—lāgün^{u} —लागंनू** । दोषारोपणम् f.inf. to accuse falsely, to belie, calumniate, slander, asperse, traduce. **—yin^{u} —यिनू** । दोषापातः f.inf. (during an investigation into a crime) a suspicion (that so-and-so has committed it) to arise, a charge (of a crime) to be made (against a person).

thamawun थमवुन् conj. 1 (1 p.p. **thamow^{u} थमंवु**), to cause to stop, to stop, to prevent going on (L.V. 38).

than 1, than^{i}, see **thān^{i}.**

than 2 थन् । स्तनः m. the udder (of a cow, etc.), dug (Śiv. 1006, 1368).

thana pyon^{u} थन प्योनु । प्रसवनम् m.inf. (of a

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human being or other animal) to be actually in the condition of being born, to be issuing from the womb. **-taluk**ᵘ -तलुक् । दोहनसमकालिकः adj. (f. **-talüc**ᵘ -तलंचू), 'of under the udder', freshly milked, just issued from the cow, (milk) fresh from the cow.

thān 1 थान् । दीर्घपटः m. cloth, silk, etc., in the piece (cf. **kapar-th°**, p. 463*b*, l. 36; **pāṭⁱ-th°**, p. 789*b*, l. 31; **pöṭⁱ-th°**, p. 790*a*, l. 13) (W. 122, Rām. 911). **thāna-poṭ**ᵘ थान-पट्टु । और्णपटः m. fine woollen cloth or 'puttoo' (cf. **poṭ**ᵘ **2**) in the piece. **—wŏṭh**ᵘ —वंथु । अचिरकालिकः adj. (f. **—wŏṭsh**ᵘ —वंछू), (of cloth, etc.) 'risen from the piece', just (cut off) from the piece, unused, new, fresh; met. (of some other article, such as a dish or a cooking-pot) unused, new, fresh. **—woth**ᵘ**-mot**ᵘ —वंथु-मंतु । अतिनवीनः perf. part. (f. **—wütsh**ᵘ**-müts**ᵘ —वंछू-मंचू) (of cloth, a made-up garment, or the like) 'descended from the piece', bran-new.

thānukᵘ **1** थानुक् (for 2, see **thāna**) । पटोद्भवः gen. (f. **thānüc**ᵘ थानंचू), made out of, or from, an entire piece of cloth (e.g. a garment).

thān 2 थान् m. a place, site (cf. **thāna**) (Śiv. 242, 486, 1599, 1603, 1730); a place of abode (K. 527); esp. a sacred spot, a site holy to some deity (K. 619). **al-thān,** the place of the wine (of bliss), the abode of bliss, i.e. union with the Supreme (L.V. 60).

ṭhān ठान् । पिधानम् m. a dish-cover, pot-lid (cf. **pata ṭh° karun,** p. 793*a*, l. 48) (K.Pr. 25, 75); a cork (El.), a plug for stopping a hole; cf. **ṭhāna. —dyun**ᵘ —दिनु m.inf. to put on a lid; to cork (El.), to stop a hole with a plug (Rām. 464).

thāna थान । निवासस्थानम्, चैत्रम्, अध्यचनिवेशगेहम् m. a dwelling-place, a place where people dwell (Śiv. 85, 1122, 1152, 1846, 1857); a sacred spot, a place hallowed by a god, a place of pilgrimage; the quarters of the officials of a town, village, or the like; a police-station; cf. **thān 2. -dār** -दार् । ग्रामाद्यधिकारी the resident head official of a village or *pargana* (group of villages) who collects the Government revenue, the chief magistrate of a *pargana* (El.). **-dōrⁱ** -दोरि । ग्रामाध्यचत्वम् f. the office or duties of the head official of a village or *pargana*, as ab. **-dār-bāy** -दार्-बाय् । ग्रामाध्यचस्त्री f. the wife of the head official of a village, etc., as ab. **-dārĕñ** -दार्यञ् । ग्रामाद्यध्यचा f. a female head official of a village, etc., as ab.; the wife of a head official, as ab. **-gām** -गाम । अध्यचनिवासग्रामः m. the village in which the resident official head of a *pargana*, as ab., has his permanent office. **-hūn**ᵘ -हूनु । चैत्रश्वा m. 'the hound of a thāna', a surly malicious fellow permanently resident in the headquarters of an official headman, or at a place of pilgrimage. **-pāṭⁱ** -पति । चैत्रमन्दिरपूजकः m. the professional priest (*purōhita*) or minister at a place of pilgrimage, holy place, temple, or the like (cf. RT.Tr. II, 380). **-pāṭⁱ-bāy** -पति-बाय् । पूजकस्त्री f. his wife. **-rôch**ᵘ -रोछु । अधिष्ठानरचकः m. the appointed paid guardian or caretaker of the office of the head official of a village, or of a sacred spot. **-röchⁱ 1** -रांछि । ग्रामाध्यचस्थानरचकः m., id. **-röchⁱ 2** -रांछि । स्थानरचणम् f. the office or duties of such a guardian.

thānukᵘ **2** थानुक् (for 1, see **thān 1**) । अधिष्ठानोद्भवः gen. m. (f. **thānüc**ᵘ थानंचू) of, or belonging to, or born or produced in a sacred spot, or in the headquarters of a head official, as ab.

ṭhāna ठान । पिधानकम् m. a dish-cover, a pot-lid; the lid of a box, or the like (cf. **sonduka-ṭh°**, p. 919*a*, l. 46) (Gr.M.); a cork (El. *ṭhān*), the stopper of a bottle (Gr.M.), a plug to fill a hole (Rām. 468); cf. **ṭhān. -bāh** -बाह् । पिधानोद्गमनम् m. steam (issuing) from a cover; met. the divulging of some secret action or scandal. **-bāh gatshun** -बाह् गछुन् । परिवादसंभवः m.inf. a scandal to be divulged. **-dār** -दार् । सपिधानः adj. c.g. having the lid or cover on, (of a box) shut up. **—dyun**ᵘ —दिनु m.inf. to cork, to plug a hole (Rām. 467). **—karun** —करुन् । गोपनम् m.inf. to put the cover or lid on (a dish, box, or the like); to cover, hide, conceal, throw a veil over. **—woth**ᵘ —वंथु । उद्गतपिधानः adj. (f. **-wütsh**ᵘ -वंछू), having had the lid removed, opened, uncovered.

thani, see **thāñⁱ.**

thonᵘ **1** थंनु । कौशेयतन्तुकारवस्तुविशेषः m. a certain part of a silk-weaver's loom.

thonᵘ **2** थंनु । श्रेष्ठः m. the head or leader of a group of people, of a number of relatives, or the like, honoured and respected on that count. Cf. **thŏṅg**ᵘ.

thanḍ थंड । शीतलः adj. c.g. cold, cool, chill (to the touch); (of a person's character) cool, cold.

thanḍī थंडी । शीतलता f. coolness, coldness (to the touch, or in character).

tuhondᵘ तुहंन्दु । त्वदीयः possessive pron. (f. **tuhünz**ᵘ तुहंज़ू), your (not 'thy'), of you (pl.). The word is used as the gen. pl. of the personal pron. **tsʰh 2,** thou, q.v. (Śiv. 838, 883, 1249, 1295; H. ii, 2; xii, 15).

ṭhandöyⁱ ठंडोयि f. a cooling drink; the intoxicating potion made of *bhang* (Śiv. (*ṭhandöi*) 231, 283; with suff. of indef. art. *ṭhandāyāh*, 90).

ṭhang ठंग । कलङ्कः m. a stain, obloquy, disrepute. **—dyun**ᵘ —दिनु । कलङ्कितीकरणम् m.inf. to put a bad mark against (a person), to give (a person) a bad

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name, to spread reports (of so-and-so's) evil conduct; to disgrace one's own family by bad conduct or the like. —lagun —लगुन् । अयोग्यतापत्तिः m.inf. disgrace to attach to a family, clan, or the like, owing to the bad conduct of one of its members; (owing to such a disgrace) to be barred by one's caste-fellows from intermarriage.

thǒṅgᵘ थ्वंगु । तुङ्गकूटम्, श्रेष्ठः m. a mountain peak (cf. **tǒṅgᵘ**) (El. *thung*); a tower, minaret (El. *thong*); a leading man, honoured and respected, among his fellows (cf. **thonᵘ** 2).

thúng (El.) foppish. ? **thũgᵘ**.

ṭhangalad ठंगलद् । कलङ्कितः adj. c.g. stained, an object of disrepute (owing to bad conduct or the like); esp. one who, on account of such a stain, is barred by his caste-fellows from intermarriage.

thingun थिंगुन् । क्रीडनकबालकः m. (sg. dat. **thinganas** थिंगनस्; f. **thingüñᵘ** थिंगंञू), a delightful child, a plaything of a child, a child who charms by his or her intelligence, handsomeness, and the possession of good qualities. Cf. **ṭhingun**.

ṭhingun ठिंगुन् । धृष्टबालकः m. (sg. dat. **ṭhinganas** ठिंगनस्), a saucy boy, pretty, but too free with his tongue. Cf. **thingun**.

thingüñᵘ थिंगंञू । क्रीडनकतुल्या बालिका f., see **thingun**.

ṭhūnkᵘ ठूंकु, see **ṭhũkᵘ** 1 and 2.

ṭhūnkh ठूंख्, see **ṭhũkh**.

ṭhūnkh ठूंख्, see **ṭhũkh**.

thönⁱshŏr थांनिश्वर् । क्षेत्राधिदेवः m. the presiding deity of a sacred spot (see **thāna**); N. of a village and sacred spot on the pilgrim route to Amarêśvara in Kashmīr.

thínya (? spelling) m. a field (El.).

thānyunᵘ थानिनु । क्षेत्रप्रदेशः m. N. of a sacred spot passed on the pilgrim route to Amarêśvara.

ṭhañ ठञ् । ध्वनिविशेषः onomat. m. the noise made by a vessel of brass, or similar vessel, being struck by some hard object, clang, clash, crash. Cf. **ṭhiñ**.

thāñⁱ थंञि or **thüñᵘ** थंञू । नवनीतम् f. butter (cf. **dāda-thᵒ**, p. 187*b*, l. 24) (El. *thain, thaing, thainyi, thanyi, thani*; L. 458, *than*; W. 129, *thanⁱ*; Śiv. 702, 1381, 1387, 1461; K. 99, 148–50, 156, 470; H. ix, 4; K.Pr. (*thani*), 34, 74). —anüñᵘ —अनंञू । नवनीतप्रादुर्भावनम् f.inf. to bring butter, to churn milk till the butter forms. —diñᵘ —दिञू । सामचोदना f.inf. 'to give butter', to wheedle, coax, cajole (another to a course of conduct) (K. 515). —gatshüñᵘ —गछंञू । कोमलीभवनम् f.inf. 'to become butter', (of the heart, feelings, etc.) to become soft, tender, gentle (Śiv. 602, 1463). —hĕñᵘ —ह्यंञू । नवनीतग्रहणम् f.inf. to collect the butter after churning. —karüñᵘ —करंञू । कोमलीकरणम् f.inf. 'to make butter', to make (someone's heart or feelings) soft and tender. —yiñᵘ —यिञू । नवनीतोद्भवः f.inf. butter to come, butter to appear in the process of churning.

thañi-atha थञि-अथ । कोमलहस्तः adj. c.g. butter-handed, one who has soft hands; (as subst. m.) so much butter as can be lifted on the palm of the hand. **-bāna** -बान । नवनीतपूर्णपात्रम् m. a butter-dish, a dish for holding butter, a dish, or vessel, filled with butter. **-bata** -बत । नवनीतनिष्पन्नभक्तम् m. boiled rice cooked with butter. **-buthᵘ** -बुथु । कोमलमुखः m. 'a butter-face', a good-looking fellow with his face soft like butter. **-dŏgᵘjᵘ** -द्वगुंजू । नवनीतगुलिका f. a globular pat of butter. **-dŏgulᵘ** -द्वगुलु । नवनीतगोलकम् m. a large globular lump of butter (as much as can be held on the palm of the hand). **-dūnᵘ** -डूनु । अक्षोटफलमात्रनवनीतम् m. a pat of butter, the size of, and shaped like, a walnut; a walnut, the kernel of which is as soft as butter. **-han** -हन् । अल्पनवनीतम् f. (sg. dat. **-hani** -हनि), a small amount of butter, a little butter. **-mandᵘñᵘ** -मंदुंञू or **-mandüñᵘ** -मंदंञू । नवनीतगोलकम् f. a ball of butter as formed in churning. **-maṭh** -मठ् । कोमलस्थूलदेहः m. (sg. dat. **-maṭas** -मटस्), 'a butter-jar'; met. one whose body is plump and at the same time soft. **-nomᵘ** -नमु । अत्यल्पनवनीतम् m. as much butter as can be raised on the finger-nail, a very small amount of butter. **-ratsh** -रछ् । अल्पनवनीतम् f. (sg. dat. **-ratsi** -रछि), a small amount of butter. **-sulla** -सुल्ल । अशक्तः adj. c.g. unable to walk, etc., owing to habitual weakness, a victim of chronic debility. **-sīrᵘ** -सीरु । नवनीतपरिमलनम् f. 'a butter-wad', rubbing butter on the throat as a remedy in smallpox and other diseases. **-thaph** -थफ् । हस्ततलमितनवनीतम् f. (sg. dat. **-thapi** -थपि), as much butter as can be held in the hollow of the hand. **-ṭŏṭᵘ** -ट्वटु । अत्यल्पनवनीतम् m. a cotton seed of butter, a very small amount of butter. **-ṭyondᵘ** -ट्यंडु । अल्पनवनीतम् m. a very small amount of butter (see **ṭyondᵘ**).

ṭhiñ ठिञ् । घण्टादिशब्दः onomat. m. the noise made by a bell or the like, tinkle, ting (Śiv. 1847); cf. **ṭhañ**. **ṭhiñ-ṭhiñ** ठिञ्-ठिञ् । घण्टादिध्वनिः onomat. m. the gentle sound of repeated ringing of a bell, cymbals, or the like, tinkling.

ṭhönᵘ ठांञू । माया, वागुराविशेषः f. fraud, swindling (Śiv. 1529); a trap (Gr.M., Śiv. 1310); a kind of fish-net or fish-trap fixed in a running stream. —lāgüñᵘ —लागंञू । जालप्रसारणम् f.inf. to set a fish-trap; to set a trap with the object of swindling.

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—wahārüñ^{ü} **—वहारंञू** f.inf. to spread a net, set a trap (Gr.M.).

ṭhāñĕ bĕhun ठाञ ब्यहुन् । **स्थितिमत्ता** m.inf. to abide in permanence, to be comfortably settled. **-gor**^{u} **-गंरु** । **मायावी** m. (f. **-gür**^{ü} **-गंरू**), a habitual deceiver, swindler. **—rōzun —रोज़ुन्** । **सुस्थितिः** m.inf. to abide carefree, comfortably, and permanently (cf. **rāñĕ ṭhāñĕ rōzun,** p. 839*b*, l. 34).

ṭhāñĕl ठाञल् । **मायाशीलः** adj. c.g. a habitual swindler, a professional cheat.

ṭhapa ठप । **मुद्रा** m. a seal, stamp (K.Pr. 127, *ṭhap*). **—dyun**^{u} **—दिनु** । **मुद्राचिह्नम्** m.inf. to apply a seal, to stamp, to put a seal (to a document). **—karun —करुन्** । **चिह्नम्** m.inf. to mark (a document or the like) with a seal, to stamp (a document). **—trāwun —त्रावुन्** । **चिह्नम** m.inf. to use a seal, to stamp, to seal.

ṭhápi ठ्पि f. in **ṭhápi karüñ**^{ü} **ठ्पि करंञू** । **क्रयस्वीकरणम्** f.inf. (without preliminary bargaining) to agree (on the spot) to purchase.

thĕpi thĕpi थ्यपि थ्यपि । **इतस्ततः** adv. here and there, all about, everywhere (inside and outside, up and down) (u.w.vbs. of seeking or the like).

thēpi थेपि, see **thiph.**

thop^{u} **थंपु** । **पिधानम्** m. (sg. abl. **thapi 1 थपि,** for **2,** see **thaph**), a cover, blind, shutter, stop (over or in an aperture, e.g. to prevent the light passing through, or a sound or liquid from issuing) (cf. **ös th°,** p. 46*b*, l. 22; **tsūṭh trövith th°,** s.v. **tsūṭh** (El. *thup*, closing); a plug (El. *thaup*); a cover (in the sense of a preventive), a check (K.Pr. 139, *thup*). **—dyun**^{u} **—दिनु** । **गूहनम** m.inf. to cover, or close (the mouth of a vessel, or the like). **—thawun —थवुन्** or **—thāwun —थावुन्** । **पिधानम, निरोधनम** m.inf. to cover a hole, plug (a hole to prevent a liquid issuing), close a tap; to stop (bleeding or the like), to apply a surgical bandage. **—wöthun —व्वथुन्** । **निरोधापगमनम** m.inf. a plug, cover, blind, or the like, to come away, the covering of an aperture to be removed, a tap to become open.

thapi dyun^{u} **थपि दिनु** । **पिधानायोपन्यसनम** m.inf. to apply as a cover, as a plug, or the like. **—lagun —लगुन्** । **पिधानीभवनम** m.inf. to serve as a shutter, plug, or the like. **—thawun —थवुन्** or **—thāwun —थावुन** । **पिधानार्थन्यसनम, पिधानविधानम** m.inf. to apply a cover, plug, or the like (to prevent liquid flowing).

thöpi थांपि । **कुलालघट्टनचपेटिका, लेपमर्दनी** f. a potter's trowel, the wooden instrument with which a potter pats unbaked vessels after forming them on the wheel, in order to correct their shape; a similar trowel used for applying plaster, etc., to a wall or the like. **—karüñ**^{ü} **—करंञू** । **लेपामर्दनम्** f.inf. to spread plaster, as ab.

thôp^{u} **थोपु** । **हस्ततलसंमर्दः, तृणादिमुष्टिः** m. patting (another) with the palm of the hand, a pat, repeated gentle slapping; (of any grass, vegetable, or similar article) as much as can be grasped in the hand, a fistful, bunch, small quantity (cf. **gāsa-th°,** p. 307*a*, l. 48; **guyan-th°,** p. 317*b*, l. 47; **hāka-th°,** p. 326*b*, l. 35; **handi-th°,** p. 337*b*, l. 7; **muji-th°,** p. 558*b*, l. 6; **nĕhöli-th°,** p. 626*a*, l. 15; **prāji-th°,** p. 757*b*, l. 48; **pōshĕ-th°,** p. 779*a*, l. 20; **sini-th°,** p. 957*b*, l. 28) (Gr.Gr. 164). **—thôp**^{u} **—थोपु** । **साम** m. patting or stroking a person on the shoulders, back, or other parts of the body, as a method of consolation or conciliation. **—thôp**^{u} **dyun**^{u} **—थोपु दिनु** । **समाश्वासनम्** m.inf. to console, conciliate, encourage.

thaph थफ् । **हस्तग्रहः, हस्तोत्थाप्यमात्रा, हस्ताग्रचः (खड्गादिमुष्टिः), लुण्ठिः** f. (sg. dat. **thapi 2 थपि,** for **1,** see **thop**^{u}) grasping by the hand, taking by the hand, a hold (cf. **ȧni-thapa,** p. 30*b*, l. 42) (Śiv. 1222, 1562, 1564; K. 680; H. xii, 12); (of vegetables, food, or the like) as much as can be held, or taken, in the hand (cf. **ala-th°,** p. 22*b*, l. 31; **pȧñi-th°,** p. 746*a*, l. 43; **sini-th°,** p. 957*b*, l. 26); a lump of this size (cf. **añĕma-th°,** p. 37*b*, l. 14; **öṭi-th°,** p. 53*a*, l. 37; **rabi-th°,** p. 823*b*, l. 8; **thañi-th°,** p. 979*b*, l. 35); possession, hold (of anything); the handle, or hilt, of a sword or the like, or of a plough or the like, or met. (Śiv. 1021); plundering, looting (cf. **bröri-th°,** p. 125*b*, l. 44, which is reported as m.). **—āsüñ**^{ü} **—आसंञू** । **ईषतया स्वत्वम्** f.inf. a hold to exist; hence, to have a small share in someone else's property or business. **—athi lagüñ**^{ü} **—अथि लगंञू** । **परकीयद्रव्याप्तिः** f.inf. possession to come into the hand, possession (esp. by scheming for an opportunity) of another's property to be obtained. **—atsüñ**^{ü} **—अचंञू** । **हस्तक्षेपावसरपात्रीभवनम्** f.inf. grasping to enter, i.e. to suffer interference at the hands of another (who has been scheming for an opportunity). **—diñ**^{ü} **—दिञू** । **बलादपहरणम (बलाद्धस्तनिपातनम्)** f.inf. to give a grasp, to put the hand upon, to seize with violence, snatch at (Rām. 623, 1333; K. 206; H. viii, 7; xii, 12; K.Pr. 56). **—gatshüñ**^{ü} **—गछंञू** । **भूतावेशः** f.inf. 'grasping to happen', i.e. possession by an evil spirit to occur, an attack of epilepsy or the like to occur; to be filled with furious rage at some untoward occurrence. **—karüñ**^{ü} **—करंञू** । **हस्तावलम्बः** f.inf. to grasp by the hand, to catch hold of (e.g. something falling) (cf. **alāndĕn-thapa karañĕ,** p. 25*a*, l. 2;

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khŏni th° karüñ[u], p. 402*b*, l. 9) (L.V. 4; Śiv. 598, 1220, 1493, 1861, 1877; Rām. 518, 1252, 1519; K. 596, 845; H. iii, 4, 8, 9; v, 6, 9; vi, 9; viii, 7, 9; xii, 11; K.Pr. 184). —**lagüñ**[u] —लगंञू । आपाततो नाशः f.inf. 'grasping to attack', sudden and unexpected destruction to happen (esp. to long and gradually accumulated wealth). —**lāyüñ**[u] —लायंञू f.inf. to seize by the hand, grasp (Rām. 919, YZ. 362). —**thŏs**[u] —थ्वसू । लुण्ठ्यादिकम् f. plundering and robbery, robbery and the like. —**tulüñ**[u] —तुलंञू । आसक्तिपरित्यागः f.inf. to raise the grasp, i.e. to give up following or persecuting, to let alone (K. 366). —**tulawañ** —तुलवञ् । आसक्तित्यागदेयम् f. the price for letting alone, blackmail or consideration given to induce a person to cease persecuting or the like, indemnity paid to a conquering foe. —**ṭsānüñ**[u] —च़ानंञू । हस्तक्षेपविधानम् f.inf. to cause grasping to enter, i.e. to seize (a schemed for) opportunity for interfering in someone else's affairs. —**wŏthüñ**[u] —व्वथंञू । अन्वासक्तिमुक्तिः, कीटकादिविक्षत्युत्पत्तिः f. a grasp to be lifted up, persecution or following to be given up; a plague of insects or caterpillars to appear on the leaves of a crop of vegetables or the like.

thapa-sār थप-सार् । अवलम्बनदण्डः f. a banister, baluster, stair-rail (cf. **sār** 2). **-sŏr**[u] -स्वरू । लुण्ठिता समुच्चयनम् f. steady accumulation of stolen property, plundering over and over again and accumulating the property. **-thaph** -थफ् । लुण्ठालुण्ठिः f. plundering on plundering, general rapine.

thapi anun थपि अनुन् । हस्तग्राह्यग्रहणम् m.inf. to bring by a grasp, to snatch something floating down a river. —**nyun**[u] —न्युनु । लुण्ठ्यापहरणम् f.inf. to pounce down upon and carry off (K. 205). **-pĕṭh rōzun** -प्यठ् रोज़ुन् । अपहरणवृत्तित्वम् m.inf. to dwell on plunder, to make a livelihood by plundering. —**thapi** —थपि । लुण्ठालुण्ठितः adv. (with verbs of taking or the like) by plundering by a number of people, by general pillage. —**thapi karun** —थपि करुन् । अपहारणम् m.inf. to cause to be carried off in the hand by a number of people (e.g., in the free distribution of food as an act of charity, to allow the assembled people each to carry away as much as he can hold in his hand). —**thŏsi** —थ्वसि । लुण्ठालुण्ठ्या adv. (with verbs of taking, or the like) by plundering and sacking, by pillage.

ṭhaph ठफ् । शब्दविशेषः onomat. m. (sg. dat. **ṭhapas** ठपस्), the noise made by some soft substance (such as mud or the like) rubbing against something else, swish. —**karith** —करिथ् । अबाधम् adv. without obstruction. —**ṭhaph** —ठफ् । शब्दविशेषः onomat. m. the sound made by two soft substances, such as mud or the like, colliding, plop.

ṭhāph ठाफ् in **ṭhāph-ṭhīph** ठाफ्-ठीफ् । यथावत् adj. c.g. or adv. duly, fitly, proper, as it ought to be.

thiph थिफ् । हस्तताडना f. (sg. dat. **thipi** थिपि, or, in some connexions, **thēpi** थेपि), a number of slaps delivered on any part of the body by another with the palm of the hand, a slapping (cf. **atha-th°**, p. 63*a*, l. 13).

thēpi thēpi dyun[u] थेपि थेपि द्युनु । अतिताडनम् m.inf. to give a thorough slapping (as a punishment); met. to give a severe scolding. —**thēpi kor**[u]**-mot**[u] —थेपि कोरु-मोतु । बहुताडनपात्रीकृतः perf. part. (f. —**thēpi kür**[u]**-müṭs**[u] —थेपि कॊरू-मॊच़ू) (usually of some dependent) one who has received slappings (as a punishment) from a number of people. —**thēpi karun** —थेपि करुन् । बहुभिस्ताडितीकरणम् m.inf. to cause someone (esp. a dependent) to be slapped by a number of people.

ṭhiph ठिफ् in **ṭhiph dith** ठिफ् दिथ् or —**karith** —करिथ् । अतिशीघ्रम् adv. suddenly, unexpectedly, unawares, all at once (esp. of recovery from illness).

tōhapha तोहफ (= تحفہ) m. a gift, a present (Gr.M.).

thaphari थफरि a jingle of **aphari** in **aphari thaphari**, p. 38*a*, l. 42. Cf. **thapēra**.

thapüj[u] थपंजू, see **thapul**.

thapal थपल् । लुण्ठकः m. a plunderer, looter, ravager, dacoit. —**bāpār** —बापार् । लुण्ठकत्वम् m. the business or occupation of a plunderer or dacoit, sack, dacoity. —**hūs** —हूस् । लुण्ठिप्रवर्तनम् m. 'a plunderer outcry', general widespread plundering, dacoity, pillage, sack.

thapul थपुल् । लुण्ठकः, समन्तापहारी m. (f. **thapüj**[u] थपंजू or **thapāj**[i] थपाजि), a plunderer, looter, dacoit, i.q. **thapal**, q.v. (cf. **nāra-th°**, p. 648*a*, l. 35; **tahāri-th°**, p. 983*b*, l. 36); snatching (El.).

thapalgī थपल्गी । लुण्ठनशीलता f. the practice or occupation of plundering, looting, dacoity.

thāpanā थापना । देवाधिष्ठानम् f. the act of erecting an image for worship; the site at which such an image is erected (Śiv. 868).

thipun थिपुन् । ताडनम् conj. 1 (1 p.p. **thyup**[u] थ्युपु), to slap another with the palm of the hand; to pat (something into shape) (cf. **dramba thipañĕ**, p. 245*a*, l. 46); cf. **thiph**. **thyup**[u]**-mot**[u] थ्युपु-मोतु । ताडितः (अङ्गादिः) perf. part. (f. **thip**[u]**-müṭs**[u] थिपू-मॊच़ू), slapped (of some part of the body); patted (as ab.).

thipith thawun थिपिथ थवुन् । ताडनेनाकुलीकरणम् m.inf. to cow by a slapping.

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thapēra थपेर or **thāpēra** थापेर or **ṭhāpēra** ठापेर । हस्तताडना f. a slap (on another's face), a box on the ear (cf. **thāp^{u}r^{u}**).

thāpur थापुर् m. a thump, blow, slap (El.).

thap^{u}r^{u} थपुरु । नेत्ररोगव्याकुलता f. (sg. dat. **thapri** थप्रि), the pain caused by disease in the eyes.

thāp^{u}r^{u} थापुरु or **ṭhāp^{u}r^{u}** ठापुरु । मुखचपेटिका f. a slap (on another's face), a box on the ear, i.q. **thapēra,** q.v. —**diñ^{u}** —दिञू । चपेटिकाप्रक्षेपः f.inf. to slap (another) on the face.

ṭhip^{u}r^{u} ठिपुरु । चूर्णी f. (a portable brazier or the like) filled up with charcoal, etc. (cf. **nāra-ṭh°,** p. 648*a*, l. 38).

thaprilad थप्रिलद् । अक्षिपीडापीडितः adj. c.g. suffering from pain in the eye (see **thap^{u}r^{u}**).

ṭhipis ठिपिस्, see **ṭhyup^{u}**.

ṭhup^{a}sa ठुपस । अकिंचित्करः adj. c.g. one (man or beast) who does absolutely nothing.

th^{a}r थर् m. a secondary suffix indicating the relationship of nephew, as in **bābath^{a}r** बाबथर् a brother's son; **bĕnath^{a}r** ब्यनथर् a sister's son (Gr.Gr. 133); the corresponding feminine termination is **za,** as in **bāw^{a}za** बावज़ a brother's daughter; **bĕn^{a}za** ब्यनज़ a sister's daughter (Gr.Gr. 133).

thar 1 थर् (Śiv. 1296) for **thara 2,** q.v.

thar 2 थर् or (vill.) **thaḍ** थड् । पृष्ठम् f. (sg. obl. **thür^{u} 1** थ्यरु (**thüḍ^{u}** थ्यडु), Gr.Gr. 70–1; for **2,** see s.v.), the back (of the body) (Gr.Gr. 70, Gr.M., W. 18, Rām. 918, K.Pr. 47). —**āsüñ^{u}** —आसंञू । सहायसंपत्तिः f.inf. a backing to exist, i.e. help to be provided to someone (e.g. by a master to a servant) endeavouring to finish some very difficult work. —**diñ^{u}** —दिञू । पश्चाद्भवनम् f.inf 'to give the back', to retire into the background (out of humiliation, on finding one's skill etc. surpassed by another). —**dith bĕhun** —दिथ ब्यहुन् । कार्यपरित्यागः m.inf. to turn the back (on something) and sit down, to abandon all work and do nothing; successfully to appeal for help and in consequence to remain at ease. —**dith rōzun** —दिथ रोज़ुन । सहायावलम्बनम् m.inf. successfully to appeal for help and in consequence to remain at ease. —**dārüñ^{u}** —दारंञू f.inf. (of a horse, or the like) to offer the back, to place the back at (so-and-so's) disposal (L.V. 88). —**phuṭüñ^{u}** —फुटंञू । सहायविनाशः f.inf. the back to be broken, i.e. help or support on which one has long depended to become destroyed or to vanish.

thür^{u}-ḍakha थ्यरु-डख । पृष्ठाश्रयः m. a support to the back (when sitting,—such as a pillow behind the back, the back of a chair, or a wall). **-ḍokh^{u}** -डखु । पृष्ठाधारः m., id.; (in a quarrel or the like) a backer, a supporter. **-kŏb^{u}** -कुबु adj. (f. **-kŏb^{u}** -कुबू), hump-backed (El. *thar-kaub*). —**kani** —कनि, adv. towards the back, backwards (H. v, 4, both *thüḍ^{u}* and *thür^{u}*). **-kond^{u}** -कंडु । पृष्ठास्थिसमूहः m. the spinal column (El. *thar kúnd*).

thara 1 थर । वेदिविशेषः m. a sitting place (of brick or stone, round a shrine, house, tree, or the like).

thara 2 थर । कम्पः f. shaking, trembling, quivering, shivering, quaking (cf. **atha-th°,** p. 63*a*, l. 15) (Śiv. 1296, *thar*, m.c.). —**āsüñ^{u}** —आसंञू । भीतिसंभवः f.inf. trembling to occur, i.e. fear to be experienced, to be filled with fear. —**atsüñ^{u}** —अच़ंञू । कम्पोद्भवः f.inf. trembling to enter, i.e. to attack (a person) (K. 439). —**thara** —थर । शारीरकम्पः f. general trembling (of the body), shivering (esp. that of ague, etc.) (Śiv. 343, 864). —**tsānüñ^{u}** —च़ानंञू । उद्वेजनम् f.inf. to cause trembling to enter (a person), to dismay, alarm, scare.

thār थार् । अतिसंभ्रमः f. trepidation, perturbation, ruffle, hurry, fuss, flurry, fluster (cf. **thŏr^{u}**, **thārun,** and **thŏtharun**).

thĕr थ्यर् । स्थिरः adj. c.g. firm, steady; permanent, eternal, everlasting (Śiv. 243, **thĕrāh,** with suff. of indef. art.).

thīr^{u} थीरु । मार्जनीविशेषः f. (sg. dat. **thĕrĕ** थ्यरे), a kind of twig broom or besom, used for sweeping out the dung from a cow-house (cf. **gĕv-th°,** p. 316*b*, l. 12) (Śiv. 1032).

thĕri-dŏph थ्यरि-दुफ । लताविशेषः m. (sg. dat. **-dŏpas** -दुपस्), a certain shrub that grows in the hill-forests. —**khôr^{u}-mot^{u}** —खोरु-मतु । गुणसंपन्नीकृतः perf. part. (f. —**khör^{u}-müts^{u}** —खांरु-मंचू), caused to become prosperously successful (of a person, thing, occupation, or the like), perfected by being endowed with good qualities, education, wealth, etc. —**khārun** —खारुन । गुणितापादनम् m.inf. to cause (a pupil or other person by proper instruction and bringing up) to be prosperously successful, to cause (a thing, business, or the like) to become prosperously successful. —**khasun** —खसुन । सफलीभवनम् m.inf. to mount on the broom, to become prosperously successful (by being endowed with wealth, health, prosperity, offspring, etc.). —**khot^{u}-mot^{u}** —खतु-मतु । प्राप्तसाफल्यः perf. part. (f. —**khüts^{u}-müts^{u}** —खंचू-मंचू), become prosperously successful, as. ab. **-latshüj^{u}** -लछंजू । लताविशेषसंमार्जनी f. a broom. —**tüj^{u}** —तंजू । लताविशेषतूलिका f. a twig used in making these brooms.

ṭhōr ठोर । निर्मांसमस्थि m. a bone (such as the knee-cap,

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or the globular part of a bone in a joint) to which no flesh is attached.

ṭhōra-phol^{u} ठोर-फल्‌ु । अस्थिविशेषः m. a globular-shaped bone of this kind. **-ras** -रस् । अस्थिरसः m. a soup made by digesting such fleshless joint-bones. It is used as a regimen in sickness.

thor^{u} थ्रु m. the fig-tree, *Ficus reticulata* (El. *thaur* ? cf. **thur^{u}** 1).

ṭhor^{u} ठ्रु । पिधानम् m. hiding one thing by another, covering, screening (cf. **pāṭ^{i}-ṭh^{o}**, p. 789*a*, l. 39) (El. *ṭhúr*, a partition ; Śiv. 1063) ; a lid, cover (cf. **gajĕ-ṭh^{o}**, p. 281*b*, l. 14). **—gatshun** —गछ़ुन् । अन्तर्धानम् m.inf. to become concealed, hidden, to become invisible.

ṭhari rōzun ठरि रोज़ुन् । पिधानीभवनम् m.inf. to remain under cover, to keep or remain concealed in something. **—thawun** —थवुन् । पिधानम् m.inf. to hide (something in something), to conceal, screen something from sight.

ṭhôr^{u} ठोरु, see **ṭhyup^{u} ṭhôr^{u}**, s.v. **ṭhyup^{u}**.

thör^{u} थांरु । त्वरा f. (in the performance of any work) hurry, flurry, fluster (caused by fear or the like) (cf. **atha-th^{o}**, p. 63*a*, l. 19; **hŏkha-th^{o}**, p. 327*a*, l. 29 ; **khĕna-th^{o}**, p. 402*a*, l. 8) (Gr.Gr. 122) ; cf. **thār**, **thārun**. **—pāvün^{u}** —पावंञ़ू । शीघ्रसमापननिमित्तं भयादिकथनम् f.inf. causing (a work or the like) to be completed in a hurry (by telling perturbing news). **—pĕn^{u}** —प्यंञ़ू । त्वरा-(संभ्रमा-)पातः f.inf. such hurry or fluster to occur in the completion of any work. **—tshunün^{u}** —छ़ुनंञ़ू । त्वरया कार्यचोदना f.inf to urge on (someone) to hurry on the completion of a work (raising fear of danger coming).

thúr, see **thor^{u}**.

thūr, see **tūr**.

thur^{i} थुरि, see **phira-thur^{i}**, p. 702*a*, l. 6.

thur^{u} थुरु, see **phira-th^{o}**, p. 702*a*, l. 11 ; and **phyur^{u}-th^{o}**, p. 722*a*, l. 34. Cf. **thōrun**.

thur^{ü} 1 थुरू । लतातृणविशेषः f. a kind of climbing plant or grass, with thread-like thorny leaves (? cf. **thor^{u}**).

thur^{ü} 2 थुरू । अपवादः f. blame, aspersion, accusation, a charge (regarding something that has been spoilt, lost, or the like). **—khārün^{u}** —खारंञ़ू । दोषारोपणम् f.inf. to bring such a charge (whether the person is guilty or not). **—khasün^{u}** —खसंञ़ू । हानिदोषारोपः f.inf. such a charge to be incurred.

thuri khasun थुरि खसुन् । परनिन्दादिपात्रीभवनम् m.inf. to become an object of dislike or blame (on account of naughtiness, impertinence, or the like) (esp. of a child). **—khot^{u}-mot^{u}** —खोतु-मोतु । अचिगतः perf. part. (f. **—khüts^{u}-müts^{u}** —खंचू-मंचू), (a child or the like) who has become an object of dislike or blame, an eyesore of a child.

thūr^{u} 3 थुरू in **atha-th^{o}**, p. 63*a*, l. 22. Cf. **thurun**.

thür^{u} 2 थंरू (for 1, see **thar**) । लता f. a bush, shrub, esp. a creeping shrub, but not necessarily so (cf. **bāra-th^{o}**, p. 117*a*, l. 45 ; **dön^{u}-th^{o}**, p. 223*b*, l. 16 ; **hiyĕ-th^{o}**, p. 363*a*, l. 38 ; **kēla-th^{o}**, p. 436*a*, l. 49 ; **kānḍ^{i}-th^{o}**, p. 455*a*, l. 33 ; **krūḍa-th^{o}**, p. 468*b*, l. 44 ; **pōshĕ-th^{o}**, p. 797*a*, l. 23) (El. *thur* ; L. 282, 458 ; L.V. 96 ; Śiv. 165, 345, 1061, 1727, 1760, 1848 ; H. ii, 3 ; YZ. 32, 66, 543 ; K.Pr. 47, 215) ; met. lattice-carving resembling a creeper (cf. **linga-th^{o}**, p. 526*b*, l. 28) ; met. a graceful girl (cf. **nāza-th^{o}**, p. 675*a*, l. 41 ; **ranga-th^{o}**, p. 837*a*, l. 29).

thari-kānḍ^{i} थरि-कंडि । लताकण्टकाः m.pl. thorns on such a shrub or creeper. **-pōsh wari gatshān^{i}** -पोश वरि गछ़ानि । पुष्पसाफल्यम्, संततिसाफल्यम् m. pl. inf. the flowers on the shrub to become abundant ; met. (a person's) offspring to be copious, to have abundant descendants.

tahr-jagla (? spelling) m. a certain deer, the *Hemitragus jemlaicus* (L. 114).

tahar, see **tahör^{u}**.

tahör^{u} तहांरु । हरिद्राक्तभक्तम् f. boiled rice cooked with turmeric, salt, and oil, and yellow in colour (eaten by Kāshmīrīs, and used in oblations cast forth to be consumed by birds and animals) (cf. **tila-t^{o}**, s.v. **til**, **tsaka-t^{o}**, s.v. **tsaka**) (*tahar*, in El. (m.) ; L. 463 ; K.Pr. 29, 55).

tahāri-phakīr तहारि-फकीर् । पीतान्नापहरभिक्षुः, अतिदरिद्रः m. (f. **-phāk^{i}rōn^{u}** -फकिरांञ़ू), a beggar who takes and eats such yellow rice, which has been cast forth in oblation ; met. one who is miserably poor. **—phol^{u}** —फल्‌ु । पीतान्ननैवेद्यम् m. a small quantity of yellow rice which has been cast forth as an oblation. **-thapul** -थपुल् । पीतान्नलुण्ठकः m. (f. **-thapüj^{u}** -थपंजू or **-thapāj^{i}** -थपंजि), a plunderer of oblations of yellow rice.

tihir, see **tīr^{u}**.

tih^{o}r^{u} तिह्रु or **tyuhor^{u}** त्युहरु । शिखरम्, अग्रम् (sg. dat. **tĕharis** त्यहरिस्), top, summit, peak, apex (e.g. of mountain, tree) (cf. **kul^{i}-t^{o}**, p. 439*a*, l. 6) (Śiv. 747 *tyu^{o}*).

tĕharĕn khasun त्यहर्यन् खसुन् । अतिधार्ष्ट्यप्रकाशनम् m.inf. to mount to peaks ; met. to show arrogance, insolence, audacity. **—khārun** —खारुन् । अतिस्तवनम् m.inf. to cause (someone) to rise to peaks ; met. highly to praise, to eulogize, extol, glorify.

tĕharyau-pĕṭh^{i} wŏṭa trāwaňĕ त्यहर्यौ-प्यठि वठ त्रावञ । साहसविधानम् f. pl. inf. to take jumps over

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peaks; met. to show daring, courage, spirit, valour, intrepidity.

thardār थर्दार् । अतिदृढः adj. c.g. (of woven material) strong, tough.

throh (? spelling and gender) a certain plant (*Barbarea sp.*) eaten in time of famine (L. 71).

thārilad थारिलद् । शीघ्रकारी adj. c.g. a hasty person, excitable, impulsive.

thĕrma थ्यर्म । बृहतिकाविशेषः m. a kind of mantle, cloak, wrapper, made of woollen cloth.

tharun थरुन् । कम्पनम् conj. 3 (2 p.p. **tharyōv** थर्योव्), to tremble, shake, quake, quiver (from anxiety, timidity, or the like); cf. **thara**. **tharyō-mot^u^** थर्यो-मंतु । अनुभूतकम्पः perf. part. (f. **tharyē-müṭs^ü^** थर्ये-मंचू), one who is trembling, as ab.

thārun थारुन् । कम्पनम् conj. 3 (2 p.p. **thāryōv** थार्योव्), to tremble, quiver, be in trepidation (owing to anxiety, haste, etc.) (Rām. 763, K. 81); to be in a hurry, to fuss, flurry, be in a fluster (Gr.Gr. 122); cf. **thōtharun** and **thār**. **thāryō-mot^u^** थार्यो-मंतु । उत्पन्नकम्पः perf. part. (f. **thāryē-müṭs^ü^** थार्ये-मंचू), one who is all of a quiver as ab., one who is in a flurry, flustered.

thōrun थोरुन् in **phērun thōrun**, p. 706*a*, l. 38, q.v. Cf. also **thur^u^**.

thuran थुरन् f. (sg. dat. **thurün^ü^** थुरंञ्), the forming or making earthen vessels on the potter's wheel (cf. **atha-th°**, p. 63*a*, l. 24). Cf. **thur^u^ 3**.

thurun थुरुन् । घटनम् conj. 1 (1 p.p. **thur^u^** थुरु), to form (earthenware vessels on the potter's wheel, or metal vessels on a lathe or the like) (cf. **bāna thurān^i^**, p. 109*b*, l. 50) (K.Pr. 234, where **parmāna thuri** is translated 'he will throw about (? cause to revolve) the scales'). **thur^u^-mot^u^** थुरु-मंतु । घटितः perf. part. (f. **thur^u^-müṭs^ü^** थुरु-मंचू), formed on a potter's wheel or lathe. **thurith anun** थुरिथ् अनुन् । याथातथ्येनासंभवतोऽन्वेषणम् m.inf. to search for and bring something non-existent (*quasi*, forming it out of nothing on a potter's wheel).

thurung^u^ थुरंगु । परिवर्तः m. a turn, or twist, in dancing (cf. **naṭsan th°**, p. 663*b*, l. 36) (K.Pr. 44); a sudden turn or twist round (e.g. of an animal, a ball, or the course of a river). —**dyun^u^** —दिनु । गतप्रत्यागतिः m.inf. to make a sudden turn or twist (cf. **naṭsan-th° d°**, p. 663*b*, l. 37); (of something animate or inanimate, action, occupation, etc., which has gone) to come back, return.

thurungun^u^ थुरंगुनु । नर्तनम् m. turning, whirling (in dancing or the like, or similar whirling in the case of inanimate things). —**dyun^u^** —दिनु । गतप्रत्यागमनम् m.inf to whirl, as ab.; (of something, such as an action, quality, disease, and so on, which has gone) to come back, return.

thörĕr थ्यर्यर् m. in **atha-thörĕr**, p. 63*a*, l. 25; i.q. **thör^u^**, q.v.

thurĕr 1 थुर्यर् m. ability to form (on the potter's wheel) (cf. **atha-th°**, p. 63*a*, l. 26). Cf. **thurun.**

thurĕr 2 थुर्यर् m. in **phira-thurĕr**, reversal, p. 702*a*, l. 19. Cf. **thurung^u^.**

thras 1 थ्रस् । अङ्गशैथिल्यम् f. weakness, laxness of the limbs, debility (caused by hunger). —**wasün^ü^** —वसंञ् । अङ्गशैथिल्यखेदोद्भवः f.inf. languor to descend (on a person), to languish, be weak, infirm (from hunger).

thras 2 थ्रस् । शिरश्चर्म f. the skin of the head, the scalp. —**wālün^ü^** —वालंञ् । शिरश्चर्मोत्तारणम् f.inf. to scalp.

thras 3 थ्रस् । कटविशेषः f. a kind of grass mat (a word used in the north-west of the Valley) (cf. **mĕnd^i^-th°**, p. 613*b*, l. 41).

tahārat طہارت ? m. (among Musalmāns) ceremonial ablution, the ablution before prayers (K.Pr. 63).

thrôw^u^ 1 थ्रोवु । तृणविशेषः m. a kind of clumpy grass (used as a fodder).

thrôw^u^ 2 थ्रोवु । उत्सवविशेषः m. N. of an ancient festival which still survives in the Marāz Pargana, in the south-east of the Valley, and which is held on the full moon of the month of Tsith^a^r (Skt. Caitra = March–April), and is celebrated by lighting bonfires of grass and wood. The tradition is that in former days all the inhabitants of Kashmīr used to leave the country on the full moon of Ōshid (Skt. Āśvina = September–October) and stay away for the winter. The festival is held to commemorate their return on the full moon of Tsith^a^r, i.e. on the beginning of spring. The bonfires are supposed to destroy the darkness of winter. —**zālun** —ज़ालुन् । तामिस्रप्रज्वालनम् m.inf. to celebrate this festival by kindling bonfires, and so destroying the winter darkness.

ṭhas ठस् । शिलादिरवः, दोषाविष्कृतिः onomat. m. the noise made by pieces of stone or by metal articles knocking against each other, bang, clash, knock (cf. **chāna-ṭh°**, p. 162*a*, l. 25) (W. 140, K.Pr. 178); met. a person's fault to become a matter of public talk. —**gaṭshun** —गछुन् । परिवादपात्रीभवनम् m.inf. to become an object of public censure, owing to the divulging of some fault. —**karun** —करुन् । शिलादिशब्दविधानम् m.inf. to make the noise of 'bang', 'crash', and so on. —**ṭhas** —ठस् । असकृत् शब्दनम् onomat. m. to knock, or tap, on a door, on the ground, or the like (K.Pr. 219). —**ṭhis** —ठिस् । घण्टादिशब्दादि onomat. m. the noise made by repeatedly striking a

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gong, bell, or the like (esp. when out of sight and not loud). Cf. **ṭhis ṭhis,** l. 12, bel.

ṭhasa-bar ठस-वर् । कपाटभेदः m. a door which shuts itself with a bang. **-baran** -वरन् । द्वारविशेषः f. (sg. dat. **-barüñ^{u}** -वर्‌ञू), a doorway with doors of this description.

ṭhās ठास् । भञ्जनशब्दः onomat. m. the noise made by something solid flung down forcibly to the ground and smashed, crash, smash.

ṭhis ठिस् । ध्वनिविशेषः onomat. m. the noise made by a single stroke on a bell, gong, or the like, ting, tinkle (Gr.Gr. 13). **—ṭhis** —ठिस् । घण्टादिरवः onomat. m. the subdued noise of reiterated gentle strokes on a bell, gong, or the like. Cf. **ṭhas ṭhis,** p. 984*b*, l. 49.

thŏs थ्वस् । हस्ताङ्गुलिग्राह्यमितम् f. (of something loose, such as carded cotton or snow) so much as can be taken up by the united tops of the fingers of one hand, the fingers' full; a small amount, a little bit (cf. **phamba-th°**, p. 698*a*, l. 43) (K.Pr. 87 *thus*).

thŏsi āmot^{u} थ्वसि आमतु । विक्षतया खण्डितीभूतः perf. part. (f. **—āmütsᵘ** —आमंचू) (of cloth or the like which has decayed) gone into shreds. **—on^{u}-mot^{u}** —अनु-मतु । भिन्नीकृतः perf. part. (f. **—üñ^{u}-mütsᵘ** —अंञू-मंचू), (of cloth, thread, etc.), shredded (by someone), pulled to shreds. **—anun** —अनुन् । विवरणेन भिन्नीकरणम् m.inf. to shred or pull to pieces (cloth, thread, etc.). **—thŏsi gamot^{u}** —थ्वसि गमतु or **—thŏsi gōmot^{u}** —थ्वसि गोमतु । छिन्नीभूतः perf. part. (f. **—thŏsi gamütsᵘ** —थ्वसि गमंचू or **—thŏsi gōmütsᵘ** —थ्वसि गोमंचू) (of cloth or the like) fallen into little scraps (owing to an accident, being spoilt, or the like). **—thŏsi gatshun** —थ्वसि गछुन् । खण्डितीभवनम् m.inf. (of cloth which has been spoilt) to fall into scraps, as ab., at a mere touch. **—thŏsi kor^{u}-mot^{u}** —थ्वसि करु-मतु । भिन्नशो विवरणेन खण्डशः कृतः perf. part. (f. **—thŏsi kür^{u}-mütsᵘ** —थ्वसि कंरू-मंचू) (of spoilt cloth, etc.), torn, or broken, or shredded by hand into little scraps; (of carded cotton) picked out into little portions. **—thŏsi karun** —थ्वसि करुन् । भिन्नशः खण्डितापनायनम् m.inf. to tear, or shred, cloth; to spoil wool or carded cloth by taking out pinches. **—yun^{u}** —यिनु । विच्छिन्नीभवनम् m.inf. (of decayed cloth) to go into shreds.

thŏs^{u} थ्वसु । पुष्टहिमबिन्दुः m. a fat clot or lump of snow or the like (cf. **phamba-th°**, p. 698*a*, l. 44; **shīna-thŏs^{i}**, p. 885*a*, l. 8; **tsitra-th°**, s.v. **tsith^{u}r** 1).

thŏs^{i} anān^{i} थ्वसि अननि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to begin to fall, a heavy hailstorm to begin. **—pĕn^{i}** —प्यनि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to fall, a heavy hailstorm to occur. **—pĕwawun^{u}** —प्यववुनु । हिमवृष्टिकाले adv. at (or in) the time of heavy snow or hailstorm (u.w. vbs. of arriving, etc.), (coming) in a snowstorm. **—pĕwañĕn** —प्यवञ्यन् । हिमपातकाले adv., id. **—pĕwawañĕn** —प्यववञ्यन् । अतिहिमपातकाले adv., id.

thŏs^{u} थ्वसु । आयासः f. weariness, distress, fatigue (cf. **thaph th°**, p. 981*a*, l. 9, and **thapi thŏsi**, p. 981*a*, l. 44). **—anüñ^{u}** —अनंञू । आयासनम् f.inf. to cause fatigue (to someone). **—yiñ^{u}** —यिञू । आयासापत्तिः fatigue to come (to someone).

ṭhūs ठूस् । विग्रहः m. a quarrel, dispute (affecting the people assembled at a wedding or other festival). **—tulun** —तुलुन् । विघ्नोत्थापनम् m.inf. to raise a quarrel, i.e. out of enmity in order to impede another's festival to seek for an opportunity of setting people at variance. **—tshunun** —छुनुन् । विघ्नोत्पादनम् m.inf. to spoil a festival by setting the people at variance. **—wŏthun** —व्वथुन् । विघ्नोत्पत्तिः m.inf. a festival to be impeded by people being set at variance.

thosh (? spelling) m. the name of the goat from which the finest shawl-wool is obtained (El.).

thŏsh^{i}-thŏ थ्वशि-थ्वं । थकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī थ *tha*.

thŏsilad थ्वसिलद् । खिन्नीभूतः adj. c.g. (as subst., f. **thŏsiladiñ** थ्वसिलदिञ्), wearied, fatigued; (some work which is) full of fatigue.

tahsīldār تحصیلدار m. a collector of revenue, a tax-gatherer (commonly looked upon as an example of inevitableness and mercilessness) (K.Pr. 56); (in Ksh.) the chief magistrate of a *tahsīl*, or large division of Kashmīr (El.; L. 401, 450). The Ksh. form of this word is **tösildār,** q.v.

ṭhāsun ठासुन् । उत्खननम् conj. 1 (1 p.p. **ṭhôs^{u}** ठोसु; f.pl. **ṭhāsĕ** ठास्य or **ṭhāsa** ठास, Gr.Gr. 208; 2 p.p. **ṭhāsyōv** ठास्योव् or **ṭhāsōv** ठासोव्, Gr.Gr. 225), to hammer, or drive, forcibly into the ground, into a log, or the like; to smash against the ground (cf. **bāna ṭhāsān^{i}**, p. 110*a*, l. 3); cf. **ṭhākun** and **ṭhukun.** **ṭhôs^{u}-mot^{u}** ठोसु-मतु । निखातः perf. part. (f. **ṭhös^{u}-mütsᵘ** ठांसू-मंचू), driven in, hammered in, as ab.

ṭhisor^{u} ठिसरु, **ṭhisur^{u}** ठिसुरु, or **ṭhusur^{u}** ठुसुरु । पक्वविस्फोटः m. a ripened boil or similar gathering (cf. **pāka-ṭh°**, p. 725*b*, l. 15). **—hyuh^{u}** —ह्युहु । अतिपूर्णः adj. (f. **—hish^{u}** —हिशू) (of someone who has eaten to repletion, a leather bag or similar receptacle, and so on) full, bursting full (like a ripened boil).

ṭhūsur^{u} ठूसुरु । विघ्नोत्पादकः m. (f. **ṭhūsarĕñ** ठूसर्यञ् or **ṭhūs^{u}r^{u}** ठूसरू, qq.v.), one who, on the occasion of

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some festival, impedes it by setting the people at variance, a spoil-sport. Cf. **ṭhūs.**

ṭhūsᵘrᵘ ठूसंरू । विघ्नोत्पादिनी f. a female spoil-sport (cf. **ṭhūsurᵘ**, of which it is one of the feminines).

ṭhāsᵃrahāray ठास्रहारय् or **ṭhāsarāray** ठासरारय् । भञ्जनशब्दसंततिः f. a series of sounds of crashing (see **ṭhās**) (such as that caused by the falling of houses in an earthquake, of trees being felled, of rocks being hurled down, and so on).

ṭhūsarĕñ ठूसर्यञ् । विघ्नोत्पादिनी f. a female spoil-sport (one of the feminines of **ṭhūsurᵘ**, q.v.).

ṭhāsarāray ठासरारय्, see **ṭhāsᵃrahāray.**

thath थथ् in **thatha matha** थथ मथ । स्थवीयान् adj. c.g. very fat, very plump, corpulent.

ṭhaṭh ठठ् in **ṭhaṭh-bakürᵘ** ठठ्-वकंरू । अन्तस्तुच्छता f. internal hollowness with outside strength, unsubstantiality, apparent strength with internal weakness. **ṭhaṭha-bakᵘrᵘ** ठठ-वकंरू । असारव्यवहारः f., id.; unsubstantial conduct (e.g. after giving notice of distribution of much property, to make a habit of distributing things of little value).

ṭhaṭha ठठ । उपहासः m. a jest, joke, ridicule (Gr.M., Śiv. 73). **-bŏshⁱ** -ब्वशि । उपहाससमता f. resemblance to a joke, i.e. conducting any business as though it were a joke, acting as if in jest. **-bāz** -बाज़् । उपहासशीलः adj. c.g. jocular, facetious, waggish, a wag. **—karun** —करुन् । वञ्चनाभासप्रयोगः m.inf. to jest (with, dat.), to play tricks with (e.g. having promised something, at the time due for performance to pretend to deny the promise) (Śiv. 1390; K. 617, 989). **-motᵘ** -मतु । हसनशीलः adj. (f. **-mücᵘ** -मचू), addicted to jokes, one who is a confirmed or habitual joker (K. 989).

ṭhāṭh ठाठ् । विस्रम्भः m. (? dat.) trust, confidence, intimacy; design, scheme, plan; arrangement, adjustment; splendid apparel, magnificence, the wearing handsome clothes etc., adornment, decoration. **—bĕhanāwun** —ब्यहनावुन् । व्यवहारव्यवस्थापनम् m.inf. to set in order, (of some business which has become weak or slack) to pull (it) together, to set (it) on a firm basis. **—thawun** —थवुन् । शोभारचणम m.inf. to keep up appearances, somehow or other to make a good show before the world (even when really poverty-stricken, unsuccessful, or the like).

ṭhāṭhⁱ 1 ठंठि (for **2**, see **ṭhoṭhᵘ**), in **ṭhāṭhⁱ anun** ठंठि अनुन् । संमाननम् m.inf. to reason with (an angry person or the like), coax, conciliate. **—yunᵘ** —यिनु । संमानितीभवनम् m.inf. (of an angry person or the like) to become conciliated, coaxed to reason.

thĕth थ्यथ् । स्थितिः f. (sg. dat. **thĕcᵘ** थ्यचू), stability, permanence, continuance in existence (Śiv. 977, 1587; K. 615, 623).

ṭhīṭh ठीँठ् f. in **ṭhīṭh mīṭh** ठीँठ् मीँठ् । सर्वस्वम् f. a person's entire household property (including money, articles, etc.). Cf. **ṭhĕcĕ.**

thŏth 1 थ्वथ् । कण्टकः, अन्तरायः, निरोधः, शिरोवेष्टनवस्त्रम् m. (sg. dat. **thŏthas** थ्वथस्), blue vitriol, sulphate of copper (cf. **nīla-thᵒ**, p. 634*a*, l. 26); the prickly refuse after cleaning or carding cotton, wool, etc.; nettle-rash (El. *thŏt*, cf. **thŏthawāy**); an interruption, impediment (during a consultation, in reflection, conspiracy, sleep, or the like) (cf. **thŏth 2**); (in doing independent work) stoppage, restraint, check, restriction; a kind of turban. **—āsun** —आसुन् । निरोधशङ्का m.inf. likelihood of check, restraint, to occur. **—gatshun** —गछुन् । अन्तरायापातः m.inf. (in a consultation, consideration, etc., as ab.) an impediment to occur. **—karun** —करुन् । अन्तरायापादनम् m. to cause an impediment, as ab.; to stop, blockade (dat.) (K. 729).

thŏth 2 थ्वथ् f. (sg. dat. **thŏti** थ्वति, Gr.Gr. 70), an impediment (Gr.Gr. 70). Cf. **thŏth 1.**

ṭhōṭh ठौँठ् । रोषः f. (? dat.) anger, sulkiness (at some contretemps); cf. **ṭhūṭh.** **—lagünᵘ** —लगंनू । रोषसंभवः f.inf. inward anger to be felt (e.g. indicated at a meal by refusing to take food), sulkiness to come to a person. **—yiñᵘ** —यिञू । रोषोत्पत्तिः f.inf. anger to come to a person (e.g. indicated as ab.).

ṭhoṭhᵘ ठ्वठु । दार्वादिमयभित्तिः m. (pl. **ṭhāṭhⁱ 2** ठंठि, for **1**, see s.v.), the pier (made of logs piled horizontally upon each other) of a river bridge (as distinct from the end buttresses) (cf. **kadᵃla-ṭhᵒ**, p. 385*a*, l. 41); cf. **ṭhaṭhur.** **ṭhāṭhⁱ gatshānⁱ** ठंठि गछंनि । अतिशयीभवनम् m. pl. inf. an excess of people, etc., to assemble (for any business), a great crowd to come together.

ṭhôṭhᵘ ठोठु adj. i.q. **ṭôṭhᵘ**, q.v. beloved, liked, an object of affection (Rām. 1332; H. vii, 4).

ṭhuṭha ठुठ । भोजनवाहुल्यम् m. a great supply of food, a well-spread table.

ṭhūṭh ठूँठ् f. in **ṭhūṭh lagünᵘ** ठूँठ् लगंनू । हितपरिवर्तनम् f.inf. anger against a person doing a kind action (e.g. offering a dish of food or the like) to be felt. Cf. **ṭhōṭh.**

ṭhaṭhüjᵘ ठठंजू, i.q. **ṭaṭhājⁱ**, q.v. Cf. **phal-ṭhᵒ**, p. 692*a*, l. 15.

thŏthal थ्वथल् । सकण्टकः adj. c.g. (of cloth, clothes, etc.) coarse, rough (owing to little prickles of the original cotton, wool, etc., not having been entirely removed). Cf. **thŏth 1.**

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thaṭhᵘrᵘ थ्यंर्ह । तृणभेदः f. a kind of grass, said to cut the skin at a mere touch, and to have sharp tips (Rām. 1631); grass and briars used as fuel (L. 460, *thathri*).

ṭhaṭhur ठठुर् । दारुमयभित्तिः m. (sg. dat. **ṭhaṭharas** ठठरस्), a part of the wall of a house, supporting the main beams of the roof, etc., and formed of logs laid horizontally upon each other; cf. **thoṭhᵘ**. **ṭhaṭhar-mŏndᵘ** ठठर्-म्वंडू । पटलाधारदारुखण्डः f. one of these logs.

ṭhō̃ṭhᵃr ठाँठर् or **ṭhō̃ṭhur** ठाँठुर् । शौल्विकः m. a maker of hardware or metal pots and pans, a copper-smith, a brazier (El. *thánthir*). **-bāy** -बाय् or **ṭhō̃ṭharĕñ** ठाँठर्यञ् । शौल्विकस्त्री f. his wife.

ṭhō̃ṭhar-wān ठाँठर्-वान् । शौल्विकापणः m. a coppersmith's shop or workshop.

thō̃thar थाँथर् f. flurry, hurry (Gr.Gr. 127).

thō̃thurᵘ थाँथुर् or **thō̃thorᵘ** थाँथ्वरु । संभ्रमशीलः adj. (f. **thō̃thürᵘ** थाँथ्यरू), one flurried by nature, nervously hurried (from haste or fear) (cf. **atha-thᵒ**, p. 63*a*, l. 27).

thō̃tharan थाँथरन् । संभ्रमः f. (sg. dat. **thō̃tharüñᵘ** थाँथरंञ्), flurry, nervousness, hurry (from fear or the like).

thō̃tharun थाँथरुन् । संभ्रान्तीभवनम् conj. 3 (2 p.p. **thō̃tharyōv** थाँथर्योव), to be flurried, hurried, nervous (Gr.Gr. 127); cf. **thārun**. **thō̃tharyō-motᵘ** थाँथर्यो-मतु । संभ्रान्तीभूतः perf. part. (f. **thō̃tharyē-müṭsᵘ** थाँथर्ये-मंचू), flurried, hurried.

ṭhō̃tharĕñ ठाँठर्यञ् । शौल्विकस्त्री f., see **ṭhō̃ṭhᵃr**, l. 13, ab.

thō̃tharĕr थाँथर्यर् m. flurry, nervousness, hurry (from fear or the like) (cf. **atha-thᵒ**, p. 63*a*, l. 30).

thō̃tharāwun थाँथरावुन् । ससंभ्रमीकरणम् conj. 1 (1 p.p. **thō̃tharôwᵘ** थाँथरोवु), to hurry (a person), to cause flurry (through fear or the like). **thō̃tharôwᵘ-motᵘ** थाँथरोवु-मतु । संभ्रान्तीकृतः perf. part. (f. **thō̃tharövᵘ-müṭsᵘ** थाँथरांवू-मंचू), put in a flurry.

thō̃tharözᵘ थाँथरांज़ू । संभ्रमः f. a condition of hurry or flurry, etc. (due to fear or the like).

thŏthawāy थुथवाय् । पिटकभेदः m. a certain skin disease accompanied by an eruption on the trunk of the body, ? nettle-rash (cf. **thŏth** 1).

thutrôwᵘ 1 थुत्रोवु । अनादरः m. neglect, ceasing to take care of, showing no love for, showing aversion to (esp. with reference to a baby or the like).

thutrôwᵘ 2 थुत्रोवु । अरोचनशीलः adj. (**thutrövᵘ** थुत्रांवू), one who habitually feels aversion or disgust on seeing another's squalor, unsightliness, or the like.

thav थव् । संकेतस्थानम् m. the place where something (esp. something hidden or lost) is, the place to which one seeks to be directed by a clue (in searching). **—kaḍun** —कडुन् । संकेतस्थानाभिज्ञानम् m.inf. to find such a place by means of a clue; to endeavour to find by such a clue. **—nērun** —नेरुन् । संकेतस्थानज्ञानम् m.inf. the place of deposit (as ab.) to be discovered after tracing a clue. **-pata** -पत । संकेतस्थानम् m. a clue to such a place; the place for which such a clue is required.

ṭhāv ठाव् । आरम्भः m. the first beginning (in making something, e.g. in building a house). **—lāgun** —लागुन् । उपक्रमविधानम् m.inf. to set to work at the very beginning (as ab.).

ṭhāv ठाव् । चेत्रम् m. an agricultural field.

thov (K.Pr. 38), see **tövⁱ**.

thowᵘ थवु । न्यासः m. depositing (with another person, for safe custody, as a pledge, or as a stake, and so on), pledging, pawn.

thawun थवुन् or **thāwun** थावुन् । स्थापनम्, निवर्तनम् conj. 1 (1 p.p. **thowᵘ** थवु or **thôwᵘ** थोवु), to put, place, set, lay (upon or before), apply (cf. **anda thᵒ**, p. 32*a*, l. 7; **andⁱ thᵒ**, p. 31*b*, l. 33; **athi thᵒ**, p. 66*a*, l. 22; **bāl thᵒ** or **bölⁱ thᵒ**, p. 104*a*, ll. 10, 24; **bôrᵘ thᵒ**, p. 118*a*, l. 28; **börⁱ thᵒ**, p. 118*b*, l. 3; **baṭhi thᵒ**, p. 140*b*, l. 18; **boṭhᵘ thᵒ**, p. 140*a*, l. 41; **buthi thᵒ**, p. 143*b*, l. 14; **bayĕs tal thᵒ**, p. 148*b*, l. 39; **dubari-shāh thᵒ**, p. 184*b*, l. 10; **dāg thᵒ**, p. 194*a*, l. 15; **dashĕ thawañĕ**, p. 252*b*, l. 31; **khōr thᵒ**, p. 410*a*, l. 22; **lyobᵘ ṭhᵒ**, p. 543*a*, l. 23; **nam tal thᵒ**, p. 635*b*, l. 9; **naphᵃs manz thᵒ**, p. 645*b*, l. 11; **nyāra thᵒ**, p. 673*a*, l. 44; **nazar thavüñᵘ**, p. 676*a*, l. 25; **pajĕ-tal thᵒ**, p. 724*a*, l. 30; **pali thᵒ**, p. 730*a*, l. 41; **parda thᵒ**, p. 756*b*, l. 10; **pēshĕs thᵒ**, p. 778*a*, l. 10; **path path thᵒ**, p. 792*a*, l. 36; **shĕchⁱ thavüñᵘ**, p. 870*a*, l. 48; **sūrᵘ-pēṭh thᵒ**, p. 931*a*, l. 38; **srŏdi thᵒ**, p. 933*b*, l. 4; **tāha tāha thᵒ**, p. 966*a*, l. 3; **ṭhŏli ṭhŏli thᵒ**, p. 976*a*, l. 23; **tal-kun thᵒ**, s.v. **tal 1**; **talyumᵘ pēṭh thᵒ**; **tandali thᵒ**, s.v. **tandal**; **ṭsapi thᵒ**, s.v. **ṭsaph 2** (Gr.M.; L.V. *thā*ᵒ, 70; Śiv. *tha*ᵒ, 189, 704, 1084, 1089, 1098, 1632, 1715; *thā*ᵒ, 169, 353, 1090, 1257, 1815; Rām. *tha*ᵒ, 27, 69, 120, 175, 587, 603, 662, 688, 795, 1178, 1269, 1436; *thā*ᵒ, 440, 705, 707, 757, 1443, 1552; K. *tha*ᵒ, 82, 118, 151, 357, 366, 389, 427; H. *tha*ᵒ, iii, 1; x, 5, 10; xii, 9; *thā*ᵒ, ii, 4; iii, 5, 9; v, 11; vi, 5; viii, 9, 11; ix, 4; x, 12; xii, 4, 12, 15, 23; YZ. *thā*ᵒ, 265; K.Pr. 135, where *tahwizen* is a misprint for *thávⁱzĕn*);

to put into a certain condition (and leave there) (cf. **brôrᵘ mörith thᵒ**, p. 125*b*, l. 11; **brôṭsᵘ thᵒ**, p. 127*b*, l. 41; **lōla thᵒ**, p. 523*a*, l. 20; **phih thᵒ**,

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p. 686*a*, l. 42; **thod^{u} th°**, p. 970*b*, l. 40; **tsūri th°**, s.v. **tsūr^{u}**) (Gr.M.; Śiv. *tha°*, 738; *thā°*, 1756; YZ. *thā°*, 114); to found (upon), base (upon) (cf. **bāzĕ-pēṭh th°**, p. 153*a*, l. 6);

to put down (and go away), to leave (there), to allow to remain (cf. **gōr th°**, p. 297*b*, l. 16; **nām thawàn^{i}**, p. 636*b*, l. 8; **nāv th°**, p. 665*b*, l. 10; **rāza-kaṭh th°**, p. 857*a*, l. 29; **shēyĕ th°**, p. 902*b*, l. 39; **sǫk°ruy th°**, p. 907*b*, l. 17) (Gr.M.; L.V. *thā°*, 27; Śiv. *tha°*, 1302; Rām. *tha°*, 7, 950, 1283, 1292; *thā°*, 416, 742, 942, 951, 1103; K. *tha°*, 71, 812, 827; H. *tha°*, viii, 7); to put down (and give to someone), to make over (to someone, as a gift) (Rām. *tha°*, 5); to put down, lay down, show as proved (**pharkh th°**, p. 704*b*, l. 21);

to put in a certain condition, to cause to be so-and-so (cf. **prasan th°**, p. 767*b*, l. 46; **rum rum shĕrmanda ṭh°**, p. 833*b*, l. 41; **rōz^{i} th°**, p. 858*a*, l. 21) (Gr.M.; Śiv. *tha°*, 182, 572, 604, 1492, 1554, 1777; *thā°*, 23, 1531, 1732, 1785);

to deposit (e.g. earnest money), lay down, stake, pledge (cf. **band th°**, p. 111*a*, l. 36; **bànd^{i} th°**, p. 111*b*, l. 16; **nyās th°**, p. 674*a*, l. 10; **say th°**, p. 955*b*, l. 40); to put by, put aside (cf. **batas th°**, p. 137*b*, l. 34; **tal tal th°**, s.v. **tal 1**) (Gr.M.; YZ. *thā°*, 405);

to fix, arrange, found, establish (**hōb th°**, p. 321*a*, l. 21; **langar th°**, p. 527*a*, l. 31; **nēb th°**, p. 619*b*, l. 27; **nākh dōla th°**, p. 629*b*, l. 5; **nōkh th°**, p. 629*b*, l. 43; **nēm th°**, p. 637*a*, l. 6; **nĕyĕm th°**, p. 671*a*, l. 6; **niyāz th°**, p. 675*a*, l. 25; **phēra th°**, p. 701*b*, l. 1; **paritsar th°**, p. 771*b*, l. 46; **pāṭ^{i}ñĕ th°**, p. 802*a*, l. 42; **pay th°**, p. 812*a*, l. 24; **rāy thavüñ^{u}**, p. 854*b*, l. 19; **sag th°**, p. 866*b*, l. 38; **shĕkh th°**, p. 876*b*, l. 44; **sĕka th°**, p. 904*a*, l. 39; **sŏkha th°**, p. 905*b*, l. 28; **salāh th°**, p. 909*b*, l. 39; **sār th°**, p. 928*b*, l. 38; **ṭhāṭh th°**, p. 986*a*, l. 41; **thüz^{u} thavüñ^{u}**, s.v. **thüz^{u} 2**; **talkha th°**; **tanzi th°**, s.v. **tünz^{u}**) (Gr.M.; Śiv. *tha°*, 70, 357, 436, 709, 864, 1311; Rām. *tha°*, 73, 311, 627, 696, 941–2, 1095, 1253, 1505; *thā°*, 1739, 1783; K. *tha°*, 720; YZ. *thā°*, 26; K.Pr. *tha°*, 44, 92);

to impose, put upon (a person) (cf. **bīm th°**, p. 107*a*, l. 30; **bayĕ th°**, p. 148*b*, l. 31; **dāba th°**, p. 182*a*, l. 32; **lādan thavüñ^{u}**, p. 509*a*, l. 44; **minath thavüñ^{u}**, p. 582*b*, l. 15; **myond^{u} th°**, p. 613*b*, l. 33; **pyāda th°**, p. 813*b*, l. 29; **ṭōṭa th°**, s.v. **ṭōṭa 1**) (Gr.M.; Rām. *tha°*, 190, 639, 1143, 1741; *thā°*, 211; K. *tha°*, 719);

to set (something) in action, to set (a procedure) going (cf. **magar th°**, p. 552*b*, l. 24; **pachān th°**, p. 679*b*, l. 27; **phāka th°**, p. 688*a*, l. 29; **pakhyāg th°**, p. 727*b*, l. 38; **pratsaras th°**, p. 771*b*, l. 35; **pata-thüz^{u} th°**, p. 795*a*, l. 50; **rōza thawañĕ**, p. 858*a*, l. 4; **shĕr th°**, p. 889*a*, l. 16; **talāsh th°**) (Gr.M.; Śiv. *tha°*, 759, 1015, 1166, 1832; *thā°*, 1878; Rām. *tha°*, 468; H. *thā°*, viii, 3; YZ. *thā°*, 38, 231; K.Pr. *thā°*, 87);

to apply, ascribe, impute (cf. **bāv th°**, p. 146*b*, l. 47) (K. *tha°*, 823, 903);

to engage, employ, appoint, take into service (cf. **bandēla th°**, p. 111*b*, l. 50) (Gr.M.; Śiv. *tha°*, 341, 1148; Rām. *tha°*, 395; K. *tha°*, 1163; H. *thā°*, ii, 11; viii, 14; xi, 6); to put into use, utilize, use, exercise (a faculty, etc.) (cf. **bāsh th°**, p. 132*a*, l. 40; **cĕth th°**, p. 177*b*, l. 28; **hōsh th°**, p. 353*a*, l. 20; **khabar thavüñ^{u}**, p. 391*a*, l. 28; **kan th°**, p. 447*b*, l. 16; **mag thavüñ^{u}**, p. 551*b*, l. 18; **thop^{u}** and **thapi th°**, p. 980*a*, ll. 33, 44) (Gr.M.; L.V. *thā°*, 91; Śiv. *tha°*, 40, 584, 637, 697, 765, 807, 821, 906, 988, 1194, 1227, 1293, 1361–2, 1365, 1558, 1726, 1873; *thā°*, 420, 533, 544, 596, 644, 880, 1594, 1668, 1803; Rām. *tha°*, 29, 55, 60, 209, 334, 455, 500, 1108, 1195, 1208, 1284, 1286, 1460, 1602; *thā°*, 83, 486, 523, 1366, 1758; H. *tha°*, ii, 7; *thā°*, viii, 6, 8, 11; ix, 1, 4; YZ. *thā°*, 556);

to utilize (a door, lock, or the like, by opening or shutting), (hence, either) to open (a door, etc.) (cf. **darwāza th°**, p. 250*b*, l. 41; **kuluph thā°**, p. 440*b*, l. 10) (Gr.M.; H. *thā°*, iii, 8; viii, 4, 12); (or) to shut (a door) (Rām. *tha°*, 16, 22, 1557);

to keep, maintain, retain, hold (cf. **āsh thavüñ^{u}**, p. 47*b*, l. 2; **brāth thavüñ^{u}**, p. 127*b*, l. 37; **dōrī thavüñ^{u}**, p. 237*b*, l. 22; **lang th°**, p. 526*b*, l. 12; **mēl th°**, p. 565*b*, l. 28; **manas th°**, p. 572*b*, l. 20; **matshi-gandas th°**, p. 609*a*, l. 43; **māwas thavüñ^{u}**, p. 612*a*, l. 8; **nam thawàn^{i}**, p. 635*a*, l. 47; **nyāl th°**, p. 670*b*, l. 10; **niyĕth thavüñ^{u}**, p. 674*b*, l. 12; **nazari-tal th°**, p. 676*b*, l. 20; **phikir thavüñ^{u}**, p. 690*b*, l. 25; **phir-mal th°**, p. 701*b*, l. 46; **prāy thavüñ^{u}**, p. 773*b*, l. 19; **prayĕm th°**, p. 774*a*, l. 31; **patsh thavüñ^{u}**, p. 807*a*, l. 38; **shēkh thavüñ^{u}**, p. 877*a*, l. 40; **samatsār th°**, p. 915*b*, l. 14; **sir th°**, p. 929*b*, l. 33; **sŏr th°**, p. 930*b*, l. 33; **sarmāyĕ th°**, p. 935*b*, l. 29; **sōṭh th°**, p. 946*a*, l. 48; **tsĕtas th°**, s.v. **tsĕth 2**) (Gr.M.; Śiv. *tha°*, 693; *thā°*, 556–7; Rām. *tha°*, 736, 994, 1231, 1764; *thā°*, 626, 1574–5, 1656, 1728, 1773; H. *thā°*, v. 10; xii, 25);

to keep back, reserve, leave (unused) (cf. **bök^{i} th°**,

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p. 98*b*, l. 26; **dād wöyith thawánⁱ**, p. 187*a*, l. 26; **path thawun**, p. 792*a*, l. 48) (Gr.M.; K. *tha*°, 237; H. *thā*°, x, 17); to put away, conceal (cf. **ṭhari th°**, p. 983*a*, l. 16) (K. *tha*°, 1143);

to give up, cease (cf. **bākh thavüñᵘ**, p. 99*a*, l. 45); to deem, esteem, consider (cf. **bas thāv**, enough! p. 131*a*, l. 41; **lŏkoṭᵘ th°**, p. 521*b*, l. 16; **nishcay th°**, p. 655*b*, l. 50; **ṭöṭhᵘ th°**) (Gr.M.).

This verb is frequently used with the conj. part. or freq. part. of another verb, to form an intensive compound. The force is that of the main verb, to which is added the idea of thorough and final completion. Thus, **bögᵃrith th°**, p. 93*a*, l. 3; **būzith th°**, p. 154*a*, l. 26; **cĕth th°**, p. 179*b*, l. 13; **cövith th°**, p. 178*b*, l. 40; **dābⁱ dābⁱ th°** and **dabith th°**, p. 183*b*, ll. 38, 40; **dọbᵃrith th°**, p. 184*b*, l. 45; **dabavith th°**, p. 185*a*, l. 25; **dagith th°**, p. 196*b*, l. 6; **ḍölith th°**, p. 214*a*, l. 17; **ḍölⁱ ḍölⁱ th°** and **ḍölith th°**, p. 214*a*, ll. 24, 27; **khaṭith th°**, pp. 423*a*, l. 9, and 423*b*, l. 26; **latörit th°**, p. 539*a*, l. 30; **napith th°**, p. 645*b*, l. 48; **phirith th°**, p. 707*b*, l. 29; **pövith th°**, p. 810*b*, l. 45; **rachĕ karith th°**, p. 824*b*, l. 7; **rᵃsith th°**, p. 844*a*, l. 21; **rᵃsavith th°**, p. 844*b*, l. 27; **shīrith th°**, p. 894*a*, l. 23; **sọmbᵃrⁱ sọmbᵃrⁱ th°**, p. 912*a*, l. 33; **sŏrith th°**, p. 936*b*, l. 41; **tāh karith th°**, p. 965*b*, l. 48; **tŏh karith th°**, p. 970*a*, l. 5; **thodᵘ tulith th°**, p. 970*b*, l. 46; **ṭhīkᵃrövith th°**, p. 975*a*, l. 25; **thipith th°**, p. 981*b*, l. 49; **ṭĕpⁱ ṭĕpⁱ th°** and **ṭĕpith th°**, s.v. **ṭĕpun**; **tōr dith th°**, s.v. **tōr 1**; **trāpⁱ trāpⁱ th°**, s.v. **trapun**; **trọpᵃrith th°**, s.v. **trọpᵃrun**; so **trọpᵃrövith th°**; **tselith th°**, s.v. **tselun**; **tsörith th°**, s.v. **tsārun**) (so Rām. *tha*°, 23, 197, 1772; *thā*°, 887, 1266–7; K. *tha*°, 816; H. *thā*°, x, 3; YZ. *thā*°, 158–9).

thowᵘ-motᵘ थवु-मतु or **thôwᵘ-motᵘ** थोवु-मतु । स्थापितः, निवर्तितः perf. part. (f. **thüvᵘ-mütsᵘ** थ्वू-मंचू or **thövᵘ-mütsᵘ** थांवू-मंचू), put, placed, etc., as ab. (Rām. *tho*°, 175, 587, 1269, 1253, 1557; *thô*°, 757, 887; K. *tho*°, 720, 903); put down and left; hence, remaining over, still remaining, unexhausted (K. *tho*°, 237).

thāwanāwun थावनावुन् conj. 1 (1 p.p. **thāwanôwᵘ** थावनोवु), to cause to be put or placed (El.). Causal of **thawun** or **thāwun**, q.v. in all its senses (Śiv. 1393).

thāwur थावुर् m. (sg. dat. **thāwaras** थावरस्), a mountain-range, a mountain (Śiv. 1259).

thawawunᵘ थववुनु or **thāwawunᵘ** थाववुंनु n.ag. (f. **tha(thā)wavüñᵘ** थ(था)ववंञ्), one who puts, one who places, etc., in all the meanings of **thawun**, q.v. (Śiv. 861 (*thā*°), 945 (*tha*°)).

tahwizen (for **thāvⁱzĕn**), see p. 987*b*, l. 47.

thiyĕ थियॆ । संमुखम् adv. in front of, in the presence of.

thöyī थांयी m. *Grislea tomentosa* (El. *thái*). Cf. **tövī**.

thuyĕ थुयॆ in **thuyĕ thuyĕ** थुयॆ थुयॆ । निन्दार्थनिष्ठीवनम् m. spitting (as a token of disgust or blame).

ṭhyupᵘ ठ्युपु । पक्षिपञ्जरः m. (sg. dat. **ṭhipis** ठिपिस्), a bird-cage (Gr.Gr. 17); a cage-like apparatus in which live fish are kept (cf. **gāḍa-ṭh°**, p. 276*b*, l. 37) (Gr.Gr. 17). —**ṭhôrᵘ** —ठोरु । द्रव्यसंचयः m. a hidden hoard of treasure or the like. ? Cf. **ṭhorᵘ**.

thyorᵘ थ्योरु in **thyorᵘ dorᵘ** थ्योरु दोरु । अतिनिश्चलः adj. (f. **thĕrᵘ dürᵘ** थ्यॆरू दूरू), very firm, stable, fixed, steady.

ṭhyurᵘ ठ्युरु or **ṭhyūrᵘ** ठ्यूरु । नेत्रकनीनिकापिटकः m. (sg. dat. **ṭhiris** ठिरिस् or **ṭhīris** ठीरिस्), a kind of ulcer on the eyeball (cf. **achⁱ-ṭh°**, p. 8*b*, l. 30). **ṭhirⁱ-kônᵘ** ठिरि-कोनु or **ṭhīrⁱ-kônᵘ** ठीरि-कोनु । विस्फुटितनेत्रतारकः adj. (f. **ṭhirⁱ-könᵘ** ठिरि-कांञ्), one-eyed (caused by the bursting of the eyeball due to this ulcer).

thüzᵘ 1 थंज़ु, see **thodᵘ**.

thüzᵘ 2 थंज़ु f. height, loftiness, in **pata-thüzᵘ**, p. 793*a*, l. 50. —**thavüñᵘ** —थवंञ् । स्वोत्कर्षाभिख्यापनम् f.inf. to praise oneself, boast of one's own excellence (cf. **pata thüzᵘ thavüñᵘ**, p. 793*a*, l. 50).

thazañār थज़ञार् । औन्नत्यम् m. highness, height, loftiness, elevation. Cf. **thodᵘ**.

thazar थज़र् । औन्नत्यम् m. height, loftiness, highness (Gr.Gr. 29, 140; Gr.M.); the upstream (of a river) (Gr.M.; Śiv. 1052, 1878; YZ. 450); met. highness of qualities, dexterity (cf. **atha-th°**, p. 63*a*, l. 32); an acclivity (El.); a high, or elevated, place (K. 372, 443). Cf. **thodᵘ**.

thazᵃran थंज़रन् । औन्नत्योत्पादनम् f. (sg. dat. **thazᵃrüñᵘ** थंज़रंञ्), making high, making higher, elevating (materially or morally).

thazᵃrun थंज़रुन् । औन्नत्यापादनम् conj. 1 (1 p.p. **thazᵒrᵘ** थंज़ोरु), to make high, make higher, to raise, elevate (either materially or morally) (Gr.Gr. 7). **thazᵒrᵘ-motᵘ** थंज़ोरु-मतु । उन्नतीकृतः perf. part. (f. **thazᵘrᵘ-mütsᵘ** थंज़ूरू-मंचू), raised, elevated, as ab.

thazᵃrāwun थंज़रावुन् । उन्नतीकरणम् conj. 1 (1 p.p. **thazᵃrôwᵘ** थंज़रोवु), i.q. **thazᵃrun**, q.v. (Gr.Gr. 173). **thazᵃrôwᵘ-motᵘ** थंज़रोवु-मतु । कृतोन्नत्यः perf. part. (f. **thazᵃrövᵘ-mütsᵘ** थंज़रांवू-मंचू), i.q. **thazᵒrᵘ-motᵘ**, s.v. **thazᵃrun**, q.v.

taj (? spelling) m. the bark of the *Cinnamomum albiflorum* (El.). Cf. **paṭᵃr**, p. 802*b*, l. 11; **patraj, tejpat**, and **tamāla**.

tāj ताज् تاج (sometimes written **tājy** ताज्य) । मुकुटम् m. a crown, diadem, tiara (cf. **dyuv tāj**, p. 272*a*, l. 16; **pŏshĕn-hondᵘ t°**, p. 779*b*, l. 5; **shēr-t°**, p. 889*a*,

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l. 32; **takht-ō-t°**, s.v. **takht**) (Śiv. 704, 1012, 1484, 1715; Rām. 260, 274–5, 819, 821–2, 830, 1001, 1127, 1132, 1143*d*, 1462, 1466; K. 450; YZ. 236; K.Pr. 134, 203); a high-crowned cap; a crest, tuft, plume (cf. **nīlij^{i}-t°**, p. 634*b*, l. 18) (Śiv. 1815); met. royalty, imperial power (cf. **rājy-t°**, p. 830*a*, l. 39) (Rām. 143). **-tārukh** -तारख् m. (sg. dat. **-tārakas** -तारकस्), a 'tiara-star', a comet with the tail pointing upwards (see p. 535*b*, l. 45).

tājĕ ताज्य, see **tāḍun.**

t^{a}j^{i} त्जि or **t^{ü}j^{ü}** त्जू (also spelt **t^{a}j** त्ज्), **tuj^{i}** तुजि, **tuj^{ü}** तुजू । तूलिका f. a small stick, thin rod, pin, spike, anything needle-shaped (such as e.g. a piece of straw or a toothpick, the hair of a brush, the fine end of a boring instrument) (cf. **ashéd-t°**, p. 48*b*, l. 12); **barma-t°**, p. 123*b*, l. 8; **dån^{i}-t°**, p. 221*a*, l. 10; **danda-t°** or **dånd^{i}-t°**, p. 225*a*, ll. 1, 34; **darba-t°**, p. 240*a*, l. 40; **gāsa-t°**, p. 307*b*, l. 49; **kån^{i}-t°**, p. 448*b*, l. 29; **latshajĕ-t°**, p. 540*a*, l. 12; **nakha-t°**, p. 628*a*, l. 13; **nakha-t^{a}jĕ**, p. 628*b*, l. 15; **nåm^{i}-t°**, p. 636*a*, l. 15; **rŏp^{i}-t°**, p. 840*a*, l. 30; **sŏrma-t°**, p. 935*b*, l. 10; **thēri-t°**, p. 982*b*, l. 47) (Gr.Gr. 16); esp. (El. *túj*) a wooden spike on which the shawl-wool thread is wound for weaving shawls (cf. **khanḍawāv-t°**, p. 403*a*, l. 35). Cf. **t^{a}l 2,** of which this is a f. form. **—karüñ^{ü}** —करंञू । तूलिकया दन्तरन्ध्रशोधनम् f.inf. to use a toothpick, to pick the teeth.

t^{a}jĕ-gor^{u} त्ज्य-गरु m. a maker of shawl-weaver's spikes (see ab.) (El. *tújigur*). **-kabāba** -कबाब । शूलाक्तं मांसम् m. collops or meat roasted on skewers. **-kaböb^{i}** -कबांबि । शूलाक्तमांसविक्रेता m. a seller of skewered collops. **—tārañĕ** —तारञ । शङ्कुवयाणि: f. pl. inf. (a shawl-weaver) to arrange the spikes for weaving, to weave (shawls).

ṭŏjĕ ट्व्य । नेत्रान्तरभाग: f.pl. the inner part of the eye, the eyeballs (cf. **tsūra-ṭ°**, s.v. **tsūr**). Cf. **ṭŏl^{i},** of which this is the fem. form.

tōjĕ तोज्य, see **tōlun.**

töj^{ü} तांजू, see **tālun.**

ṭöj^{ü} टांजू, see **ṭālun.**

ṭõj^{ü} टाँजू । क्षुद्रटङ्कफलविशेष: f. a kind of small pear (usually acid in flavour, and with a thick skin. According to El., s.v. *ṭánj*, the country people cook it in warm water) (cf. **gura-ṭ°**, p. 298*b*, l. 27; **mŏd^{ü}r^{u} ṭ°**, p. 550*b*, l. 14; **phaka-ṭ°**, p. 689*a*, l. 21; **sīhra ṭ°**, p. 890*b*, l. 48; **tsŏk^{ü}-ṭ°**, s.v. **tsŏk^{u}**) (W. 110, *ṭānj*). Cf. **ṭōc^{u}** and **ṭang.**

tuj, see **ṭuj^{i}.**

túj, see **t^{a}j^{i}.**

ṭuj टुज् । क्रोधादि-उद्बोधनम् f. reawakening (by words or other suggestion) anger over an ancient grudge.

tũj तूँज् । आशवादितण्डुल: any very minute grain (such as millet) (cf. **shöl^{i}-t°**, p. 880*b*, l. 37). Cf. **tūj^{i}.**

tuj^{i} तुजि, **t^{ü}j^{ü}** त्जू, see **t^{a}j^{i}.**

tūj^{i} तूजि f. in **pinga-tūj^{i},** a husked millet seed, i.q. **tũj,** q.v.

ṭuj^{i} टुजि or **ṭuj^{ü}** टुजू । क्षुद्रपिण्डिका, गुलिका f. a small globular object, a small ball, pebble, marble, pill, or the like (cf. **gån^{i}shĕ-ṭ°**, p. 293*a*, l. 36; **nūna-ṭ°**, p. 641*a*, l. 14; **shuh^{i}-ṭ°**, p. 874*b*, l. 13; **sŏṭh^{a}ka-ṭ°**, p. 947*a*, l. 43); a clod (El. *ṭuj*); a kind of small deep-seated globular tumour (cf. **naphka-ṭ°**, p. 646*a*, l. 25). Cf. **ṭul^{u},** of which this is a feminine form. **—dĩñ^{ü}** —दिञू । सूचनम् f.inf. to indicate (e.g. by signs or gestures), point out, intimate (something to another) (e.g. to induce him to begin some work, or to set him quarrelling).

tuj^{ü} तुजू 1, see **t^{a}j^{i}**; 2, see **tulun.**

tüj^{ü} तंजू, see **tagun** and **talun.**

tūj^{ü} तूजू, see **tōlun.**

töjib तांजिब् (= تعجب) adj. c.g. astonishing, wonderful, marvellous (Śiv. 913).

tāj-dār ताज-दार् تاجدار । किरीटी adj. c.g. (as subst., f. **-dārĕñ** -दार्यञ्), crowned, diademed; crested; a crowned head, king, sovereign.

ṭŏjĕl ट्व्यल् । प्रस्फुटनेत्रान्तरयुक्त: adj. c.g. one who has prominent eyeballs.

töjil तांजिल् (تعجيل) । शीघ्रता f. haste, quickness, speed (El. *tajil*; K.Pr. 103, *tájil*).

tajallī تجلی f. lustre, brightness, brilliancy (El.).

töj^{ü}-müts^{ü} तांजू-मंचू, see **tālun.**

ṭöj^{ü}-müts^{ü} टांजू-मंचू, see **ṭālun.**

tuj^{ü}-müts^{ü} तुजू-मंचू, see **tulun.**

tūj^{ü}-müts^{ü} तूजू-मंचू, see **tōlun.**

tejpat m. (? **tēj-paṭ^{a}r** तेज-पत्र् f.), the leaves of the *Cinnamomum albiflorum* (El.). Cf. **paṭ^{a}r,** p. 802*b*, l. 11; **patraj, taj,** and **tamāla.**

tijārath तिजारथ् تجارت f. trade, commerce (cf. **bē-t°**, p. 144*a*, l. 39) (K.Pr. 216).

tajwīz तज्वीज़् تجویز m. approval, permission (Gr.M.); view, opinion, decision, judgment (Gr.M.); a scheme, plan, device (Gr.M.).

tajyōv तज्योव्, see **tagun** and **talun.**

tājyōv ताज्योव्, see **tāḍun** and **tālun.**

ṭājyōv टाज्योव्, see **ṭālun.**

tōjyōv तोज्योव् see **tōlun.**

tujyōv तुज्योव्, see **tulun.**

ṭēka टेक in **ṭēka-bataň** टेक-बटञ् । पुष्पविशेष: f. N. of a flower (described as yellow) of Kashmīr (El. *teka batain*) (Rām. 678, 1091).

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ṭĕk[i] **ट्यकि**, see **ṭyok**[u].

ṭĕki **ट्यँकि**, see **ṭūk**[u].

ṭika 1 **टिक** (for 2, see under **ṭ**[a]**kh**) । ललाटिका, सारस्वरूपः m. a certain ornament worn on the forehead (commonly of gold and studded with jewels) (cf. **dĕka-ṭ**°, p. 204*b*, ll. 19, 28) (Śiv. 467, K. 734); a caste-mark on the forehead of a Hindū (L. 264, 461); a mark of distinction; met. that which, or he who, is the essential, the chief, or the most honoured, among its or his fellows or associates (cf. **dĕkuk**[u] **ṭ**°, p. 205*a*, l. 8). Cf. **ṭyok**[u].

ṭīkā **टीका** f. a commentary, annotation, gloss; a translation (El. *ṭika*). —**karun**[u] —करुँनु f.inf. to commentate, annotate; to translate (El.).

ṭik[i] **तिकि**, see **tyuk**[u].

ṭŏka 1 **टुक** (for 2, see **ṭŏkh**) । अतिदृढम् adj. c.g. (of some metal article or the like) very strong, very tough (made so by hammering, annealing, forging, or the like); cf. **ṭŏkh**. **-rudr** -रुद्र् m. a kind of coral (Śiv. 1310).

ṭok[u] **टकु** । धृष्टः adj. (f. **ṭūc**[u] **टचु**), bold, courageous, confident; (in any work) habitually keen, vehement, energetic (cf. **ṭakh-ṭok**[u], p. 992*a*, l. 6) (Gr.Gr. 139).

ṭôk[u] **टोकु** । शरावः m. an earthen shallow dish for eating from, a platter, plate, dining-plate, tray (cf. **ôm**[u] **ṭ**°, p. 27*a*, l. 29; **khira ṭ**°, p. 409*a*, l. 44; **sāla-ṭ**°, p. 909*a*, l. 1) (L.V. 106; H. viii, 4, 12; K.Pr. 2, 24, 253). —**trāwun** —त्रावुन् । निर्लज्जभिक्षा m.inf. to beg shamelessly (i.e. even without necessity, at improper times or on improper occasions, from sheer greediness, and so on).

ṭŏk[i]**-bata** **टाकि-बत** । शरावेषु भोजनम् m. food (at dinner party, wedding feast, or the like) served to each guest in separate platters. **ṭŏk**[i]**-dand**[u]**r**[u] **टाकि-दंदुरु** । शरावाग्रिः f. the rim of a platter. **-har** -हर् । शरावयुद्धम् f. (sg. dat. **-hür**[u] -हुरु), 'a platter fight,' a fight among the seated guests at a dinner-party, in which they hurl their platters at each other. **-katarĕ** -कतर्य । शरावखण्डाः f.pl. broken bits or sherds of platters. **-tünz**[u] -तंज़ु । शरावपङ्क्तिः f. a pile of platters (one over the other). **-ṭshür**[u] -छुरु । शरावपात्रिका f. a basket for carrying platters. **-ṭsür**[u] -च़ुरु । शरावपङ्क्तिः f. a pile of platters (one over the other).

tuka **तुक** تُک । वाणः m. an arrow without a head, but with a button or knob at the point. —**yun**[u] —यिनु । अत्यरोचकीभवनम् m.inf. to be very unpleasant, to prove very disagreeable (like being hit by an arrow).

ṭūk[u] **टूँकु** । पणद्वयम् m. (sg. dat. **ṭūkis** **टूँकिस्**, abl. **ṭĕki** **ट्यँकि** or **ṭŏki** **टाँकि**, pl. nom. **ṭūk**[i] **टूँकि**), anything in quantities worth two pice (or about a halfpenny) each; copper coins, pice (genl.) (K.Pr. 122).

ṭĕki **ट्यँकि** or **ṭŏki** **टाँकि** । दीनारेण adv. to be bought or sold, for two pice, a ha'pporth (K.Pr. 153).

ṭūk[i]**-wād** **टूँकि-वाद्** । निष्कसमूहः m. a quantity of two-pice pieces.

takbīr تکبیر (? gend.) repeating the Muhammadan creed, or saying 'God is great' upon particular occasions (L. 270).

takabūr **तकबूर्** (= تکبّر) m. pride, haughtiness (El.).

ṭ[a]**kh** **टख्** or **ṭikh** **टिख्** or **ṭīkh** **टीख्** । द्रुतगतिः f. (sg. dat. **ṭ**[a]**ki** **टकि**, **ṭiki** **टिकि**, or **ṭīki** **टीकि**), running (cf. **shāla-ṭ**°, p. 880*a*, l. 20) (Gr.Gr. 125; K.Pr. 217 *ṭak*, 231 *ṭuk*). —**anün**[u] —अनंनु । द्रुतगत्यागमनम् f.inf. 'to bring running', i.e. to come running. —**kaḍün**[u] —कडंनु । पलायनम् f.inf. to run away (owing to fear, astonishment, or the like) (El. *ṭak*, K. 939). —**nin**[u] —निनु । द्रुतगत्या गमनम् f.inf. to go away at a run (from any work). —**trävün**[u] —त्रावंनु । द्रुतगत्या गमनम् f.inf. to run away (esp. in terror). —**ṭshunün**[u] —छुनंनु । द्रुतगतिः f.inf. to run very fast.

ṭ[a]**ka** **टक** or **ṭika** 2 **टिक** (for 1, see s.v.) in **ṭ**[a]**ka-nör**[u] **टक-नारु** । पार्ष्णिनाडी f. the muscle of the heel, the tendo Achillis (El. *ṭakanár*). **-phéran** -फ्यरन् । अदीर्घवस्त्रम् m. a running garment, a short dress (not reaching below the knee, and suitable for running in). **-ṭ**[a]**kh** -टख् । अतिशीघ्रता f. (sg. dat. **-ṭ**[a]**ki** -टकि), great speed (in going or the like), fast running (K. 658). **-ṭ**[a]**kh gaṭshün**[u] -टख् गछंनु । अतिशीघ्रतोत्पत्तिः f.inf. great speed to occur (in the performance of any work). **-tār** -तार् or (q.v.) **tika-tār** **तिक-तार्** । जलक्रीडनकम् m. N. of a certain game in which potsherds (or the like) are thrown along the surface of the water of a river in an endeavour to make them reach the other side, a kind of 'Ducks and Drakes'; see **tika-tār**, p. 992*b*, l. 7. **-wāw**[a]**j**[i] -वाव्जि or **-wāw**[u]**j**[u] -वावुजु । क्रीडनकविशेषः f. a certain toy, like our children's 'windmill', consisting of vanes fixed on the end of a rod, which are set in motion by the holder running.

ṭ[a]**ki** **टकि**, etc., adv. at a run, quickly, hurriedly. **ṭ**[a]**ki gaṭshun** **टकि गछुन्** । द्रुतगमनम् m.inf. to go at a run, to go at speed (K. 700). —**yun**[u] —यिनु । द्रुतागमनम् m.inf. to come at a run, to come running, to come at speed.

ṭakh **टख्** । छेदनम्, खण्डः, ईर्ष्यापूर्वकान्वेषणम् m. (sg. dat. **ṭakas** **टकस्**), a crunch (with the teeth) (Gr.Gr. 122); the blow of an axe (in cutting wood, lopping a tree, or the like) (K.Pr. *ṭak* 257, 260; *ṭakhā* 155); a piece (severed from anything); watching impatiently or jealously (for something longed for); keenness,

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vehemence. —**āsun** —आसुन् । ईर्ष्याशेषः m. impatient watching or vehemence as ab. to exist. —**dyun**ᵘ —दिनु । भेद्विधानम m.inf. to cut or lop (a tree's branches or the like) (so W. 149, *tak dāwun*); to cause a misunderstanding. —**rōzun** —रोज़ुन् । ईर्ष्याविशेषणम m.inf. watching impatiently to continue. -**ṭok**ᵘ -टॅकु । निरर्गलता adv. (in a discussion, speaking) unrestrainedly, fluently, volubly, vehemently. -**ṭüc**ᵘ -टॅचु । पूपविशेषः f. a kind of long-shaped loaf. —**ṭakh** —टॅख् । निरर्गलत्वम् m. volubility, fluency.

taka munĕrith टक मुन्ऱिथ् । सेर्ष्यं समीक्ष्य adv. regarding or looking (at something) jealously or impatiently (with eyes half turned down). —**munĕrith** —मुन्ऱिथ् । धार्ष्ट्यगाम्भीर्येण adv. (with verbs indicating discussion, conversing, or the like) vehemently (esp. of one previously timid).

tākh 1 ताख् طاق । द्वारद्वण्डबन्धः m. (sg. dat. **tākas** ताकस्), an arch, cupola, vault; a recess (in a wall), niche (Gr.Gr. 10); a cornice, ledge, projecting part (cf. **nar-māda-t°**, p. 646*b*, l. 20); a window, balcony (cf. **bālā-ĕ-t°**, p. 104*b*, l. 18; **linga-t°**, p. 326*b*, l. 30; **panjara-t°**, p. 741*a*, l. 2; **pot**ᵘ **t°**, p. 788*a*, l. 21; **shēra-t°**, p. 889*a*, l. 50) (K.Pr. 4); (in Ksh.) a door-frame (or similar construction) (cf. **dachĕ-t°**, p. 186*a*, l. 3; **dutôk**ᵘ, p. 258*b*, l. 12). —**dyun**ᵘ —दिनु । विवाहवाग्दानम् m.inf. 'to put (on) a ledge', to make an accomplished fact, to confirm; hence (in Ksh.) (after the details of a marriage arrangement have been informally settled) to carry out the formal ceremony of signifying the agreement of both parties to the terms so arranged. Cf. Hindōstānī *tāq baiṭhnā*.

tāka-dörᵘ ताक-दॉरु । पक्षद्वारम् f. an upper story window-balcony (Śiv. 1360). -**pat**ᵘ**j**ᵘ -पतॅजु । पक्षद्वारास्तरणम् f. the floor-mat of a window-balcony.

tākh 2 ताख् طاق । विषमसंख्यः, पुष्टः (शोभनः) adj. e.g. single; (of numbers) uneven, odd (cf. **juph-kina-t°**, p. 376*b*, l. 1); singular, rare, unique, unmatched, unequalled, unrivalled.

ṭākh 1 टाख् । जातिविशेषः m. (sg. dat. **ṭākas** टाकस्), N. of a certain caste, the members of which generally act as physicians (Gr.Gr. 10).

ṭākh 2 टाख् m. in **lūkh-ṭākh**, p. 519*a*, l. 41.

ṭĕkh ट्यख् । तरललेशः f. (sg. dat. **ṭĕki** ट्यकि), a mere drop or trace of any thick liquid (such as gruel, clarified butter, honey, or the like) (cf. **anĕma-ṭ°**, p. 37*b*, l. 15; **gĕv-ṭ°**, p. 316*b*, l. 15; **tila-ṭ°**, s.v. **til 1**; **tāpa-ṭ°**, s.v. **tāph**). Cf. **tyok**ᵘ.

tikh तिख् । क्षुद्रखण्डः m. (sg. dat. **tikas** तिकस्), a small piece of flesh (cf. **māz-t°**, p. 615*b*, l. 2; **shīshĕ-t°**, p. 897*b*, l. 33; **ṭshŏka-t°**, s.v. **ṭshŏkh**) (K.Pr. 128, **nāra-t°**, a bit of fire).

tika tika तिक तिक । क्षुद्रखण्डशः adv. in small pieces, in little bits (used with vbs. of dividing or the like). —**tika khyon**ᵘ —तिक ख्योनु । खण्डशः खादनम m.inf. to eat up in little bits; met. (of a strong person) to beat (a weak person) mercilessly. -**tār** -तार् । जलक्रीडाविशेषः m. (also **tᵃka-tār** or **ṭika-tār**, p. 991*b*, l. 31) the N. of a certain game, in which potsherds (or the like) are thrown along the surface of the water of a river in an endeavour to make them reach the other side, a kind of 'Ducks and Drakes'.

ṭikh टिख्, **ṭīkh** टीख्, see **tᵃkh**.

ṭŏkh टॊख् । कुट्टनम् m. (sg. dat. **ṭŏkas** टॊकस्), hammering, pounding (with a hammer, mallet, pestle, or the like) (cf. **atha-ṭ°**, p. 63*a*, l. 36; **chāna-ṭ°**, p. 162*a*, l. 27; **drāṭsi-ṭ° dyun**ᵘ, p. 250*a*, l. 35) (Gr.Gr. 122, where the meaning given is a misprint; K.Pr. 135, 231 *ṭuk*).

ṭŏka 2 टॊक (for 1, see s.v.) in **ṭŏka-sūr** टॊक-सूर् । चूर्णः m. ashes of crushing, powder; crushing to powder (H. vii, 13). -**sūr gatshun** -सूर् गछुन् । भस्मवत् चूर्णीभवनम् m.inf. (of something hard) to become, or be reduced to, powder, to become pulverized. -**sūr karun** -सूर् करुन् । चूर्णीकरणम् m.inf. (of the same) to reduce to powder, to pulverize.

ṭŏkh 1 टॊँख् or **ṭŏkhā** टॊँखा in **shĕkh-ṭŏkh** or **shĕkhā-ṭŏkhā**, p. 877*a*, l. 41, q.v. (a jingle).

ṭŏkh 2 टॊँख् f. (sg. dat. **ṭŏki** टॊँकि), a stitch, in **ṭĕb-ṭŏkh**, p. 962*a*, l. 33, q.v.

ṭukh टुख् । वस्त्रादिच्छेदः, लवणादिखण्डः m. (sg. dat. **ṭukas** टुकस्), a hole (cut or gnawed by some animal such as a mouse, moths, or the like, in cloth, or the like) (cf. **aṭhᵃri-ṭ°**, p. 67*b*, l. 2; **gagar-ṭ°**, p. 280*a*, l. 7) (El. *ṭuk*, cutting; Gr.Gr. 122); a fragment (of salt, sugar, or similar crystallized substance) (cf. **nūna-ṭ°**, p. 641*a*, l. 16).

tākhucᵘ ताखुचु (= طاقچه) । द्वाराद्यूर्ध्वाधारः m. a small recess, a small niche; a small shelf, window, etc. (see **tākh 1**); (in Ksh.) a recess or niche in the upper part of a doorway, or high up in a wall (cf. **ṭsūṭhⁱ-t°**, s.v. **ṭsūṭh**ᵘ).

ṭukhā, see **ṭakh**.

tukhm तुख़्म تخم m. grain for seed, seed-grain. —**musāda** —मुसाद (for تخم مساعده) seed-grain aid, an advance of grain made to a village for seed (L. 407).

tākhāna ताखान (= تهخانه) m. an underground apartment where goods and valuables are stowed away (El.).

tŏkhürᵘ तॊखॖरु (= تأخیر) f. delay, procrastination, postponement (Rām. 1648).

takhsīr तख़्सीर تقصیر m. defect, failure, omission,

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shortcoming (Rām. 360); a fault, offence, crime, misdemeanour (Gr.M.; Śiv. 324; Rām. 160, 823; H. viii, 10; x, 12); sin, vice (El. *taksīr*).

takhsīrwār तखसीरवार् تقصیروار adj. c.g. blamable, culpable, criminal, guilty (Gr.M.); as subst. m., a criminal, delinquent (Gr.M.).

takhta 1 तख्त تخته (sometimes written **takta** तक्त) (for 2, see **takhth**) । दारुमयी पट्टिका m. a plank, board, slab (W. 120); a platform; a table; a bench, stool; a sheet of paper; a sheet or expanse of cloth (cf. **jāma-takta,** p. 373*b*, l. 32). **-bôrᵘ** -बोरु । दारुपट्टसमूहः m. a load of boards, planks, or slabs of wood (tied in a bundle, and carried from the forests for sale in the towns). **-püṭᵘ** -पटू । दारुपट्टखण्डः f. (sg. dat. **-pacĕ** -पच्), a sawn plank of wood; a small board.

takhth तखथ् تخت । राज्यसिंहासनम् m. (sg. dat. **takhtas** तखतस्), a throne, chair of state (Gr.M.; Śiv. 1484; Rām. 168, 712, 1108*f*; K. 540; YZ. 236; K.Pr. 227); a seat, stage, platform; a sofa, bed; any place raised above the ground for sitting, reclining, or sleeping. **—karun** —करुन् । सर्वथा विनष्टीकरणम् m.inf. 'to make a throne', (in battle) utterly to defeat the opposing forces.

takht-i-rāwun तखति-रावुन् m. (Rām. 1099) the throne of Rāvaṇa, but also meant for **takht-i-rawān** تخت روان m., (Rāvaṇa's) travelling throne or magic car. There is a pun on the two words '*Rāwun*' and '*rawān*'. **takht-ĕ-sulaimān,** or **takht-i-sulaimān** तखति सुलैमान् تخت سلیمان m. 'Solomon's throne', N. of a lofty hill lying on the south side of the city of Śrīnagar. Its ancient Sanskrit name was 'Gōpâdri' (El.; RT.Tr. II, 452). **takht-ō-tāj** तखतो ताज् تخت و تاج m. throne and diadem; met. royal state (Rām. 260).

takhta 2 तखत in **takhta-pōsh** तखत-पोश् । दारुपट्टमयस्थानम् m. a covering for a throne, seat, etc.; a cloth or cushion to sit upon; a covered stage or platform.

takhtas bĕhun तखतस् ब्यहुन् । सिंहासनेऽधिष्ठानम् m.inf. to sit down upon a throne, (of a new king) to assume sovereignty, to be crowned king.

ṭᵃkal ट्कल् । द्रुतगमनशीलः adj. c.g. one who is naturally a good runner.

ṭakulᵘ टकुलु in **ṭakulᵘ wŏhav** टकुलु व्वहव् । मर्मस्पर्शी शापः m. a heart-striking curse, a curse uttered against the hearer's children or other beloved objects. Cf. **ṭakh.**

tākulᵘ ताकुलु । विषमसंख्यः adj. (f. **tākᵘjᵘ** ताकुजु), having an odd (i.e. uneven) number, (in counting) that (or those) which has (or have) uneven numbers (cf. **tākh** 2).

ṭikal टिकल् । क्षुद्रः adj. c.g. a mean fellow (who in distributing food at a dinner party helps each guest to small scraps of meat). Cf. **ṭikh.**

ṭukal टुकल् । छेदयुक्तः adj. c.g. (a cloth or similar article) having holes (gnawed in it by mice, moths, or the like).

ṭukalad टुकलद् । छेदव्याप्तः adj. c.g. full of holes, all holes (as in **ṭukal,** q.v.).

taklīf تکلیف, **taklīph** तक्लीफ m. trouble, inconvenience (Gr.M., W. 32).

ṭikilis टिकिलिस्, see **ṭikyulᵘ.**

ṭŏkam-ṭuz टुकम्-टुज् । निहाका f. a kind of water-lizard. (According to dictionaries the Skt. word *nihākā* means 'alligator', but that is certainly not the meaning here).

ṭᵃkān ट्कान् or **ṭikān** टिकान् । शीघ्रम् adv. (properly pres. part. of **ṭᵃkun,** to run) quickly, speedily, at once (u.w. vbs. of going, doing, eating, or the like) (Gr.M.; L. 462, *tikán*; Rām. 365, 371, 391, 489, 560, 599, 716, 836, 857, 886, 930, 932, 978, 1100, 1327, 1330, 1357, 1384, 1693, 1712; K. 38, 106, 138, 1041, 1145-6); El. also gives the word as subst. m., meaning quickness, celerity, swiftness, haste. **—karun** —करुन् m.inf. to make haste, be quick, hasten. **—ṭᵃkān** —ट्कान् । अतिशीघ्रम् adv. very quickly, quickly all the time (W. 96, 151).

ṭākönⁱ टाकोनि । शिरस्त्रविशेषः f. a kind of round cap, embroidered with silk and silver thread.

ṭᵃkun ट्कुन् । द्रुतगमनम् conj. 3 (2 p.p. **ṭᵃkyōv** ट्क्योव्), to run, go quickly (El. *ṭukun*) (Gr.Gr. 125, L. 463).

ṭakun टकुन् । दन्तैर्भञ्जनम्, अवद्यभाषणम् conj. 1 (1 p.p. **ṭokᵘ** टकु, f. **ṭücᵘ** टचू; 2 p.p. **ṭacyōv** टच्योव्) to gnaw, crunch (a bone or the like) (Gr.Gr. 122); met. to speak unsuitably (esp. when uttering words without sense). **ṭokᵘ-motᵘ** टकु-मतु । भञ्जितः perf. part. (f. **ṭücᵘ-mütsᵘ** टचू-मचू), gnawed, crunched. **ṭakith tshunun** टकिथ् छुनुन् । भर्त्सनादिनाहननम् m.inf. (when engaged in conversation) to overwhelm (the other person) with abuse. Cf. **ṭukun.**

ṭikān टिकान्, see **ṭᵃkān.**

ṭukun टुकुन् । दन्तैश्छेदनम् c.g. (1 p.p. **ṭukᵘ** टुकु, f. **ṭucᵘ** टुचू; 2 p.p. **ṭucyōv** टुच्योव्), to crunch (something hard) with the teeth; to gnaw or cut (like a rat) (cf. **borᵘ ṭᵒ,** p. 118*a*, l. 14) (Gr.Gr. 17, 122). Cf. **ṭukh, ṭakun,** and **trukun. ṭukᵘ-motᵘ** टुकु-मतु । दन्तैश्छिन्नः perf. part. (f. **ṭucᵘ-mütsᵘ** टुचू-मचू), crunched, gnawed.

ṭᵃkanāwun ट्कनावुन् conj. 1 (1 p.p. **ṭᵃkanôwᵘ** ट्कनोवु), to cause to run, to set running, to set on the run (El. *ṭukanáwun*).

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ṭĕkiñ ट्यकिञ् । जन्मपत्रिका f. a horoscope, an astrological record of nativity.

ṭŏkañ 1 टुकञ् । आहननवस्तु f. a mallet, pestle, or similar instrument for pounding; a club used in playing hockey on horseback, a polo-club (El. *ṭúkin*).

ṭŏkañ 2 टुकञ् । आभुग्नकटि: adj. c.g. crook-backed, having the back bent by rheumatism, etc.

ṭŏkiñ^u टाँकिञ्, see **ṭŏkyun^u**.

ṭakar टकर m.pl. mutual collisions, concussions, repeated striking on each other, chattering (of the teeth) (cf. **dan-ṭ°**, p. 221*a*, l. 1; **dand-ṭ°**, p. 224*a*, l. 42; **dantakar**, p. 228*b*, l. 12). Cf. the next.

ṭak^ara or **ṭakara** टकर । अन्योन्याहति: m. collision, the striking of two things (e.g. two swords) against each other.

ṭak^ara dyun^u टकर दिनु । हानिविधानम् m.inf. to balk, or interpose an obstacle before, another who is on the point of success. **—khyon^u** —ख्यनु । हानिभवनम् m.inf. to be balked when on the point of attainment, to be tantalized. **—lagàn^i** —लगंनि । नेत्ररोगपीडा m.pl.inf. the eyes to become inflamed. **—lagun** —लगुन । हानिभवनम् m.inf. balking to occur, disappointment (caused by some obstacle) to be experienced. **—pyon^u** —प्यनु । आघातोत्पत्ति: m. a collision (as ab.) between two bodies to occur.

ṭākāra टाकार । प्रकट: m. (from whatever cause) prominently visible, clearly manifest. **-pŏṭh^i** -पॊठि । स्फुटतया adv. clearly, prominently, manifestly.

ṭakōra टकोर । तप्तपरिमन्त: m. (in sickness, etc.) a heated object applied to an affected part, a cataplasm, poultice.

ṭakur टकुर । दुर्धर: adj. difficult to be borne or suffered (Rām. 1011).

ṭāk^ür^u टाकरु । काण्डोलविशेष: f. a kind of large, wide and deep, basket (El. *ṭokar*).

ṭĕk^ür^u ट्यकरु । क्षुद्रा उखा f. a small earthen cooking-pot, a pottle (cf. **lĕj^u-ṭ°**, p. 516*b*, l. 39) (El. *ṭikar*; K.Pr *ṭĕkar*, 125; *ṭĕkar*, 254).

ṭikir टिकिर । टङ्क: f. a stone-cutter's chisel.

ṭokur, see **ṭāk^ür^u**.

ṭuk^ara टुकर । खण्डम् m. a piece, bit, morsel, scrap (of something hard) (cf. **dāsa-ṭ°**, p. 252*a*, l. 14) (El. *ṭukar*, a part; *ṭakra*, a bit, piece; K.Pr. 247). **-bāgay** -बागय । विभज्य विभाग: f. division of something hard divided into parts or morsels (such as land, a metal, wood, etc.). **—karàn^i** —करंनि । विभञ्जनम m.pl.inf. to break or cut into pieces (H. viii, 6, 13).

ṭük^ür^u टुकरु । अल्पकाण्डोलिका f. a kind of small basket. Cf. **ṭāk^ür^u**.

takrŏrī तकरॉरी تکراری adj. c.g. contentious, fond of argument; a subject of contention. **— jamā** تکراری جمع m. an item of village revenue disputed by the villagers (L. 406, 449).

tĕkis त्यकिस्, see **tyok^u**.

tikis तिकिस्, see **tyuk^u**.

tuksa तुक्स । अंशभूत: m. that which is a piece, or part, of something (e.g. a piece of leather or of wood, or a son as a piece of the father).

takshĕkh तछख् m. (sg. dat. **takshĕkas** तछकस्), N. of one of the principal Nāgas, or serpents, of Pātāla or Hell (the abode of Yama, the god of death) (Rām. 310).

taksīr تقصیر, see **takhsīr**.

takta तक्त, see **takhta 1**.

tākath (= طاقت) or (Śiv. 711) **tāgath** तागथ् m strength, vigour, power (El. *tákat*, f.; Gr.M.; W. 129; Śiv. 711, 741, 848, 921–2; Rām. 169, 543, 547, 814, 967, 989, 1183, 1531, 1625). **-rost^u** -रॊस्तु adj. (f. **-rüšh^u** -रॅछ़ु), powerless, unable (El.).

ṭikaṭh टिकठ् । मुद्रा f. (sg. dat. **ṭikaṭi** टिकटि), a ticket (railway, etc.), a postage-stamp; a visiting-card. **—lagüñ^u** —लगॖञ़ु । सचिह्नीभवनम् f.inf. a ticket to be applied, a mark (indicating quality, goodness, defect, reputation, etc.) to be put (on something).

tukwa तुक्व (cf. تقوی) । आशा m. fear of God, piety; (in Ksh.) trusting hope, hope based on trust.

ṭŏkawun टुकवुन् । कूटे हननम् conj. 1 (1 p.p. **ṭŏkow^u** टुकॊवु), to hammer (some metal article) into shape on an anvil or the like (Gr.Gr. 122, where the meaning given is a misprint); cf. **ṭŏka 1** and **ṭŏkh**. **ṭŏkow^u-mot^u** टुकॊवु-मॊतु । कूटे आहत: perf. part. (f. **ṭŏküv^ü-müts^u** टुकॖवॖ-मॖचु), hammered into shape on an anvil or the like.

ták^iyĕ तकिय تکیہ । उपधानम्, सहाय: m. a pillow, bolster, cushion (Śiv. 1825); anything upon which one leans, prop, support (lit. and met.), reliance, trust; help, backing; a place of repose; the stand or abode of a *faqīr* (temporary or permanent).

takiyĕ-dār तकिय-दार् تکیہ دار । प्रव्रज्य प्रतिष्ठित: m. a *faqīr*, wandering ascetic, *darwēsh*, or the like, who has taken up his stand or abode in some specific place; an abbot, prior (of a monastery, or the like). **takiyĕ-dŏrī** तकिय-दॉरी تکیہ داری । संन्यस्यापि प्रतिष्ठितता f. the condition of such a settled ascetic. **takiyĕ dyun^u** तकिय दिनु । सहायाश्रयणम् m.inf. to give (one) a pillow (to recline against); to receive with respect; to lean or rest (upon or against); to depend upon the help or backing of some powerful person.

ták^iyĕs bĕhun तकियस् ब्यहुन् । कुट्याश्रयणम् m.inf. to sit in an ascetic's stand, to adopt the life of a settled ascetic.

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ṭikyul^{u} टिकिलु । कीलकः m. (sg. dat. **ṭikilis** टिकिलिस्), a tethering-peg.

ṭõkyun^{u} टाँकिनु । दीनारमूल्यः adj. (f. **ṭõkiñ^{ü}** टाँकिञ्), worth, or costing, two pice. Cf. **ṭũk^{u}**.

tikyāzi तिक्याज़ि adv. because, see p. 502*b*, l. 48.

t^{a}l 1 तल् or **tul 1** (for **2**, see **t^{a}l 2**; for **3**, see s.v.) । तूदफलम् m. a mulberry fruit (*Morus indica*) (cf. **bĕdāna-t°**, p. 87*b*, l. 6; **bŏṭa-t°**, p. 138*b*, l. 34; **chata-t°**, p. 166*a*, l. 18; **tsari-t°**, s.v. **tsür^{ü}**) (El. *túl*, q.v., s.v., for an account of the mulberry in Kashmīr; L. 73, 79, 348, *tul, morus sp.*; K.Pr. *tul*, 9, 224). Cf. **tūt**.

t^{a}la-ḍöl^{i} तल-डॊलि । तूदफलाधारपात्री, तूदोपायनपात्रिका f. a kind of basket-tray, or shallow basket, filled with mulberries, or a similar basket by which they are measured and sold; a complimentary present ('dalee') of mulberries carried in such a tray. **-dŏph** -द्वफ् । तूदक्षुपः (sg. dat. **-dŏpas** -द्वपस्), a mulberry-bush. **-g^{a}s** -ग्स् । तूदादनोत्थविष्ठा m. fæces (said to resemble mulberries) caused by eating mulberries. **-hüṭ^{ü}** -हंटू । तूददारुखण्डः f. (sg. dat. **-hacĕ** -हच्य), mulberry-wood in general; a piece of mulberry timber. **-khor^{u}** -खॊरु । तूदफलकुक्षिंभरिः m. (f. **-khür^{ü}** -खंरू), 'a mulberry scald-head', i.e. a gluttonous eater of mulberries. **-khāv** -खाव् । तूदलोभी m. a mulberry-eater, one who is fond of eating mulberries. **-kul^{u}** -कुलु । तूदवृक्षः m. a mulberry-tree (cf. **bĕdāna-t^{a}la-k°**, p. 87*b*, l. 6) (El. *tulakul*, q.v. for the different varieties of the tree in Kashmīr; K.Pr. 116). **-lünḍ^{ü}** -लंडू । तूदवृक्षशाखा f. the branch of a mulberry-tree. **-lang** -लंग् । तूदवृक्षस्कन्धः m. the trunk or main branch of a mulberry-tree. **-mūl** -मूल् । तूदमूलम् m. the root of a mulberry-tree. **-mŏnḍ^{u}** -म्वंडु । तूदस्थाणुः a post, or pillar, of mulberry-wood. **-mūr^{ü}** -मूरू । तूदशाखा f. a twig of a mulberry-tree (used as fuel in sacrificial fires and the like). **-pan** -पन् । तूदपर्णम् m. a mulberry leaf. **-pop^{u}** -पंपु । तूदफलम् m. a ripe mulberry. **-süt^{ü}** -संतू । तूदफलसक्तुः f. meal of dried and ground mulberries. **-ts^{a}ñ^{ĕ}** -च्ञ । तूदकाष्ठोद्भवशान्ताङ्गाराः f.pl. charcoal made of mulberry-wood. **-vüñ^{ü}** -वंञू । तूदवृक्षषण्डः f. a mulberry grove (planted in regular lines). **-zain** -ज़ैन् । तूदफलाधारपात्रिका f. a kind of basket for holding mulberries; such a basket full of mulberries. **-zyun^{u}** -ज़िनु । तूदेन्धनम् m. mulberry fire-wood, mulberry-wood fuel.

t^{a}l 2 तल् or **tul 2** तुल् (for **3**, see s.v.) । तूलिका, दोषः f. a needle, a stylus (esp. such as is used for applying collyrium to the eyes or for similar uses), a painter's brush (cf. **sŏrma-t^{a}l**, p. 935*b*, l. 12) (El. *tul*, collyrium); a fault, delinquency, culpability (causing loss to another); cf. **t^{a}j^{i}** and **tul^{u}**. **—khārüñ^{ü}** —खारंञू । दोषारोपणम् f.inf. to impute, or bring a charge of such a fault (esp. when committed by someone other than the person charged). **—khasüñ^{ü}** —खसंञू । दोषारोहः f.inf. such a fault to be imputed.

t^{a}la-(or **tula-**)**katur^{u}** तल-(तुल-)कतुरु । आश्यानजलम् m. sheet-ice, a piece of sheet-ice (El. *talakatur, tulakatar, túlakutur*; L. 461, *tulr katr*; Śiv. 337 (*tula°*). With **t^{a}la**, in this connexion, cf. **tūr** and **tūl 4**.

tal 1 तल् । अधोभागः m. the bottom, lowest part (of anything or place) (cf. **bāl-tal**, p. 104*a*, l. 1); the place underneath, the underneath part (**bhū-tal**, the whole earth (as opposed to the sky), the surface of the earth (L.V. 22, 42); (as adv.) below, down (H. ix, 6; K.Pr. 187); (as postpos., governing dat., or occasionally the acc. in the form of the nom.) below, to below, down, beneath, under (cf. (with dat.) **babi-t°**, p. 77*a*, ll. 41, 43; **bayĕs-t°**, p. 148*b*, ll. 39, 42; **carbas-t°**, p. 175*a*, l. 27; **minütsʼ^{ü}-t°**, p. 582*b*, l. 23; **nazari-t°**, p. 676*b*, ll. 11 ff.; **pajĕ-t°**, p. 724*a*, ll. 20 ff.; **paran-t°**, p. 750*b*, l. 13; (with acc.) **boṭh^{u}-t°**, p. 140*a*, l. 44; **nakha-t°**, p. 628*b*, l. 18; **nam-t°**, p. 635*a*, ll. 49 ff.) (Gr.Gr. 152, 155, 159; Gr.M.; W. 97; Śiv. 178, 500, 575, 818, 910, 1078, 1176, 1179, 1562, 1752 *talay*, 1754, 1813; Rām. 141, 193, 197, 353, 410, 475, 506, 508, 585, 601, 697–8, 978, 988, 1007, 1017, 1088, 1329, 1355, 1414, 1418, 1529, 1552; K. 94, 158, 310, 346, 988, 1026; H. ii, 3; v, 4; viii, 6, 7, 13; x, 7, 8; YZ. 165; K.Pr. 150, 156, 206). **—anun** —अनुन् m.inf. to bring down (El.). **—dŏb^{a}ri** —द्वंबरि । अतिगूढम् adv. buried below, buried down, very secretly, in a hidden place (of burying treasure or the like); cf. **tȧl^{i}-dŏb^{a}ri**, bel. **—gatshun** —गछुन् m.inf. to go down, descend (Rām. 87, 116, 300, 562, 738, 1224); to go to the foot of, to go close to the bottom (of something) (Rām. 500, 940). **—hyon^{u}** —ह्यॊनु m.inf. to take below (oneself), to put beneath one's feet; (of an elephant) to crush beneath the feet (K.Pr. 150).

tal-kun तल्-कुन् । अधस्तात् adv. to below, towards beneath (u.w.vbs. of depositing or the like (Rām. 1199). **-kun gatshun** -कुन् गछुन् । अधो भवनम् m.inf. to go to below, to become underneath, (of something or some person usually exalted) to become lower than the low, to go to the bottom. **-kun karun** -कुन् करुन् । पराजितीकरणम् m.inf. to put to the bottom, to defeat (in a dispute, by abuse, or the like), bring low. **-kun thawun** -कुन् थवुन् or **-kun thāwun** -कुन् थावुन् । गोपनम् m.inf. to put below, i.e. to conceal something, to hide carefully. **-kun tshunun** -कुन् छुनुन् ।

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परदोषादेर्विस्मरणम् m.inf. to throw below; to forget an injury done by another, to forgive and forget, think no more of (a wrong done), to let bygones be bygones.

tal karun तल् करुन् m.inf. to bring down to the bottom, to defeat (cf. **talphas tal karun,** s.v. **tal^{a}ph**) (Rām. 1409); to put (something) under (something) (Rām. 1417). **—kün̄^{ü} pĕṭh kün̄^{ü} karün̄^{ü} —कंञ़् प्यठ् कंञ़् करंञ़् । अत्याक्रोशनम्** f.inf. 'to put a stone below and to put a stone above'; hence, to call down curses on, to curse, to utter maledictions on. **-pod^{u} -पंदु । पादतलम्** m. the sole of the foot (El. *tálpód*); cf. **tala-pod^{u},** bel. **-pȧd^{i}-mal -पंदि-मल् । अतिनिकृष्ट(हेय)पदार्थः** m. 'the dirt on the sole of the foot', anything utterly vile and worthless; cf. **tala-pȧd^{i}-mal,** bel. **—pĕṭh —प्यठ् । अध ऊर्ध्वम्** subst. m. and adv. the below and the above, the entirety; that which (moves) up and down (Śiv. 1352); (adv.) up and down; one above and the other below; secretly and thoroughly. **—pātāl —पाताल् । अत्यधस्तनभुवनम्** the lowest hell, the hell at the bottom of the lowest hell (see **pātāl**) (Śiv. 985). **—raṭun —रटुन्** m.inf. to hold down, keep down (K. 236, 1026). **-sör^{ü} -सांरू । गूढमपहरणम्** f. secretly purloining and gradually carrying away (from another's store); cf. **tȧl^{i}-sör^{ü},** bel. **—tal thawun —तल् थवुन् । अवशेषणेन रक्षणम्** m.inf. gradually to save up (for the time of need). **-zadal -ज़दल् । व्यभिचारिणी** f. a libidinous unchaste woman.

tala तल । अधस्तात् भागे adv. and postpos. governing abl. from below, from under (cf. **canga-t°,** p. 173*a*, l. 16; **drēshṭi-t°,** p. 249*a*, l. 11; **mūla-t°,** p. 567*a*, l. 47; **pajĕ-t°,** p. 724*a*, l. 14) (Śiv. 27, 1343, 1445, 1597, 1621, 1623, 1828; Rām. 21, 621, 1075, 1257, 1672; K. 153, 207, 233, 566; H. vii, 7; K.Pr. 231); below, beneath (K. 151); from near, from close proximity (Śiv. 1750); secretly, privately; (adv.) below, beneath (K.Pr. 210). **-kanyuk^{u} -कन्युकु । अधोभागोद्भवः, अधस्तनः** adj. (f. **-kanic^{ü} -कनिचू**), of, or belonging to, below, produced or born in below, coming from below; situated below, lower. **-pod^{u} -पंदु । पादतलम्** m. the sole of the foot; cf. **tal-pod^{u},** ab. **-pȧd^{i}-mal -पंदि-मल् । पादतलमलम्** m. the dirt on the sole of the foot, anything utterly vile and worthless; cf. **tal-pȧd^{i}-mal,** ab. **-pĕṭhan -प्यठन् । अधस्तादूर्ध्वान्तम्** adv. from the bottom to above, from bottom to top. **-pĕṭha wöthun -प्यठ व्वथुन् । अतिचञ्चलीभवनम्** m.inf. 'to rise from below', (in an attack of rage or the like) to lose control of oneself. **-shut^{u} -शुतु** or **-shutun -शुतुन् । तलादा(मूलादा)रभ्य** adv. beginning from the bottom, from the root, from the beginning (u.w.vbs. of inspecting or the like). **—tala —तल । अधो ऽधस्तात्** adv. (with vbs. of raising or the like) from below and from below, in order from along the bottom; down to the very bottom (K.Pr. 210). **—tala pala bāh shĕth —तल पल वाह् शथ् । अतिगाम्भीर्यचपलः** m. one who secretly acts without self-control. **-trọsh^{u} -त्रुंशु । गूढकाठिन्यप्रकृतिः** adj. (f. **-trŏsh^{ü} -त्रुंशू**), possessing secretly a hard or fierce nature, fierce at bottom.

tȧl^{i} तंलि । अधस्तात् adv. and postpos. (usually governing the agent case) from beneath, from below (cf. **ȧch^{i}-t° yun^{u},** p. 8*b*, ll. 31 ff.; **dījĕ-t°,** p. 202*a*, ll. 48 ff.; **khur^{i}-t°,** p. 410*b*, l. 26; **nakha-t°,** p. 628*b*, l. 29) (Śiv. 1807; K.Pr. 111, 162); to below, to beneath (cf. **khur^{i}-t°,** p. 410*b*, l. 26; **kȧn^{i}-t°,** p. 448*b*, ll. 32ff.; **kȧtsh^{i}-t°,** p. 493*a*, l. 1; **tȧng^{i} t° yun^{u}**) (YZ. 32); below (Gr.Gr. 155; Gr.M.; Śiv. 870; H. iii, 3; xii, 14). **tȧl^{i} bȧl^{i} tshȧl^{i} तंलि वंलि छंलि । याथातथ्येन (सर्वोपायेन)** adv. in some way or other, by one means or another (by ingenuity, by force, or dishonestly, but necessarily somehow) (cf. our 'beg, borrow, or steal', which has much the same force). **-dọb^{a}ri -द्वंबरि । अधो गूढम्, अदृष्टीकरणम्** adv. buried below, buried down, very secretly, in a hidden place (below ground); cf. **tal-dọb^{a}ri,** ab. **—gatshun —गछुन् । विनष्टीभवनम्** m.inf. to go down; hence, to become destroyed, ruined. **—kin^{i} —किनि** adv. from below (Gr.Gr. 159, Rām. 1410, K. 154); below (Gr.M., governing dat.) (Rām. 1147). **-sör^{ü} -सांरू । गूढमपहरणम्** f. secretly purloining and gradually carrying away (from another's store); cf. **tal-sör^{ü},** ab. **—tȧl^{i} —तंलि । अधोधस्तात्** adv. below the below, at the extreme lowest place, right at the bottom (Śiv. 474). **-ṭāri wuchun -टारि वुछुन् । कटाक्षप्रेक्षणम्** m.inf. to look with the eyelids down, to look under the eyelids, glance, spy (esp. censoriously). Cf. **ṭȧl^{i} ṭör^{i} wuchun,** p. 1000*a*, l. 11.

tali-tal तलि-तल् । अत्यधः adj. c.g. very much below, right at the bottom.

talī तली, postpos. below, i.q. **tal,** ab. (YZ. 124, K.Pr. 234). **tal talī** adv. down to the very bottom (K.Pr. 209).

taluk^{u} तलुकु । तलोद्भवः, अधस्तनः gen. adj. (f. **talüc^{ü} 1 तलंचू,** for **2,** see s.v.) of, belonging to, or produced below (cf. **dara-t° 1,** p. 234*b*, l. 26; and **2,** p. 236*a*, l. 21; **nakha-t°,** p. 628*b*, l. 31); **thana-t°,** p. 978*a*, l. 3) (K.Pr. 183 *talikis* for *talakis*). **—pĕṭh —प्यठ् । अधरोत्तरम्** adv. upside down. **—pĕṭh gatshun —प्यठ् गछुन् । अधरोत्तरभावेन विनष्टीभवनम्** m.inf. to be turned upside down (and so

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to be destroyed) (e.g. by an earthquake). —**pĕṭh karun** —प्यठ करुन् । विनष्टीकरणम् m.inf. to turn upside down (and so destroy).

talay तलय् adv. (emph. form of **tala**, ab.) even under, right under (K.Pr. 54 *talai*).

tal 2 तल् m. **tala-buz** तल-बुज़् । स्निहे भर्जनम् m. roasting in grease, frying. Cf. **talun.**

tāl 1 ताल् । तालः (गीतकालक्रियामानम्) m. (but sometimes f. as in **t° mārün^u**, bel.) snapping the fingers (in beating time in music, measuring rhythm, or the like) (Śiv. 1731); clapping the hands (in time to music); a cymbal (El.). —**mārün^u** —मारॖंञ़ू । तालाहननम् f.inf. to snap the fingers or clap the hands (as ab.) (Śiv. 276, 374, 1323, 1456, 1689); to beat a cymbal (El.).

tāla-hor^u ताल-हॖरु । घण्टिकावाद्यम् m. a pair of small cymbal-like musical instruments.

tāl 2 ताल् m. the palmyra tree or fan palm, *Borassus flabelliformis.*

tāla-kul^u ताल-कुलु । तालद्रुमः m. the palmyra palm tree. -**phal** -फल् । तालफलम् m. its fruit (with its gelatinous pulp).

tāl 3 ताल् । तालुः, ब्रह्मरन्ध्राधस्तनाङ्गम्, शिरोभागः f. (but sometimes m., see bel.) the palate, esp. the hard palate (but also including the uvula) (El. *tál*, m.); the upper part or capital of a column, pillar, or the like; the part of the skull below the Brahmarandhra (p. 121*a*, l. 8) (? the parts of the cranium in the neighbourhood of the coronal and sagittal commissures), the crown of the head (cf. **ṭĕk^i-tāl**, s.v. **ṭyok^u**) (El. m.; Rām. 728; K.Pr. 10, 70, 210). This word is m. in Hindī. Cf. **tālyun^u.** —**dazün^u** —दज़ॖंञ़ू । मानसी व्यथा f.inf. 'the cranium to burn', mental disquietude (caused by opposition to one's wishes). —**pyon^u** —प्यॊनु । तालुरोगविशेषः m.inf. the palate (or uvula) to fall, a certain disease of the palate or uvula (esp. of a child) commonly following diarrhœa, to occur. —**yun^u** —यिनु । तालुरोगविशेषोद्भवः m.inf. a disease of the palate to come (in which the palate is covered by small boils). —**zāl** —ज़ाल् । व्याजसान्त्वना f. 'a palate net', crafty conciliatory language (to obtain an object). —**zāl wahārun** —ज़ाल् वहारुन् or —**zāl wahārün^u** —ज़ाल् वहारॖंञ़ू । व्याजसान्त्वनव्यवहारः m. or f.inf. to employ such conciliatory language (*quasi*, spreading a net). —**zāl wanün^u** —ज़ाल् वनॖंञ़ू । व्याजसान्त्वभाषणम् f.inf. to use such conciliatory language.

tāla-pharhong^u ताल-फॅर्हंगु । तालुस्फोटरोगः m. an ulcer or gathering on the palate. -**raz** -रज़ । भूषणरज्जुविशेषः f. a kind of jewelled chain or string, used as a support for a heavy earring, so as to take the weight off the ear (cf. **push^{e}ṭ^i-t°-r°**, p. 783*a*, l. 25). -**ṭsok^u** -च़ॊकु । शिरस्त्रोर्ध्वभागविशेषः m. a circular ornament worn on the top of a woman's headdress (made of silver, silken thread, or the like). -**zod^u gatshun** -ज़ॊदु गछुन् । तालुरोगविशेषः m.inf. a certain disease (involving a cleaving or hole in the palate) to occur. -**zöv^{i}jyār** -ज़ॉविज्यार् or -**zöy^{i}jyār** -ज़ॉयिज्यार् । मृदुभाषित्वम् m. (of voice or language) delicateness; softness, gentleness, sweetness, tenderness (esp. when referred to as a habit). -**zövyul^u** -ज़ॉविलु or -**zöyyul^u** -ज़ॉयिलु । मञ्जुभाषी adj. (f. -**zövij^u** -ज़ॉविजू or -**zöyij^u** -ज़ॉयिजू), having a delicate palate; hence, soft-tongued, one whose language or words are soft, sweet, gentle, tender, or the like. -**zöyilī** -ज़ॉयिली । मञ्जुभाषिता f. the habit of using gentle language, as ab.

tāli-gul^i ladith wadun तालि-गुलि लदिथ् वदुन् । पश्चात्तापः m.inf. (when a work or business has turned out badly) to lament over having ever undertaken it. -**gand** -गंड । शिरोबन्धनम् m. tying (a load, bundle, or the like) on the top of the head. -**kin^i wasun** -किनि वसुन् । आशयाभिज्ञानयत्नः m.inf. (by entering into conversation) to endeavour to worm out a person's private intentions. —**tāli wasun** —तालि वसुन् । अतिवृष्टिसेकः m.inf. rain to drip or stream down through a roof or ceiling. -**ṭsĕl** -च्यल् । उद्योगान्तरायः m. an impediment at the time of making an effort. -**ṭsĕl dyun^u** -च्यल् दिनु । प्रोत्साहितस्य विहननम् m.inf. to obstruct a naturally energetic person, to curb or restrain another's impetuosity. -**ṭsĕl lagun** -च्यल् लगुन् । विबाधितीभवनम् m.inf. to be obstructed when making an effort, to have one's effort curbed. -**ṭsünd^u** -च़ॖंडु । विबाधनम् f. (sg. dat. -**ṭsanjĕ** -च़ंज्य), stopping a person's efforts. —**wasun** —वसुन् । अन्तराशयज्ञानयत्नः m.inf., i.q. **tāli-kin^i wasun,** ab

ṭāl टाल् । उपेक्षा m. deferring, neglecting, evading (some task). Cf. the next.

ṭāla टाल । उपेक्षा f. deferring, neglecting, evading (some imposed task) (Gr.Gr. 128); cf. the preceding. —**din^u** —दिञ़ू । उपेक्षयाङ्गकम्पनम् f.inf. to signify refusal to do some imposed task (by shaking the head, shrugging the shoulders, or the like).

talai, see **talay,** col. *a*, l. 4.

tálai, see **tālay.**

taláo, see **talāv.**

talau तलौ interj. O!, Ho! (addressed to a male) (H. v, 5; x, 1).

tālē तालॆ (= طالع) । भाग्यम् m. destiny, fate; prosperity, good fortune, happiness, welfare (Śiv. 1651). I.q. **tālay,** q.v.

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tálie (K.Pr. 114), see **tālay.**

tĕl व्यल् । गर्वः f. pride, haughtiness, putting on fine airs (even when one is not entitled to do so).

tēl तेल् । तिलबीजानि m. the sesamum-seed, *Sesamum indicum*, sesame, oil-seed (El. *tél, til*; L. 330, *til*; L.V. 45 (used as an offering to a god); K.Pr. 188, 213). **-dāj^{i}** -दंजि or **-dūj^{u}** -दंजू । तिलक्षेत्रम् f. a sesame-field. **-khūj^{u}** -खंजू । पिण्याकः f. oil-cake. **-lod^{u}** -लडु । तिलमोदकः m. a sweetmeat made of parched sesame-seeds in sugar. **-tīl** -तील् । तिलतैलम् m. sesame-oil. **-vūñ^{u}** -वंञू । तिलक्षेत्रम् f. a large sesame-field; N. of a village in Kashmīr, in Anantanāg Pargana. **-wor^{u}** -वरु । पूपविशेषः m. a kind of thick round cake, of wheat, mixed with sesame.

tĕl^{i} 1 त्यलि, see **tyol^{u}.**

tĕl^{i} 2 त्यलि । तदैव adv. at that very time (Gr.Gr. 156; El.; Rām. 114, 1186, 1309, 1411).

tĕli त्यलि । तदा adv. then, at that time (El. *tili, tilih*; Gr.Gr. 156; Gr.M.; W. 94; L.V. 49, 82; Śiv. 159; Rām. 45, 99, 204, 356, 417, 471, 474, 619, 658, 719, 947, 957, 1234–6, 1321, 1386, 1719; K. 6, 20, 181, 520, 700; H. ii, 3; v, 5, 6; xii, 3); at that (former) time, in those days (Rām. 1628); **tĕli-ti,** conj. nevertheless (El. *tilih tih*). Frequently used to introduce the apodosis of a conditional sentence, as in **tsah hĕkakh-a . . . tĕli,** canst thou (do so-and-so) . . . then (Gr.M.).

tĕliy त्यलिय् adv. even then, at that very time, just then (Rām. 1111).

tĕlyuk^{u} त्यल्युकु । तात्कालिकः adj. (f. **tĕlic^{u}** त्यलिचू), of, or belonging to, or produced at that time (esp. of past time) (Rām. 1404; K. 197, 915; K.Pr. 214).

tīl 1 तील् । तैलम् m. oil (expressed from sesame, mustard-seed, walnut kernels, etc.) (cf. **ala-t°**, p. 22*b*, l. 35; **āl^{i}shi-t°**, p. 25*b*, l. 13; **ācĕ-t°**, p. 53*b*, l. 16; **bāth^{i}-t°**, p. 140*b*, l. 37; **dūn^{i}-t°**, p. 224*a*, l. 21; **gōjĕ-t°**, p. 281*b*, l. 6; **khām t°**, p. 400*a*, l. 29; **kāji-t°**, p. 430*a*, l. 28; **kwōj^{i}-t°**, p. 495*b*, l. 37; **manañĕ-t°**, p. 580*b*, ll. 26, 29; **sandija-t°**, p. 919*a*, l. 31; **tēl-t°**, l. 10 ab.) (El. *til, til*, cf. *tél*; Gr.M.; L. 330, *til*, sesame, see **tēl**; Rām. 717; K. 973; K.Pr. 11, 50, 55, 66, 109, 159, 189, 190, 204, 213, 262). **—anun** —अनुन् । अन्वेषणक्लेशनम् m.inf. 'to bring oil' (*quasi*, to squeeze oil out of a person); hence, to exhaust a person by causing him to search for something hidden or destroyed (when he has no idea as to its whereabouts); cf. **—yun^{u}**, bel. **—dyun^{u}** —दिनु । दीपदानश्राद्धविधानम् m.inf. to give oil; hence, (in the obsequial rites for a deceased father or other relation) suspending a lamp for the benefit of his spirit; cf. **tīla-aitham** and **tīla-shrād,** bel. **—yun^{u}** —यिनु । अन्वेषणखेदापत्तिः, नेत्रभ्रमिः m.inf. to be exhausted in searching for something hidden or destroyed (when one has no idea of its whereabouts). Cf. **—anun,** ab.; the eyes to be dazzled or dazed (by sudden bright light), or to be made to swim (by prolonged reading small writing, etc.).

tīla-aitham तील-ऐठम । तैलाष्टमी f. (sg. dat. **-aithüm^{u}** -ऐठमू), the eighth lunar day of the bright half of the month of Phāgun (Skt. Phālguna = February–March), on which obsequial lamps are hung up for the benefit of deceased relatives; cf. **tīl dyun^{u},** ab. and **tīla-shrād,** bel. **-basta** -बस्त । तैलचर्मपात्रम् f. a kind of large leather bag for holding oil. **-chakh** -छख । तैलसेकः f. (sg. dat. **-chaki** -छकि), sprinkling with oil, pouring oil in a stream of fine drops. **-chikh** -छिख् । तैलसेकः f. (sg. dat. **-chiki** -छिकि), sprinkling oil, splashing a very little oil (esp. to some distance). **-char** -छर् । तप्ततैलबिन्दुसेकः, रोगविशेषः f. an explosion of drops of boiling oil (caused by drops of water coming into contact with it); a certain disease, accompanied by long dark marks on the back of the hands. **-dāg** -दाग । तैलचिह्नम् m. an oil-mark, a stain caused by oil. **-dāra** -दार । तैलधारा (अल्पमात्रतैलम्) f. a fine stream of oil; met. a very small quantity of oil. **-gŏgul** -ग्वगुल् । सर्षपबीजभेदः m. (sg. dat. **-gŏgalas** -ग्वगलस्), a certain oil-seed, rape (*Brassica campestris*) (L. 330, 440, *tilgoglu*). **-gurun** -गुरुन् । मत्स्यपोतविशेषः m. a kind of small fish, which itself exudes oil when being fried. **-khāj^{i}** -खंजि or **-khūj^{u}** -खंजू or **-khal** -खल् । तैलकल्कः f. oilcake. **-kan^{u}r^{u}** -कनरु । कर्तनयन्त्राङ्गम् f. a certain part (an upright pin on the left side) of a spinning-wheel, on which the little wheel rests. **-kŏp^{u}** -क्वपु । कुतुः m. a kind of leather bag for holding oil. **-krond^{u}** -क्रंडु । तैलोत्थापनपात्रिका m. a kind of ladle for taking out oil from a vessel. **-krāy** -क्राय । तैलपूर्णकटाहः f. a cauldron (usually of iron) filled with hot oil. **-kath** -कठ । तैलकटुता m. (sg. dat. **-katas** -कटस्), acridity of oil (caused by contact with something tainted). **-kŏts^{u}** -कांचू । सूत्रयन्त्राङ्गभेदः f., i.q. **-kan^{u}r^{u}**, ab. **-kyom^{u}** -क्यमु । कृमिविशेषः m. a certain insect (? a glow-worm). **-nŏr^{u}** -नारु । तैलमानकुम्भिका f. a vessel for measuring oil. **-not^{u}** -नटु । तैलकुम्भः m. an oil-jar; a jar full of oil. **-phal** -फल् । तैलप्रभवबीजसङ्घः m.pl. oil-seeds. **-phyor^{u}** -फ्यरु । तैलबिन्दुः m. a drop of oil. **-phyūr^{u}** -फ्यूरु । तैलबिन्दुः m., id. **-pōj^{i}** -पांजि or **-pōj^{u}** -पांजू । द्रोणमानतैलम् f. a certain measure (six seers, or twelve pounds) of oil. **-palim** -पलिम् or **-palim^{u}**

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-palimū -पलिमू । तैलमलम् f. oil sediment. **-pyot^{u}** -प्यंतु । पित्ताशयः m. the gall-bladder; bile (El. *tilapyut*). **-rājy** -राज्य् । तैलभिक्षुः m. a certain kind of mendicant (of the *Aghōra* sect) who begs oil from householders on Saturdays, his clothes being at the time soaked in oil. **-shrād** -श्राद् । दीपवलिदानश्राद्धम् m. the obsequial ceremony on which lamps are suspended for the benefit of a deceased relative. See **tīl dyun^{u}** and **tīla-aiṭham,** ab. **-thŏkh** -थ्वख् । अत्यल्पतैलम् f. (sg. dat. **-thŏki** -थ्वकि), a very small amount of frothy oil (like a spurt of saliva). **-tahör^{ü}** -तहांरू । तैलसंसृष्टहरिद्रान्नम् yellow boiled rice mixed with oil, offered to spirits on Tuesdays and Saturdays. **-ṭĕkh** -ट्यख् । अत्यल्पतैलम् f. (sg. dat. **-ṭĕki** -ट्यकि), a mere drop or trace of oil, a very small amount of oil. **-ṭõṭh^{ü}** -टाँठू । तैलधारा f. (sg. dat. **-ṭãchĕ** -टाँछ्य), a thin stream of oil. **-ƫsŏcĕ** -च़्वच्य । दीपश्राद्धनिमित्तकापूपाः f.pl. (of **ƫsŏṭ^{ü}** च़्वटू), cakes cooked in oil offered at the **tīla-shrād** (q.v. ab.). **-ƫsoḍ^{u}** -च़ंडु । तैलकुम्भविशेषः m. a wide-mouthed vessel for holding oil (used in oil-shops for containing the oil sold in retail). **-wã-dãd** -वाँ-दाँद् । तैलिकोक्षा m. an oil-press bullock. **-wã-kanz** -वाँ-कंज़् । तैलिकोलूखलम् m. an oil-press. **-wôñ^{u}** -वोञु or **tilawôñ^{u}** तिलवोञु । तैलिकः m. an oilman, an oil-seller (El. *telawoin, tilawōin*) (H. xi, 20, *tila*°; K.Pr. *tīla*°, 229, 244). **-wāñĕñ** -वाञञ् । तैलिकस्त्री, ओषधिविशेषः f. an oilman's wife; a certain Himalayan mountain plant (believed to shine at night and to turn copper into gold). **-wör^{ü}** -वांरू । तैलपात्रिका f. a small vessel for serving oil. **-wã-ƫsakh** -वाँ-च़ख् । तैलिकयन्त्रम् m. (sg. dat. **-wã-ƫsakas** -वाँ-च़कस्), the revolving bar of an oil-mill attached to the bullock's neck.

tīluk^{u} तीलुकु । तैलसंबन्धी gen. adj. (f. **tīlüc^{ü}** तीलंचू), of, or belonging to, or produced in oil.

tīl 2, in **tīl-path^{a}r** (? spelling) m. the maple (*Acer*) (El. *tilpatar*). Cf. **kīl-path^{a}r.**

tila तिल in **tila-bilav** तिल-बिलव् । अध्रुवरूपणम् m. apparent stability accompanied by real instability, outward strength and hollowness within.

tilā तिला طلا m. (sg. gen. **tilāwuk^{u}** तिलावुकु), gold.

tilāwuk^{u} तिलावुकु gen. adj. (f. **tilāvüc^{ü}** तिलावंचू), made of gold (Rām. 370).

tŏl त्वल् a jingle in **mŏl-tŏl,** p. 566*a*, l. 19, q.v.

tōl 1 तोल् । कूपाज्जलोद्धरणयन्त्रम् m. weighing, i.q. **tul 3,** q.v. (cf. **atha-t°,** p. 63*a*, l. 37; **mēna-t°,** p. 573*b*, l. 11; **māvi roṭ^{u}-t°,** p. 611*a*, l. 20) (Gr.Gr. 124); weight (El., Gr.Gr. 23, W. 114); a machine for drawing water from a well or stream, the irrigation-lever of India, consisting of a lever supported on one or two long posts, having a bucket suspended at one end, and a weight of stone or earth at the other (El.). **-traṇg^{ü}r^{ü}** -त्रंगंरू । शिक्यरूपा तुला f. a kind of hanging shelf (like the pan of a balance hung on strings) on which dishes, etc., are stored one above the other.

tōla-bār तोल-बार् । तुलादानम् m. a weight by weighment, esp. the gift (for pious purposes) of grain or similar articles, equivalent in amount to the weight of a man. This is a religious ceremony, in which the grain is weighed against the giver, in order to avoid the consequences of some evil omen or unlucky astrological conjuncture. **-brôr^{u}** -ब्रोरु । कूपयन्त्राधारकीलः m. the cross-bar on which an irrigation-lever swings as on a fulcrum. **-kij^{ü}** -किजू । कूपयन्त्रकीलकम् f. the bar which joins the two upright posts of an irrigation-lever. **-kānüj^{ü}** -कानंजू । जलोद्धरणयन्त्रोर्ध्वदण्डः f. (of the next), the swinging cross-bar of an irrigation-lever, if it is not a heavy beam. **-kānul** -कानुल् । कूपयन्त्रोर्ध्वदण्डः m. the same swinging beam, if it is of heavier make. **-mēn** -मेन् । मानोन्मानम f. (sg. dat. **-mīñ^{ü}** -मीञू), measurement by scales (i.e. by weight) (cf. **mēna-tōl,** p. 573*b*, l. 11). **-raz** -रज़् । कूपयन्त्ररज्जुः f. the rope attached by one end to the free end of the swinging beam of an irrigation-lever, and to the other end of which the bucket is fastened. **-ƫsaḍ** -च़ड् । कूपयन्त्रस्तम्भः m. the fixed upright post of an irrigation-lever. **-wān** -वान् । कूपस्थानम् m. the site of a well irrigation-lever. **-wôr^{u}** -वोरु । कूपाज्जलोद्धरणपात्रम् m. the earthenware bucket of an irrigation-lever, a well-bucket (Gr.M., Śiv. 1027).

tōlas khārun तोलस् खारुन् । व्याकुलीकरणम् m.inf. to elevate (a person) on to an irrigation-lever (and leave him there); met. after having agreed to give the necessary help to a person engaged on some impossible task, and so inducing him to undertake it, to drive him to distraction by recognizing the impossibility and, at the critical moment, withdrawing the promised help; loudly to reproach and blame (a person). **—ladun** —लदुन् । सनिन्दभर्त्सनम् m.inf. to blame with harsh abuse.

tōl 2 तोल् f. the sign Libra of the Zodiac (Śiv. 481, K. 132).

ṭōla टोल । संततिः m. any clan of high-caste Hindūs.

tọ̆l^{u} त्वंलु or **tol^{u} 1** तंलु । आस्तरणाधस्तनपटः m. a mattress, the wadded quilt on which a sleeper lies.

ṭọ̆l^{u} ट्वंलु m. in **ṭọ̆l^{i}** ट्वंलि । नेत्रकुहरे m.pl. the sockets of the eyes (cf. **ƫsūra-ṭ°,** s.v. **ƫsūr 1**) (K.Pr. 159); cf. **ṭŏjĕ,** of which this is the masc. form. **-vyoṭh^{u}** -व्यंठु ।

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प्रस्फुटनेत्रकुहरः adj. (f. **-vĕṭh^u -व्यंठू**), a man with prominent eye-sockets.

tol^u 2 तलु (for 3, see **talun**) । **प्रावारादिवेष्टनवस्त्रम्** m. the inner lining (containing cotton padding) of a warm mantle, quilt, or the like (cf. **gaba-t°**, p. 274*b*, l. 14; **guni-t°**, p. 288*b*, l. 36; **lēphi-t°**, p. 528*b*, l. 28). Cf. also **tŏl^u** or **tol^u 1, tul 3,** and **talöy^i.**

ṭol^u टलु (cf. **टलुन्**) in **ṭāl^i ṭōr^i wuchun टालि टोरि वुछुन्** । **गूढं तिर्यगीचणम्** m.inf. (when engaged on some work) secretly to glance obliquely under the eyelids at some other person's work. Cf. **ṭāl^i-ṭāri wuchun,** p. 996, l. 34.

tŏlī ai ताली ऐ । **ऐकारः** m. the name used in schools for the Śāradā form of the letter **ai ऐ**. Cf. **tālav ē,** s.v. **tālav.**

tul 3 तुल् (for 1 and 2, see **t^{a}l** 1 and 2) । **तौल्यम्** m. weight, measure (El. *túl*, L.V. 23); weighing, measurement (cf. **atha-t°**, p. 63*a*, l. 39). Cf. **tōl 1.** —**karun —करुन्** । **हस्तोन्मानम्** m.inf. to weigh (something) in the hand, feel the weight of (cf. **atha-tōl**, p. 63*a*, l. 37).

tul 4 तुल् or (q.v.) **tul^u 2 तुलु** (cf. **tulun**), raising, used in the following:— **tula-tāl तुल-ताल्** । **स्थापनोत्थापना** f. lifting up and putting down (e.g. to find the right place for an object); met. (of a speech, literary work, or the like) arranging one's arguments in good order, and after discussion of all the pros and cons; cf. **tālun** and **tulun. tula-tāl āsūn^u तुल-ताल् आसंनू** । **ईषत्प्राणारोहावरोहः** f.inf. rising and falling to occur, (of one at the point of death) very slight expiration and inspiration to exist. **tula-tāl thavūn^u तुल-ताल् थवंनू** । **समाहितता** f.inf. to complete a work or carry out a profession carefully, skilfully, and thoroughly (understanding it from top to bottom, and taking all necessary precautions). **tula-tul तुल-तुल्** । **असकृदुत्थापना** f. lifting up again and again. **tula-trāv तुल-त्राव** । **उत्थापनस्थापना** f. taking up, and putting, and leaving there (e.g. in arranging things); (in a speech, literary work, or the like) settling all the pros and cons, discussing thoroughly and decisively.

tul 5 (L. 460), see **thūl.**

tūl 1 तूल् m., i.q. **t^{a}l 1**, a mulberry, q.v., in **shĕh-t°**, p. 873*a*, l. 45.

tūl 2 तूल् m. length, longness, prolixity (Śiv. 747, Rām. 768). —**dyun^u —दिनु** । **विस्तारापादनम्** m.inf. (in a legal or other argument) to display prolixity, to argue at length (Rām. 1638).

tūl 3 तूल् m. cotton-wool in **tūla-paryōkh तूल-पर्योख** a bed (the pillows of which are stuffed) with cotton-wool, a luxurious bed (L.V. 73). Cf. **tol^u 2.**

tūl 4 तूल् adj. cold (El.). Cf. **t^{a}la-katur^u**, p. 995*b*, l. 7, and **tūr.**

tula तुल adj. c.g. weighing (so much), used —° (cf. **pōshĕ-t°**, p. 779*a*, l. 37), so **rudra-tula,** worth its weight in coral (Śiv. 1871). **tula-tula तुल-तुल** । **समतोलः** adj. c.g. of equal weight, of weight equal to the weight of something else.

tulā तुला in **tulā-kūṭ^u तुला-कूटु** m. the beam or standard of a large weighing balance; hence, such a balance (L.V. 23).

tul^u 1 तुलु । **तूलिका, अल्पमात्रसमूहः** m. a single blade of grass or similar long thin vegetable straw (cf. **sŏtsūn^u-t°**, p. 952*a*, l. 24) (K.Pr. 125); a thin rod (cf. **hama-t°**, p. 333*a*, l. 24; **sīri-t°**, p. 930*a*, l. 43); a very small quantity (of vegetables, wood, or the like) (cf. **darbi-t°**, p. 240*a*, l. 42; **draman-t°**, p. 245*b*, l. 36; **gāsa-t°**, p. 308*a*, l. 1; **guyĕn-t°**, p. 317*b*, l. 48; **hāka-t°**, p. 326*b*, l. 37; **kāṭha-t°**, p. 487*b*, l. 17; **muji-t°**, p. 558*b*, l. 45; **pana-t°**, p. 735*a*, l. 21; **pōshĕ-t°**, p. 779*a*, l. 29; **pĕtsi-t°**, p. 806*b*, l. 44; **sin^i-t°**, p. 957*b*, l. 29; **ṭap^i-t°**, s.v. **ṭop^u 1**; **tari-t°**, s.v. **tūr^u**; **tshĕth-t°**, s.v. **tshĕth**; **tshĕyĕ-t°**, s.v. **tshĕy**; **zin^i-t°**, s.v. **zyun^u**) (Gr.Gr. 164). Cf. **t^{a}l 2** or **tul 2** and **t^{a}j^i.**

tul^i pilanān^i तुलि पिलनंनि । **अलसशीलता** m. pl. inf. 'to hand out straws', i.e. out of indolence to abandon some urgent work, and waste time instead in a useless occupation. —**prānān^i —प्रानंनि** । **निरर्थकालक्षेपः** m. pl. inf. 'blades of grass to become old', to waste time over some unnecessary work (in order to show off one's skill). —**prinān^i —प्रिनंनि** । **निरर्थकालक्षेपः** m. pl. inf. out of indolence to waste time on some useless work. —**tsārān^i —चारंनि** । **पत्रशश्चयनम्** m. pl. inf. to gather blade by blade, or leaf by leaf; to work lazily or indolently.

tul^u 2 तुलु m., i.q. **tul 4**, raising, elevation, height (cf. **alam-t°**, p. 24*b*, l. 22).

ṭul^u टुलु । **अल्पपिण्डः** m. a small lump (e.g. of salt, sugar, or the like, or a muller for grinding colours, etc.) (cf. **lāran-t°**, p. 531*b*, l. 43; **nūna-t°**, p. 641*a*, l. 18; **ranga-t°**, p. 857*a*, l. 26; **shīna-ṭ°**, p. 885*a*, l. 10 (K.Pr. 147). Cf. **ṭuj^i.**

t^{ū}l^u तूलु, sometimes used instead of **t^{ū}j^u**, see **t^{a}j^i** (cf. **ashĕd-t°**, p. 48*b*, l. 12).

talab तलब طلب । **वेतनम्** m. inquiry, request, demand; sending for, summons; pay, wages, salary (Gr.M.).

talabgār तलबगार طلبگار m. a seeker, a searcher, one who is eagerly desirous (of, gen.) (Śiv. 409).

talabāna तलबान طلبانہ । **दण्डभेदः** m. a fee paid to a peon for serving a process; the fee payable to

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a witness (K.Pr. 4); daily pay to constables, etc. (paid by those they guard).

talüc^{ü} 2 तलंचू (for **1**, see **tal**) or **tŏlüc^{ü}** त्वलंचू । पराजयः f. defeat (in a game, such as chess, gambling, or the like) when at the point of victory. **—gatshün̄^{ü}** —गछ्ंञ्चू । अधीनेनाप्यध्यक्षीभवनम् f.inf. defeat to be suffered, as ab.; to become the servant of a servant (e.g. when a person in authority is superseded by one of his subordinates who is put over him). **—karün̄^{ü}** —करंञ्चू । पराजयसंमुखेनापि पराजितीकरणम् f.inf. to defeat a person (as ab.) when he is at the point of victory.

tulic तुलिच् or **tulic^{ü}** तुालचू । पात्रविशेषः f. a deep earthenware eating dish (used esp. by Muslims). Cf. **tuluk^{u}**.

talaffuz تلفظ m. pronunciation, articulation, utterance (Gr.M.).

tuluk^{u} तुलुकु । भुक्तिपात्रविशेषः m. a wide deep earthenware dish for eating (used chiefly by Muslims) (cf. **phakīr-t°**, p. 690*b*, l. 5). Cf. **tulic.**

talkh तल्ख् تلخ adj. c.g. bitter, acrid (cf. **bādām t°**, p. 86*b*, l. 26); as subst. m. *Colchicum illyricum* (El.).

talkha तल्ख (= تلخی) । छलनेर्ष्या (खेदो वा) m. bitterness; acrimony, malice, rancour; (in Ksh.) indignation or annoyance caused by disappointment or non-fulfilment of hopes. **—dyun^{u}** —दिनु । लाभध्वंसनेन खेदनम् m.inf. to cause disappointment, as ab. **—khyon^{u}** —ख्यंनु । लाभादिध्वंसखेदाप्तिः m.inf. to suffer disappointment, as ab. **—thawun** —थवुन् । लाभध्वंसनखेदावशेषणम् m.inf. (by another) to keep such disappointment alive.

talākh तलाख् طلاق m. (not f. as in Hindōstānī) divorcing (a woman), divorce, repudiation. **—dyun^{u}** —दिनु । स्त्रीनिष्कासनम् m.inf. to divorce, put away (a wife).

tĕlakh त्यलख् । तिलकम् m. (sg. dat. **tĕlakas** त्यलकस्), an ornamental mark; a sectarian mark or marks made with coloured earth, sandal-wood, or unguents, on the forehead, or between the eyes.

t^{a}la-katur^{u} त्ल-कतुरु or **tula-katur^{u}** तुल-कतुरु, see p. 995*b*, l. 7.

tilim तिलिम् । खण्डः f. (sg. dat. **tilmi** तिल्मि), a narrow strip (of cloth, a wooden board, or the like) (cf. **burza-t°**, p. 131*a*, l. 5; **kapar-t°**, p. 463*b*, l. 38; **pacĕ-t°**, p. 791*a*, l. 45; **tsŏcĕ-t°**, s.v. **tsŏṭ^{ü}**) (El. *tilyim*; Gr.Gr. 163, compounds with this word are smaller than those formed with **chal,** q.v., p. 160*b*, l. 49); cf. **tilyun^{u}**. **tilmi tilmi karun** तिल्मि तिल्मि करुन् । खण्डशो विभाजनम् m.inf. to divide into small pieces or strips (of land, cloth, a wooden board, or the like).

tölīm तांलीम تعلیم f. teaching, instruction (El. *tālīm*); copying finely, writing accurately; m. the paper on which are depicted the characters denoting the different coloured threads to be used by a shawl-maker at each step of his work (cf. **gul-i-t°**, p. 283*b*, l. 29, and **ganḍan-wôl^{u}**, p. 290*b*, l. 38) (El. *tálim*; L. 462, *tálim*).

tulamul^{u} तुलमुलु । क्षेत्रविशेषः m. N. of a site (in Skt. Tūlamūlya), in the Delta of the Sind River, about ten miles north-west of Śrīnagar, and sacred to Mahārājñī, a form of Durgā (see RT.Tr. II, p. 488) (El. *Tulamul*; Śiv. 1135, 1175, 1519).

talun तलुन् । स्नेहपाकः conj. 1 (1 p.p. **tol^{u} 3** तंलु (for **1**, see **tọl^{u}**, for **2**, see s.v.), f. **tüj^{ü}** तंजू; 2 p.p. **tajyōv** तज्योव्), to fry (Gr.Gr. 117). **tol^{u}-mot^{u}** तंलु-मंतु । स्नेहे पाचितः perf. part. (f. **tüj^{ü}-müts^{ü}** तंजू-मंच्चू), cooked in oil, fried. **talana yun^{u}** तलन यिनु । स्नेहपाकेन निष्पत्तिः m.inf. pass. to be fried.

ṭalun टलुन् । परिवर्तः conj. 3 (2 p.p. **ṭalyōv** टल्योव्), to move, stir; (of time or a period of time) to lapse, be passed, to pass by or away; to be displaced; to retire, get out of the way. Cf. **ṭol^{u}** and **ṭālun.**

tālun तालुन् । उत्थापनम् conj. 1 (1 p.p. **tôl^{u}** तोलु, f. **töj^{ü}** तांजू; 2 p.p. **tājyōv** ताज्योव्), to lift up, erect (esp. to move from one place and set up in another); cf. **ṭālun** and **tulun.** **tôl^{u}-mot^{u}** तोलु-मंतु । संचालितः perf. part. (f. **töj^{ü}-müts^{ü}** तांजू-मंच्चू), removed and set up elsewhere, erected.

ṭālun टालुन् । उपेक्षणम् conj. 1 (1 p.p. **ṭôl^{u}** टोलु, f. **ṭöj^{ü}** टांजू; 2 p.p. **ṭājyōv** टाज्योव्), to pass over, go beyond, exceed (a fixed time); to put off, defer, postpone (Gr.Gr. 128); to pass over with indifference; to move (something) from one place to another, remove, displace, put out of the way, avert; (of speech or the like, when addressing one person) to change the direction of one's speech and address someone else; cf. **ṭalun** and **tālun.** **ṭôl^{u}-mot^{u}** टोलु-मंतु । उपेक्षितः(निवर्तितः) perf. part. (f. **töj^{ü}-müts^{ü}** तांजू-मंच्चू) (of a period of time) passed over, exceeded; deferred, postponed; passed over with indifference; (of some thing) moved from one place to another, put aside, moved out of the way; (of speech or the like) addressed to a new person, having its direction changed.

tēlun 1 तेलुन् conj. 1, to cause to expand, to make manifest, display (Śiv. 1429 (pres. part. *tēlan*), 1844).

tēlun 2 तेलुन् । स्नेहप्रस्फुटीभवनम्, विस्फोटादितोदना conj. 3 (2 p.p. **tēlyōv** तेल्योव्), (of some greasy solid) to exude oil (on the application of heat), to melt, turn to oil (from heat); (of water in a receptacle) to leak,

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or ooze, away (L.V. 78–9); (of a boil or the like just ripened) to give intolerable pain (Gr.Gr. 174). The causal of this verb is **tēlanāwun**, q.v. (Gr.Gr. 174).

tēlyō-mot^{u} तेल्यो-मतु । प्रस्फुटिततैलः perf. part. (f. **tēlyē-mütš^{ü}** तेल्ये-मच़ू), melted, as ab.

tōlun तोलुन् । तोलनम् conj. 1 (1 p.p. **tūl^{u}** तूलु; f. **tūj^{ü}** तूज़ू, sg. dat. **tōjĕ** तोज्य; 2 p.p. **tōjyōv** तोज्योव्), to weigh, measure by weight (cf. **h^{o}r^{u} hāyĕka t°**, p. 346*a*, l. 35; **h^{a}ri t°**, p. 346*a*, l. 39; **trāyĕ t°**, s.v. **trāy**) (Gr.Gr. 18, 124; 197, conj. part. **tūlith**; 246, impve. 3, **tūlin**; Gr.M.; W. 114; L.V. 23; Śiv. 1476, 1827 (met.); H. ix, 10; K.Pr. 63); to measure (length, etc.) (Śiv. 1565).

tūl^{u}-mot^{u} तूलु-मतु । तुलितः perf. part. (sg. abl. **tōli-mati** तोलि-मति; f. **tūj^{ü}-mütš^{ü}** तूज़ू-मच़ू, sg. dat. **tōjĕ-matšĕ** तोज्य-मच्य), weighed.

tūl^{i} tūl^{i} katha karaňĕ तूलि तूलि कथ करञ । सविलासभाषणम् f. pl. inf. to speak coquettishly, affectedly, wantonly.

tulōn^{i} तुलांनि or **tulōň^{ü}** तुलांञ़ू । शीघ्रमारम्भः f. prompt beginning, beginning at once, starting at once (on some work, owing to skilled practice, to eagerness, or the like).

tūlōn^{i} तूलांनि in **tūlōn^{i} karüň^{ü}** तूलांनि करञ़ू । विस्तारणम् f. inf. to go into useless details, act or speak diffusely or at needless length, to waste time in prolonging needlessly (some work).

tulun तुलुन् । उत्थापनम्, चलितीकरणम् conj. 1 (1 p.p. **tul^{u}** तुलु, f. **tuj^{ü}** तुज़ू; 2 p.p. **tujyōv** तुज्योव्), to lift, take up, raise, raise up, hoist (cf. **tālun**, and **atha t°**, p. 63*a*, ll. 41 ff.; **dachĕ tulaňĕ**, p. 186*a*, l. 20; **kadam t°**, p. 385*b*, l. 5; **kangan tulán^{i}**, p. 457*a*, l. 8; **palav tulán^{i}**, p. 732*b*, l. 1; **pūr^{u} t°**, p. 755*a*, l. 5; **shĕmshēr tulüň^{ü}**, p. 884*a*, l. 34; **thod^{u} t°**, p. 970*b*, ll. 42 ff.) (Gr.Gr. 17; Gr.M.; L. 461; L.V. 99; Śiv. 1117, 1715; Rām. 123, 232, 315, 464, 480, 489, 781, 795, 888, 899, 982, 999, 1398, 1411, 1415, 1417, 1421, 1468, 1520, 1573, 1625, 1648; K. 399, 429, 1144; H. ii, 7; iii, 1, 2, 7, 9; v. 4; x, 7, 12; xii, 2, 4, 6, 9, 17; K.Pr. 143, 224); to exalt; to heighten, cause to become stronger (cf. **brēh tulüň^{ü}**, p. 120*b*, l. 16) (Rām. 532); to cause to become erect (cf. **brag tulán^{i}**, p. 120*a*, l. 18; **lüṭ^{ü} tulüň^{ü}**, p. 536*a*, l. 43) (Śiv. 1812, Rām. 1495, YZ. 184); to raise, cause to rise (a blister or the like) (cf. **bargōl^{i} tulán^{i}**, p. 120*b*, l. 1; **dĕl tulán^{i}**, p. 210*b*, l. 40; **murĕn māz t°**, p. 589*a*, l. 31; **phala tulaňĕ**, p. 692*b*, l. 50; **tōsma tulán^{i}**) (L.V. 101; H. vii, 14);

to take up (for the purpose of using) (cf. **banga tulüň^{ü}**, p. 112*b*, l. 32) (Śiv. 713, Rām. 1132, K. 561); to erect, build up, construct (cf. **brang t°**, p. 124*b*, l. 50) (Rām. 1289); to draw (a map, picture, or the like) (cf. **nakshĕ t°**, p. 631*b*, l. 15);

to cause to rise, arouse, to cause to come into existence (cf. **bĕgarun t°**, p. 92*b*, l. 3; **bambar tulán^{i}**, p. 108*a*, l. 12; **dôd^{u} t°**, p. 191*b*, l. 3; **dag tulüň^{ü}**, p. 193*a*, l. 49; **drāg t°**, p. 241*b*, l. 1; **gānd tulüň^{ü}**, p. 289*a*, l. 13; **khad tulüň^{ü}**, p. 391*b*, l. 32; **phār^{i}-dag tulüň^{ü}**, p. 702*b*, l. 22; **phār^{i}shĕr t°**, p. 708*b*, l. 37; **tĕngal tulán^{i}**, s.v. **tĕngul**; **taphar t°**); to raise, excite, stir up, instigate (cf. **dīn t°**, p. 223*a*, l. 14; **dūň^{ü} tulüň^{ü}**, p. 231*b*, l. 13; **hūs t°**, p. 352*a*, l. 48; **huy tulüň^{ü}**, p. 363*a*, l. 44; **mul^{a}kh t°**, p. 568*a*, l. 6; **maishĕr t°**, p. 598*a*, l. 47; **nyāy t°**, p. 675*a*, l. 7; **ṭhūs t°**, p. 985*b*, l. 14; **ṭāv t°**); to arouse, excite, cause (something dormant) to become active (cf. **dōd^{i}-wōv tulüň^{ü}**, p. 191*b*, l. 11; **phār^{i}-wōv tulüň^{ü}**, p. 702*b*, l. 40; **phutang tulán^{i}**, p. 718*b*, l. 28) (Rām. 602, K. 981); to start, cause to begin, set in action (cf. **dav tulüň^{ü}**, p. 260*b*, l. 3; **prasang t°**, p. 768*a*, l. 22; **parwāz t°**, p. 773*b*, l. 11; **tambal tulüň^{ü}** and **tambala tulaňĕ**, s.v. **tambal**; **tšingara tulaňĕ**, s.v. **tšingar**) (L.V. 99; Śiv. 699; Rām. 417, 531, 549, 1684; K. 294; H. ii, 9; K.Pr. 46); to cause to begin, hatch, breed (a quarrel or the like) (cf. **phasād t°**, p. 712*a*, l. 14; **phutūra t°**, p. 718*b*, l. 46);

to turn aside (one's own or another person's) attention, divert, distract (cf. **dŏkha t°**, p. 206*b*, l. 5);

to hold up, sustain (Śiv. 701, 994); to support (pain, etc.) (Rām. 761, YZ. 570); to take up and carry, bear, carry (cf. **bôr^{u} t°**, p. 118*a*, ll. 29 ff.; **jajīr^{u} tulanwôl^{u}**, p. 372*a*, l. 42) (Gr.M.; Rām. 402, 601; K. 73, 124; H. xii, 2); to take up and carry away, to take up and appropriate (H. x, 6, 7); to bear the responsibility of, undertake (cf. **shĕrtal tulüň^{ü}**, p. 896*a*, l. 5) (Gr.M.); to undergo, experience, suffer, endure (cf. **hān tulüň^{ü}**, p. 336*a*, l. 38; **mazrath tulüň^{ü}**, p. 616*b*, l. 16) (Gr.M., Rām. 1489);

to contract (debts), to obtain (money or goods) on credit (cf. **kar^{a}z t°**, p. 479*a*, l. 29); to derive, acquire, get, gain (as the result of labour) (**phōyida t°**, to derive profit, Gr.M.; Rām. 505*a*);

to withdraw, remove (from on or from before) (cf. **buthi-pĕṭha t°**, p. 143*a*, l. 48; **dīna t°**, p. 223*a*, l. 19; **phakas wurun t°**, p. 689*a*, l. 30; **parda t°**, p. 756*b*, l. 11) (Śiv. 1849, Rām. 434); to lift up, root up (cf. **kān^{a}jĕ tulaňĕ**, p. 457*b*, l. 8; **nam**

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tulán^{i}, to lift the nails, torment, p. 635*b*, l. 12; to pare the nails, H. v, 6; **ṭĕnd**^{i} **tulán**^{i}, s.v. **tyond**^{u}; **tūz tulán**^{i}); to efface, erase, expunge, abolish, cause to disappear, do away with (cf. **barm t°**, p. 123*a*, l. 48; **das t°**, p. 251*b*, l. 24; **diwath tulüñ**^{u}, p. 264*b*, l. 50; **khay tulüñ**^{u}, p. 426*a*, l. 7; **lawa tulüñ**^{u}, p. 541*a*, l. 7; **mālay tulüñ**^{u}, p. 570*a*, l. 19; **shāph t°**, p. 887*b*, l. 50; **thaph tulüñ**^{u}, p. 981*a*, l. 10) (H. xii, 15);

to eject, pour forth (cf. **d**^{a}**h t°**, p. 198*a*, l. 13); to give forth (a loud sound), raise (a roar) (cf. **graz tulüñ**^{u}, p. 306*a*, l. 6; **pharyād t°**, p. 711*a*, l. 1; **shōr t°**, p. 889*b*, l. 43) (Gr.M.; Rām. 445, 1143*k*, 1161; K. 153, 366); to give forth (a smell or the like) (cf. **bŏy tulüñ**^{u}, p. 149*a*, l. 20; **phakh t°**, p. 688*b*, l. 50).

This verb is looked upon as the causal of **wŏthun**, to rise, q.v., in the special sense of 'raising' or 'lifting up', but not in the sense of 'causing to rise', for which **wŏthanāwun** is used (Gr.Gr. 176).

tul^{u}**-mot**^{u} तुलु-मंतु । उत्थापितः perf. part. (f. **tuj**^{ü}**-müts**^{ü} तुजू-मंचू), raised, etc., as ab.

tulith thawun तुलिथ् थवुन् । गृहित्वा स्थापनम्, कार्यपरित्याजनम् m.inf. to take up and put down (in its proper place, for concealment, or otherwise); to remove (a person) from his work or post, to dismiss from (his) post.

tĕlang त्वलंग् । अतिप्रगल्भः adj. c.g. a soldier (i.e. originally one of the soldiers from the Tailanga country, who were the first to be drilled and clothed in European fashion); (in Ksh.) (esp. of a boy or the like) impudently clever in effecting one's purpose.

tĕlangī त्वलंगी । स्वार्थसाधनचातुर्यम् f. cleverness in securing the accomplishment of one's purpose.

tīlanun तीलनुन् । स्नेहपूतीभवनम् conj. 3 (2 p.p. **tīlanyōv** तीलन्योव्), (of walnut-kernels or the like) to become oily, to become putrid (exuding oil, and of acrid taste). **tīlanyō-mot**^{u} तीलन्यो-मंतु । विकृतस्नेहीभूतः perf. part. (f. **tīlanyē-müts**^{ü} तीलन्ये-मंचू), become putrid, as ab.

tēlanāwun तेलनावुन् conj. 1 (1 p.p. **tēlanôw**^{u} तेलनोवु), to cause to exude (or to melt to) oil; to cause to give smarting pain. This verb is causal of **tēlun 2**, q.v. (Gr.Gr. 174).

tulanāwun तुलनावुन् conj. 1 (1 p.p. **tulanôw**^{u} तुलनोवु), to cause to lift (El.). Causal of **tulun**, q.v., in all its meanings (Śiv. 1777, cause to experience).

tulōñ^{u} तुलांञ् । प्रयत्नारम्भः f., i.q. **tulōn**^{i}, q.v.

tálpód, see **tal-pod**^{u}, p. 996*a*, l. 11.

tal^{a}**ph** तलफ تلف m. perishing, ruin, wasting, in **talphas tal karun** तल्फस् तल् करुन् । अतिचीणीकरणम् m.inf. to reduce (another) to extreme poverty.

t^{a}**lar** तलर् । वनमक्षिका m.pl. a swarm of wild bees (or similar stinging insects); cf. **t**^{a}**l**^{ü}**r**^{ü}. —**pĕn**^{i} —प्यंनि । दंशदंशोत्पातः m. pl. inf. a swarm of bees to attack (a person), to be stung by a swarm of bees.

talor^{u} तलरु in **talōr** (i.e. **talor**^{u})**-dach** (El. m., but probably f.) the vine (*Vitis*). Cf. **tanor**^{u}.

talōr^{ü} तलांरू or **tal**^{ü}**r**^{ü} तलूरू । स्नेहभर्जितभक्ष्यविशेषः f. a certain dish made up of chopped vegetables fried in oil, *ghī*, or the like (cf. **nadár**^{i}**-t°**, p. 623*a*, l. 44).

t^{a}**l**^{ü}**r**^{ü} तलूरू, **t**^{a}**lür**^{ü} तलूरू or **tul**^{ü}**r**^{ü} तुलूरू । (सरघा)दंशः f. a bee (esp. a wild bee) (cf. **chamba-t°**, p. 161*b*, l. 25; **māch-t°**, p. 547*b*, l. 13; **pōshĕ-t°**, p. 779*a*, l. 31) (El. *tilur*, m.; Gr.M. *t*^{a}*l*^{ü}*r*^{ü}; L. 461, *tilr*) (H. ix, 1, 3–6; K.Pr. 155); a wasp (El. *tular*). Cf. **t**^{a}**lar**.

t^{a}**lari-ôl**^{u} तलरि-ओलु । दंशसद्म m. a bee's nest; a beehive.

tilr, see **t**^{a}**l**^{ü}**r**^{ü}.

tōlur^{u} तोलुरु । गर्जितभाषी adj. (f. **tōl**^{ü}**r**^{ü} तोलूरू), loud-voiced, one who habitually speaks loudly (even when speaking on private matters).

tulr, see **t**^{a}**la-katur**^{u}, p. 995*b*, l. 7.

tul^{ü}**r**^{ü} तुलूरू, see **t**^{a}**l**^{ü}**r**^{ü}.

talarun तलरुन् । चञ्चलीभवनम् m. (sg. dat. **talaranas** तलरनस्), shaking, waving (e.g. of the hair, a sheet, the fringe of a garment, etc.).

tĕlis त्वलिस्, see **tyol**^{u}.

tŏlás^{i} त्वलांसि । कण्ठभूषाविशेषः f. a kind of bead necklace in four or five strands, and with a jewelled central ornament.

tŏlasī त्वलसी । तुलसी (लता) f. the holy basil (*Ocymum sanctum*), the sacred tulasī shrub of India (Śiv. 498, 1058); the leaves of this plant (Śiv. 1400).

talāsh तलाश् تلاش m. (not f. as in Hindūstānī), search, quest (Gr.M.); scrutiny, study, research; effort, exertion (El.). —**karun** —करुन् । अन्वेषणप्रयत्नः m.inf. to search (for, dat.), to seek (Gr.M.; Rām. 1104, *talāshĕ*, m.c.); to explore; to endeavour (El., Gr.M.). —**thawun** —थवुन् । गवेषणोत्साहेच्छा m.inf. to set (a person) asearch, to set a search going.

tulatāl (? spelling) in **tulatāl karüñ**^{u} f.inf. to harass (El.). Cf. **talawūl**.

talōtum तलोतुम् (= تلاطم) m. buffeting, dashing (esp. of waves) (Rām. 1722).

talāv तलाव m. an artificial pond, a tank (El. *talāo*, K.Pr. 209).

tālav तालव । छदिः m. the ceiling (of a room) (cf. **lat**^{a}**ri-t°**, p. 538*b*, l. 45; **pacĕ-t°**, p. 791*a*, l. 47) (L.V. 85; K.Pr. 102; Rām. 569, 570; K. 155, 210;

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H. viii, 6); the roof of a house (El. *tálau*, Śiv. 1246); **—ē** —ए । एकारः m. the name given in schools to the Śāradā character corresponding to the Skt. ए *ē*; cf. **tōli ai.** **-püṭ^{u}** -पटू । छदिःपट्टिका f. one of the boards that form a ceiling for one story of a house and, at the same time, the floor of the story above.

tālawa pyon^{u} तालव प्यंनु । आपातः, अकस्मादुत्थानम् m.inf. to fall from the ceiling; hence, a sudden and unexpected calamity to befall; suddenly to stand up (e.g. when hearing of some unexpected occurrence).

tōluw^{u} तोलुवु । तोलनवृत्तिकः m. a professional weighman, a man who is skilled in weighing.

tuluw^{u} तुलुवु । तूदद्रारुमयः adj. (f. **tulüv^{u}** तुलंवू), made of mulberry wood (see **t^{a}l 1**).

tilāwuk^{u} तिलावुक्, see **tilā**.

talawāl^{i} तलवंलि (= تلون) । उद्वेगस्वभावः adj. e.g. nervous, tremulous, apprehensive, fearful (by nature); fickle, changeable (Gr.M., wrongly subst. m. *talawul^{u}*); restless, fidgety; versatile.

talawūl (? spelling) m. in **talawūl karun** m.inf. to harass (El.). Cf. **tulatāl** and the preceding.

tilawôñ^{u} तिलवोञु, i.q. **tila-wôñ^{u}**, p. 999*a*, l. 24, q.v.

tōlawun^{u} तोलवुनु । तोलयन् n.ag. (f. **tōlavüñ^{u}** तोलवंञू), one who weighs, a weighman.

tōlawañ तोलवञ् । तोलनमूल्यम् f. wages for weighing, a weighman's fee.

tulawañ तुलवञ् f. wages for raising, removing, etc. (see **tulun**) (cf. **dŏkha-t°**, p. 206*b*, l. 10; **thaph t°**, p. 981*a*, l. 13).

talwās तलवास्, **talwāsa** تلواسه m. commotion, restlessness; anxious grief, trouble, anxiety, terror (Śiv. 1352, 1463; Rām. 54, 98, 382, 937, 1340); astonishment.

tōlawöz^{u} तोलवांजू । तोलकवृत्तिः f. the profession or duties of a weighman.

talay तलय्, see p. 997*a*, l. 4.

tālay तालय् (= طالع) destiny (El. *tálai*; K.Pr. sg. obl. *tálie*, 114); success, fortune (El., as ab.). I.q. **tālē**, q.v.

talöy^{i} तलांयि or **tölöy^{i}** त्वलांयि । आस्तरणपटः f. a counterpane or coverlet (made with quilted cotton) (cf. **nadār^{i}-t°**, p. 623*a*, l. 46, and **tol^{u} 2**).

talyum^{u} तलिमु । अधस्तनः adj. (f. **talim^{u}** तलिमू), belonging to the lowest part, nether, situated beneath (Gr.Gr. 152, K.Pr. 18). **—pēṭh karun** —प्यट करुन् । अधरोत्तरीकरणम् m.inf. to turn upside down. **—pēṭh thawun** —प्यट थवुन् । विपर्यासनम् m.inf. to set upside down (esp. with the object of confusing or misleading a person).

talyun^{u} तलिनु । स्नेहपाचनम् m. cooking in oil, frying (Gr.Gr. 117). **—dyun^{u}** —दिनु । स्नेहपाकेन भर्जनम् m.inf. to fry (in oil, etc.).

tālyun^{u} तालिनु । तालूर्ध्वभागः m. (sg. dat. **tālinis** तालिनिस्), the upper half of the head (from the roof of the mouth upwards); cf. **tāl 3.** **—dazun** —दज़ुन् । अतिखिन्नीभवनम् m.inf. distress, heartache (e.g. that caused by a child's misconduct, inability to marry off a daughter on account of poverty, and so on) to be experienced (Rām. 1620; cf. **t° zālun**, Rām. 195). Cf. **tāl dazüñ^{u}**, p. 997*a*, l. 32.

tilyun^{u} तिलिनु m. a fragment (El. *tilyun*). Cf. *tilim*.

tam 1 तम् । श्रमः, कासश्वासः m. (sg. abl. **tama 1** तम; for **2**, see s.v.), darkness; weariness, fatigue (from travelling) (cf. **ąnd^{a}r^{i}-t°**, p. 32*b*, l. 19; **phraṭa-t°**, p. 709*b*, l. 33; **pot^{u}-t°**, p. 788*a*, l. 23; **wölinja-t°**, s.v. **wölinj**) (Śiv. 1752, 1770, 1849); spiritual darkness (L.V. 74); asthma. **—dyun^{u}** —दिनु । विश्रमणम् m.inf. to give, or cause weariness (H. vii, 17); to rest (on the way) owing to fatigue, to sit down for a rest (on a journey). **—hyon^{u}** —ह्यंनु । श्रमनिवारणम् m.inf. to take a rest, as ab. **—kadun** —कडुन् । विश्रमणम् m.inf., id.

tama-hot^{u} तम-हतु । श्रमाक्रान्तः adj. (f. **-hüts^{u}** -हंचू), (on a journey) overcome with fatigue.

tam 2 तम् a jingle of **bram** in **bram-tam**, p. 123*a*, l. 41, q.v.

tām 1 ताम् (cf. طعام) । निमन्त्रणभोजनम् m. food, victuals; (in Ksh.) a dinner party (given to friends, relations, etc.).

tām 2 ताम् । तावत् adv. and postpos. as far as, up to, including (cf. **az-t°**, p. 74*a*, l. 25; **áz^{i}-t°**, id., l. 40; **kot^{u}-t°**, p. 484*a*, l. 47; **pagāh-t°**, p. 683*a*, l. 46; **tot^{u}-t°**, s.v. **tot^{u} 2**) (Gr.M.; L.V. 57 (governing dat.); Śiv. 681, 1439 (with dat.); Rām. 240, 260, 782, 1412, 1550, 1605, 1677, 1719; K. 1058); then, just then, in the meantime (W. 93; Rām. 147, 945, 1178, 1354); indeed (to emphasize an expression), really, truly, completely (Rām. 728); as a correlative of **yāmath** (as far, or long, as ——) so far, or so long (Rām. 761).

With an interrogative, **tām** gives a meaning of indefiniteness, as in **káh^{i}-t°**, somehow or other, p. 388*a*, l. 2 (K. 1119); **kar-t°**, at some time or other, p. 465*a*, l. 28; **kati-t°**, somewhere, anywhere, p. 483*b*, l. 41; **kot^{u}-t°**, id., p. 484*a*, l. 49; **kūt^{u}-t°**, of some indefinite quantity, p. 485*a*, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say 'is so-and-so anywhere?' (Gr.Gr. 256; Gr.M.; L.V. 86; Śiv. 1725, 1861; Rām. 1417).

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Used by itself, as an adv. **tām** means 'for a short time', 'a little', as in 'rest a little'.

Synonyms of this word are **tāmath, tāñ,** and **tāñĕth,** qq.v.

tama 2 तम طمع or **tamah तमह्**, or (q.v.) **tamāh तमाह्** m. covetousness, greed, vehement desire (El.); (in Ksh., of food, or the cooking pot containing it) excessive heat, the condition of being too hot to be touched; met. arrogance; cf. also **tamā**. **—karun —करुन्** m.inf. to covet (El.). **tama-tāv तम-ताव्** طمع تاو । **अतिमदः** m. extreme pride, arrogance, haughtiness (due to wealth, position, learning, or the like). **tama wasun तम वसुन् । निर्मदीभवनम, औष्ण्यापगमनम्** m.inf. arrogance to descend, to become humbled (owing to the disappearance of the ground for pride); (in cooking) excessive heat to depart, slight cooling to take place. **tama-woth^{u} तम-वंथु । शान्तौष्ण्यः** adj. (f. **—wüth$^{\ddot{u}}$ —वंछू**) (food, etc.), that has lost its extreme heat, slightly or partly cooled. **tama-woth^{u}-mot^{u} तम-वंथु-मंतु । विगतमदः** perf. part. (f. **-wüth$^{\ddot{u}}$-müts$^{\ddot{u}}$ -वंछू-मंचू**), one whose arrogance has descended, humiliated, humbled (as ab.).

tamahuk^{u} तमहुकु । अत्युत्कण्ठया लब्धः gen. adj. (f. **tamahüc$^{\ddot{u}}$ तमहुंचू**), of, or belonging to, vehement desire; obtained after vehement desire (e.g. a long-delayed son).

tamā तमा طماع adj. c.g. very covetous, in **khām-tamā**, p. 400*a*, l. 26, q.v. (K.Pr. 103, *tama*). Cf. **tamöyī.**

tamái, see **tamöyī.**

tám^{i} तंमि, tami तमि, see **tih.**

tamō तमो in **tamō-gŏn तमो-ग्वन्** m. one of the three properties belonging to all created things, the property of darkness or ignorance (see p. 857*b*, l. 27) (Śiv. 447). Cf. **tam 1.**

tim तिम्, tima तिम, timau तिमौ, see **tih.**

ṭīm टीम् in **ṭīm-ṭām टीम्-टाम** m. dress, show, ostentation (El.).

tŏm त्वम्, see **twam.**

tĕmb$^{\ddot{u}}$ त्यंबू, see **tyomb^{u}.**

tọmb^{u} 1 त्वंबु । वस्त्रवेश्म m. a tent.

tọmb^{u} 2 त्वंबु । विवृतपिचुः m. a pencil-shaped piece of cleaned cotton held in the left hand for spinning (cf. **phamba-t°**, p. 698*a*, l. 46) (K.Pr. 244).

tŏmb$^{\ddot{u}}$ त्वंबू । तुम्बीफलम् f. a kind of gourd (*Lagenaria vulgaris*). It is used for cupping.

tŏmbĕ hĕñĕ त्वंब्य ह्यञ । तुम्ब्या रक्तकर्षणम् f. pl. inf. to cup, as ab. **—lāgañĕ —लागञ । तुम्बीसंदापनम्** f. pl. inf. to apply a gourd for this cupping.

tumba तुब । कमण्डलुविशेषः m. a kind of gourd (*Lagenaria vulgaris*) (cf. **tŏmb$^{\ddot{u}}$**); a hollowed gourd (in which mendicants carry water, etc.). **-wôr^{u} -वोरु । कमण्डलुविशेषः** m. a kind of well-bucket (of equal width at bottom and top). **-wör$^{\ddot{u}}$ -वांरू । कमण्डलुविशेषः** f. id., but with a contracted mouth.

tumbakh तुंबख् m. (sg. dat. **tumbakas तुंबकस्**), in **tumbakh-nör$^{\ddot{u}}$ तुंबख्-नांरू । वाद्यविशेषः** f. a kind of musical instrument, shaped like a jar with a long neck, used by women at festivals.

tambal तंबल् । अकस्माच्चञ्चलता f. irresoluteness, vacillation (Gr.Gr. 128); (of a cow, horse, or the like) sudden jumping, capering, curveting, caracolling. **—tulüñ$^{\ddot{u}}$ —तुलंञू । चञ्चलताप्रदर्शनम्** f.inf. to curvet, caracole.

tambala tulañĕ तम्बल तुलञ । चञ्चलीभवनम् f. pl. inf. to become sportive, to become wanton.

tambalun 1 तंबलुन् m. (sg. dat. **tambalanas तंबलनस्**), perplexity, irresolution, agitation, distraction; delirium (Gr.M.).

tambalun 2 तंबलुन् । चञ्चलीभवनम् conj. 3 (2 p.p. **tambalyōv तंबल्योव्**), to be perplexed, irresolute, vacillating (owing to fear, hesitation, or the like), to change one's mind (from sudden grief or joy), to become agitated, distracted, bewildered (Gr.Gr. 128; Śiv. 312; Rām. 889, 1143*h*; YZ. 15); to be deceived (El., YZ. 212); to astonish (El. tr.). **tambalyō-mot^{u} तम्बल्यो-मंतु । व्याकुलीभूतः** perf. part. (f. **tambalyē-müts$^{\ddot{u}}$ तंबल्ये-मंचू**), agitated, distracted.

tambalāwun तंबलावुन् । चञ्चली(व्याकुली)करणम conj. 1 (1 p.p. **tambalôw^{u} तंबलोवु**), to distract, make distraught, frighten, threaten (Śiv. 1623; Rām. 1438, 1623, 1780); to perplex, deceive (El., L. 459, Śiv. 1884); to agitate with desire, to excite desire in a person, to make anxious for something (Rām. 362, 593); to challenge (an opponent) (K. 232).

tambalawun^{u} तंबलवुनु । चञ्चलस्वभावः n.ag. (f. **tambalavüñ$^{\ddot{u}}$ तंबलवंञू**), one who is bewildered, perplexed, distracted.

tĕmbun त्यंबुन् । दृकचाञ्चल्यम conj. 3 (2 p.p. f. **tĕmbyēyĕ त्यंब्येय**. This verb is impersonal, and is conjugated in the feminine, with the subject in the dat., as in **tĕmbyēyĕs,** there was looking jealously to him, i.e. he looked jealously, Gr.Gr. 239), to look jealously (at), look with jaundiced eyes; to look eagerly (cf. **achĕ tĕmbañĕ,** p. 8*b*, l. 35) (Gr.Gr. 182, 188, 215, 234, 240, 248).

ṭĕmbun ट्यंबुन् । लोपः conj. 3 (2 p.p. **ṭĕmbyōv ट्यंब्योव्**), to cause to disappear, to efface, obliterate.

tŏmbun त्वंबुन् । विवरणम conj. 1 (1 p.p. **tọmb^{u} त्वंबु**), to pull out, pluck open by hand (cotton, wool, or the like), to card by hand. Cf. **tọmb^{u} 2.**

tambūra तंबूर (= تنبور) । **वाद्यविशेषः** m. a kind of

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mandoline, or Turkish guitar, with strings of brass wire.

tambūr^{i} तंबूरि । वाद्यविशेषवादनवृत्तिकः m. a professional player on the *tambūra*, q.v.

tĕmb^{a}r त्वंबर् or **tĕmb^{ü}r^{u} त्वंब्रु ।** अग्निकणः f. a spark (of fire) (cf. **nāra-t°**, p. 648*a*, l. 40; **sŏts^{ü}y t° wŏshĕlün^{u}**, p. 943*a*, l. 25) (El. *tembir*, *timbar*; Gr.M.; Rām. 1613).

tĕmbar त्वंबर् । नेत्रप्रकाशाभावरोगः m.pl. cataract (of the eyes) (cf. **ach^{i}-t°**, p. 8*b*, l. 36; **kāṭsa-t°**, p. 493*a*, l. 36). **-kōn^{u} -कोनु ।** तिमिररोगकाणः, तिमिरयुक्तः adj. (f. **-kōn^{ü} -कांन्य**), blind (by cataract) of one eye; totally blind (by cataract). **-kāth -काठ ।** काष्ठविशेषः m. (sg. dat. **-kāṭhas -काठस्**), a kind of tree. **—pĕn^{i} —प्यनि ।** तिमिरापातः m.pl.inf. cataract suddenly to befall (a person).

tĕmbor^{u} त्वंबरु adj. (f. **tĕmbür^{ü} त्वंब्रु**), afflicted with cataract (cf. **ach^{i}-t°**, p. 8*b*, l. 38).

tīmbar तींबर्, see **tībar**.

tŏmbor^{u} त्वंबरु । दंशनिवासस्थानम् m. the nest of wild bees, or other stinging insects.

tŏmbūr^{u} त्वंबूरु । वनमक्षिका m. a stinging insect, such as a gadfly; a wild bee.

tŏmbür^{ü} त्वंब्रु । सरघामधुसंवाधारस्थानम् f. a honeycomb or other receptacle for wild honey.

tĕmbarlad त्वंबरलद् । निष्प्रकाशनेत्रः adj. c.g. (as subst., f. **tĕmbarladiñ त्वंबरलदिञ्**), one who is afflicted by cataract (cf. **kāṭsa-t°**, p. 493*a*, l. 38).

tumüc^{u} तुमंचु । कुक्षिः f. the belly (esp. of a child); cf. **tuphüc^{u}**. **—yiñ^{u} —यिञु ।** कुक्षिपूर्तिः f.inf. the belly (esp. of a child) to become filled.

tamah तमह्, **tamahuk^{u} तमहुकु**, see **tama 2**.

ṭamah (K.Pr. 30), see **ba-ṭamah**, p. 144*b*, l. 20.

tamāh तमाह् (= طمع) or (q.v.) **tama 2 तम ।** अत्यपेक्षा m. covetousness, vehement desire; greediness, greed, avarice; avidity; ambition; longing (for, gen.) (H. vii, 26). **—kala kadun —कल कडुन् ।** चौर्यादिसाहसः m.inf. to become eager to misappropriate another's property (with which one is entrusted). **—karun —करुन् ।** अत्युत्कण्ठितीभवनम् m.inf. to covet, to hanker (after). **—nērun —नेरुन् ।** उत्कण्ठितसिद्धिः m.inf. eager desire or ambition to be attained, a longing to be satisfied.

tamāhas tāwan pyon^{u} तमाहस तावन् प्योनु । फलितस्य विनाशः m.inf. the loss of (something obtained after) great longing to befall (a person).

tamōk^{u} तमोकु । तमालपत्रम् m. tobacco (*Nicotiana tabacum* and *rustica*) (Gr.Gr. 126; Gr.M.; L. 330, *tamák*; K.Pr. 86). **—cyon^{u} —च्योनु** m.inf. to smoke tobacco (Gr.M.; cf. K.Pr. 241).

tamŏk^{i}-bāna तमांकि-बान । तमालधूमपानयन्त्रम् m. a hookah (for smoking tobacco through water). **-dām -दाम ।** तमालधूमपानम् m. as much tobacco smoke as is sucked in one inspiration, a single whiff of tobacco smoke. **-gul -गुल् ।** अर्धदग्धतमालगुलिका m. the amount of partly-burnt tobacco in the bowl of a hookah after only a little has been smoked. **-kul^{u} -कुलु ।** तमालवृक्षः m. the tobacco plant. **-kŏṭh^{u} -कांठु ।** तमालनालिका f. (sg. dat. **-kāchĕ -काछ्य**), the upright stem of a hookah. **-shōda -शोद ।** तमालधूमातिव्यसनी m. a confirmed tobacco smoker (a slave to the habit). **-waṭh^{a}r -वंठ्र् ।** तमालपत्रम् m. tobacco-leaf.

tamukuí (K.Pr. 248), see **tamyuk^{u}**, p. 968*b*, l. 46.

tamal तमल् । कासश्वासरोगी adj. c.g. one who suffers from asthma (see **tam 1**).

tamāla तमाल m. the leaves of the *Cinnamomum albiflorum* (El.). Cf. **paṭ^{a}r**, p. 802*b*, l. 11; **patraj, taj,** and **tējpat.**

tŏm^{a}l त्वंमल् or **tŏmul त्वमुल् ।** तण्डुलम् m. (sg. dat. **tŏm^{a}las त्वमलस्**), husked rice, uncooked rice (cf. **bĕl^{i}-t°** or **byŏl^{i}-t°**, p. 150*a*, l. 50; **gŏsŏñ^{i}-t°**, p. 309*b*, l. 50; **ṭsari-t°**, s.v. **ṭsür^{u} 4**) (El.; Gr.Gr. 51, 75, 164; Gr.M.; Śiv. 841 (*tömal*, pl. nom.); K.Pr. 7, 225).

tŏm^{a}la-ŏṭ^{u} त्वमल-ओटु m. rice-flour (El. *tumla-óṭ*). **-kaṭ^{a}ra -कंट्र ।** अत्यल्पतण्डुलसमूहः m. a very small amount of husked rice. **-mŏnd^{u} -म्वंडु ।** तण्डुलपूपः m. a thick cake made of rice-flour (Gr.Gr. 75). **-phol^{u} -फोलु ।** तण्डुलसमूहः m. a single grain of husked rice (in the pl., only in this sense; Gr.Gr. 164); a small quantity (esp. enough for subsistence) of husked rice (Gr.Gr. 164). **-ṭŏṭh^{u} -ट्वठु ।** तण्डुलदशाढकी m. fifteen seers (thirty pounds) of husked rice (see **ṭŏṭh^{u}**). **-ṭsŏṭ^{u} -च्वंटु ।** तण्डुलपिष्टपूपः f. (sg. dat. **-ṭsŏcĕ -च्वच्य**), rice-bread (El., Gr.Gr. 74). **-wōn^{u} -वोनु ।** तण्डुलविक्रेता m. a seller of husked rice. **-wor^{u} -वंरु** m. a cake made of rice-flour.

tamām तमाम تمام adj. c.g. complete, whole, perfect. **—karun —करुन्** m.inf. to complete, conclude, finish (Gr.M.).

tamanā तमना, see **tamanāh.**

tamun 1 तमुन् or **tamun^{u} 1 तमुनु ।** कालिमा m. (sg. dat. **tamanas तमनस्**), soot (or similar black substance). **taman-lyol^{u} तमन-ल्योलु ।** अतिकालिमव्याप्तपिठरम् m. a cooking-pot encrusted with soot or the like (from long use).

tamon^{u} तमंनु, tamun 2 तमुन् or **tamun^{u} 2 तमुनु ।** कालिमयुक्तः, कालिमाभिभूतः, मालिन्ययुक्तः adj. (f. **tamüñ^{u} तमंञु** or **tam^{ü}ñ^{ü} तमंञ**), sooty, blackened with soot or the like (cf. **buth^{i}-t°**, p. 142*b*, l. 49; **wŏlinja-t°**, s.v. **wŏlinj**) (Gr.Gr. 140); met. dirty,

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blackened generally (e.g. of the face having its beauty spoilt) (cf. **ala-tamon^{u}**, p. 25*b*, l. 38); publicly disgraced. **—gatshun —गछुन्** । **निराकृतीभवनम्** m.inf. to become black; (of some hope, etc., on the point of fulfilment, or the like) to come to nothing, be frustrated. **—karun —करुन्** । **निरासः** m.inf. to make black, to frustrate (as ab.).

tam^{ü}ñ^{ü} kat^{ü}r^{ü} तमंञ्ञू कतृरू । **रोगाद्युत्पन्नकालिमा** f. a sooty potsherd; met. blackness or darkness of the face (caused by public disgrace, disrespect, frustration of efforts, disease, or the like). **—kat^{ü}r^{ü} gatshüñ^{ü} —कतृरू गछुंञ्ञू** । **कालिमोत्पत्तिः** f.inf. such blackness of the face to occur, to be subjected to public disrespect, to disease, to disappointment, or the like. **—kat^{ü}r^{ü} phērüñ^{ü} —कतृरू फेरंञ्ञू** । **कालिमव्याप्तिः** f.inf. the face to become generally blackened (e.g. by over-exertion, disease, frustration of efforts, or the like cause). **—lĕj^{ü} —ल्यंजू** or **—lĕj^{i} —ल्यजि** । **काष्ण्योर्पितपिठरम्** f. a cooking pot encrusted with soot from long use.

timan तिमन्, see **tih.**

tumun तुमुन् । **कृशगभीरः** m. (sg. dat. **tumanas तुमनस**), one who is lean and inscrutable, one who is lanky in appearance, and secretly false at heart, gaunt and blackhearted (cf. **tamun 2,** with which the word is said to be connected).

tamanāh तमनाह्, tamanā तमना, or **tamannā तमन्ना** تمنا । **अत्युत्कण्ठा** m. wish, desire, longing, longing desire (El. *tamanná*, Rām. 1350, K.Pr. 87); request, prayer, supplication. **—nērun —नेरुन्** । **उत्कण्ठासिद्धिः** m.inf. a longing desire to be fulfilled (Śiv. *tamannā*, 923; *tamanā*, 1104–5, 1140; *tamanāh*, 1235; Rām. 1127, 1573, 1633, 1763). **—rōzun —रोज़ुन्** । **अत्युत्कण्ठितासिद्धीभवनम्** m.inf. a longing desire to remain unfilled, desire to be frustrated (even on the point of success) (Rām. 1530). **—sōrun —सोरुन्** m.inf. desire to be exhausted, (hence) efforts to be found unavailing, efforts to be abandoned as useless, to be given up as a bad job (Rām. 711, 953, 1053, 1586, 1628).

tamanlad तमन्लद् । **कालिमयुक्तः** adj. c.g. sooted, sooty; met. having the face blackened (by public disgrace, disrespect, frustration of hope, disease, or the like).

tamannā तमन्ना تمنا, see **tamanāh.**

tam^{ü}ñ^{ü}lad तमंञ्ञूलद् । **काष्ण्यार्भिभूतः** adj. c.g. sooted, blackened.

tamañār तमञार् । **मलिनत्वम्** m. blackness, darkness or swarthiness of complexion (cf. **buth^{i}-t°** or **-tamañĕr,** p. 143*a*, l. 1) (Gr.Gr. 140).

ṭömpaṭh-kyul^{u} टांपठ-क्यलु, see **ṭōpaṭh-kyul^{u}.**

tamar तमर् (= تمر) । **फलविशेषः** f. a ripe date, a date (El. *tamarī*, m.). (In Hindī this word is m.)

tömīr तांमीर् تعمیر ? m. building, construction, structure (Rām. 131, K.Pr. 210).

tumāra तुमार । **भूषणविशेषः** m. a certain ornament, shaped like a half-moon, and worn over the forehead. **-kalapush^{u} -कलपुशु** । **ललाटिकाभूषापूर्णमस्तकम्** m. a cap embroidered with a row or rows of these ornaments; hence, a head so adorned.

tāmas तामस् । **क्रोधावेशः** m. an attack of anger, wrath (whether spontaneous or due to some external cause).

tamis तमिस्, see **tih.**

tamāshĕ तमाश (= تماشا) । **प्रदर्शनीयक्रीडा** m. entertainment, exhibition, show, sight, spectacle (Gr.M., Śiv. 422); sport, amusement, pleasure, fun, jest, joke; anything strange or curious (H. iii, 7). **—wuchun —वुछुन्** । **दृष्टाप्युपेक्षणम्** m.inf. to see a sight or spectacle, to see what is to be seen (K.Pr. 171, 215); to look on at fun or sport, etc.; to look on unmoved, encouragingly, or provocatively at some evil action.

tamaskhurī तमस्खुरी (= تمسخر) f. jesting, joking (H. x, 5).

tamsīl तम्सील् تمثیل m. comparison, similitude; an allegory, fable, apologue (Gr.M.).

tāmath तामथ् । **तावत्** adv. and postpos. as far as, up to, including (cf. **az-t°,** p. 74*a*, l. 26; **àz^{i}-t°,** id., l. 41; **dupaharan t°,** p. 233*b*, l. 4; **kot^{u}-t°,** p. 184*a*, l. 47; **shāmas t°,** p. 882*b*, l. 16) (Śiv. 1756; Rām. 26, 306, 374, 423, 559, 972, 998, 1137, 1233, 1541; K. 910); just then, in the meantime (Rām. 436, 526, 652, 793, 982, 1358, 1390, 1405, 1738; Y.Z. 177); indeed (to emphasize an expression), really, truly, completely; as a correlative to **yāmath** (as far, or long, as ——) so far, or so long (Rām. 703–4; H. xi, 20).

With an interrogative, **tāmath** gives a meaning of indefiniteness, as in **kàh^{i} t°,** somehow or other, p. 388*a*, l. 3; **kar t°,** at some time or other, p. 465*a*, l. 32; **kati t°,** somewhere, anywhere, p. 483*b*, l. 42; **kot^{u} t°,** id., p. 484*a*, l. 49; **kūt^{u} t°,** of some indefinite quantity, p. 485*a*, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say, 'is so-and-so anywhere' (Gr.Gr. 256).

Used by itself, as an adv., **tāmath** means 'for a short time', 'a little', as in 'rest a little' (Rām. 78).

Synonyms of this word are **tām, tāñ,** and **tāñĕth,** qq.v.

tāmath^{a}y तामथ्य adv., even then (W. 93 *tāmatai*).

tamiy तमिय, see **tih.**

tamöyī तमांयी adj. c.g. covetous, greedy (El. *tamái*). Cf. **tama 2** and **tamā.**

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tamyuk^u तम्युकु, see **tih.**

tamīz تمیز f. reason (as opposed to instinct), discernment, judgment, discrimination (cf. **bē-tamīz,** p. 144*b*, l. 28) (Gr.M., W. 110); civility, courtesy (El.).

tan 1 तन् । स्तनौ m. the bosom, breasts (of a woman); the dugs, udder (of a female animal) (El. *tana*, the nipple; K. 109–10).

tan 2 तन् تن **। तनूः** f. (sg. dat. **tani तनि,** Gr.Gr. 70), the body, person (of man or beast) (cf. **gal-t°,** p. 202*a*, l. 13; **hiyĕ-t°,** p. 363*a*, l. 39; **pot^u-tan,** p. 788*a*, l. 27 (W. 156; L.V. 76, 93; Śiv. 47, 168, 225, 445, 619, 815, 946, 1008, 1438, 1459, 1679, etc.; Rām. 186, 233, 247–8, 274, 279, 345, 354, 1233–4, etc.; K. 423, 425; YZ. 74, 96, 106, 234, 344; K.Pr. 239, 240); one's own person, self (cf. **āyĕ-t°,** p. 73*a*, l. 27). **—nāvün^u —नावंनु । स्नानम्** f.inf. to bathe one's (own) body, to bathe (Śiv. 24, 1397, 1711; Rām. 676, 1235, 1625, 1772; K. 973). **—tanhā** تن تنہا or **tan-ĕ-tanhā तने-तन्हा** تنِ تنہا adj. c.g. alone, utterly alone (Rām. 1200).

tana-mana तन-मन or (Śiv. 241) **mana-tana मन-तन । अतिसमाधानेन** adv. with body and soul, with one's whole self (Śiv. 241, 1073, 1422, cf. *tan-man*, 493; K. 630, 1001). **-mana karun -मन करुन् । अतितत्परतया विधानम्** m.inf. to accomplish with body and soul. **-mana lagun -मन लगुन् । अत्यासक्तिः** m.inf. to become devoted body and soul (K. 4, 509, 524, 595, 612, 1030, 1141).

tān तान् । दारुखण्डम्, शारीराङ्गम्, संबन्धयोग्यः, सुदायविशेषः m. a thread, a fibre; a tone, tune (in music); stretching, extension; a stretched or tight cord or rope (cf. **dŏb^i-t°,** p. 182*b*, l. 37); a rigid rod or bar; a beam, or the like, of a house (cf. **hāka-t°,** p. 327*a*, l. 7; **mal-t°,** p. 564*a*, l. 27; **prövishĕ-t°,** p. 773*b*, l. 3) (K.Pr. 87); (in Ksh.) a limb, member, or part of the body (cf. **āyĕs-t°,** p. 73*a*, l. 32) (H. viii, 7); one who is suitable as a bridegroom (owing to his freedom from faults and possessing excellent qualities); a certain measure in paying a marriage dowry. So many *tōlās* (about half-an-ounce each) of gold are paid, one *tān* is usually ten or fifteen *tōlās*, and the dowry is then said to be of so many *tāns*. **—kaḍān^i —कडंनि । अङ्गभञ्जनम्** m. pl. inf. to tear out the limbs; hence, to break the limbs by a violent beating.

tāna-bāgay तान-बागय् । अङ्गविभागः f. division of limbs, (hence, of any person or thing consisting of members, in putting the members in correct order, or in counting them) dividing out the members. **—tāna —तान । अङ्गशः** adv. limb by limb, member by member. **—tāna kaḍun —तान कडुन् । अङ्गशो विभेदनम्** m.inf. to dismember, to pull off limb after limb, to tear limb from limb (Rām. 698, 1405). **—tāna karun 1 —तान करुन् । भिन्नशो विधानम्** m.inf. to put members apart, to dismember (Rām. 468). **—tāna mutsarun —तान मुच़रुन्** or **—tāna mutsarāwun —तान मुच़रावुन् । अङ्गोन्मोचनम्** m.inf. to loosen the members, (of something the members of which are tightly united) to undo the members, separate the joints.

tana तन । तत्कालात् adv. from that time forward, since that time, ever since (Gr.M.; L.V. 83, 93; Rām. 1162; K. 504, 1100; K.Pr. 194, *tanahdai* for *tana day* (p. 265*b*, l. 34)). **-pĕṭha -प्यठ** or **-pĕṭhan -प्यठन् । तत्कालादारभ्य** adv. beginning from that time, ever since (Rām. 1715, K. 244). **-pĕṭhuk^u -प्यठुकु । तत्कालादारभ्य जातः** adj. (f. **pĕṭhüc^u प्यठंचु**), of, or belonging to, from that time, (of something existing now) beginning at that time (and continuing till now). **-shut^u -शुतु** or **-shutun -शुतुन् । तत्कालादारभ्य** adv. beginning from that time, ever since then (K. *shut^u*, 822, 1093). **-yōr-kun -योर्-कुन् । तत्कालाद्यावधि** adv. from that time up to now, ever since then.

tanuk^u तनुकु । तत्कालतोयावधिकः adj. (f. **tanüc^u तनंचु**), of from then, existing ever since then.

tāna तान طعنہ f. reproach, disapprobation, chiding, blame. **—dinĕ —दिन्य । उपालम्भनम्** f. pl. inf. to blame, reproach. **-tāna karun 2 -तान करुन्** m. (*sic*) inf. to despise (El.).

tīn-terākh तीन्-तेराख् । इतस्ततो निरासनम् m. (cf. Hindī *tīn-terah*) three and thirteen (regarded as unlucky numbers); hence, scattered, dispersed, broken; distracted; ruined, destroyed; squandered, dissipated, wasted.

ṭīn टीन् । शस्त्रपट्टविशेषः m. tin.

ṭīna-chal टीन-छल् । शस्त्रविशेषखण्डः f. a piece of tin. **-gor^u -गरु । शस्त्रविशेषकारः** m. a tinman. **-khünḍ^u -खंडु । लोहविशेषपट्टखण्डः** f. (sg. dat. **-khanjĕ -खंज्य**), a piece of tin. **-püṭ^u -पंटु । शस्त्रविशेषपट्टिका** f. a sheet of tin.

ṭīnuk^u टीनुकु । शस्त्रविशेषमयः gen. adj. (f. **ṭīnüc^u टीनंचु**), of, or belonging to, tin; made of tin.

ton^u 1 तंनु । नाभेरधस्तननाडी m. the belly below the navel, the pubes, region of the bladder. Cf. **tūn^u.**

ton^u 2 तंनु । तनुः adj. (f. **tün^u 2 तंन्नु,** for 1, see s.v.), thin, not thick (El. *tŏn, tun*; Gr.Gr. 29, 57, 62, 140; Śiv. 336); thin, lean, emaciated; thin, delicate, slender; thin, liquid (as compared with solid) (Gr.M., K.Pr. 205 *tun*). **—pahān —पहान् । किञ्चित्तनुः** adj. (f. **tün^u pahān तंन्नु पहान्**), somewhat thin, a little thin, rather thin, thinnish.

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tônu 1 तोनु । उष्णीषः m. a turban (for males) (according to El. s.v. *tón*, this is an old word).

tônu 2 तोनु । साम्यसंबन्धः m. a secondary suffix, like **pônu**, q.v., forming abstract nouns denoting general relationship, state, or condition. The relationship indicated is more intimate than that indicated by **pônu** (q.v.) (Gr.Gr. 143–4) (cf. **baba-t°**, fatherhood, p. 77*a*, l. 20; **bācabaṭh-t°**, the condition of a priest-brāhman, p. 79*a*, l. 42; **buhari-t°**, the profession of a druggist, p. 66*b*, l. 32; **bĕnüñü-t°**, sisterhood, p. 114*a*, l. 37; **brahma-t°**, brāhmaṇhood, p. 121*a*, l. 20; **bröhman-t°**, id., p. 121*b*, l. 34; **bārâni-t°**, brotherhood, p. 124*a*, l. 48; **böyi-t°**, brotherhood, p. 149*b*, l. 11; **bayi-kākañĕ-t°**, the relationship of sisters-in-law, p. 150*a*, l. 13; **drikākañĕ-t°**, the mutual relationship between brothers' wives, p. 243*a*, l. 45; **mājĕ-t°**, motherhood, p. 557*b*, l. 31; **nāñĕ-t°**, grandmotherhood, p. 644*a*, l. 28; **nŏshĕ-t°**, daughter-in-lawship, p. 655*b*, l. 32; **pŏtra-t°**, sonhood, p. 799*b*, l. 34; **pāyĕchi-t°**, the occupation of an outcaste Brāhman, p. 813*b*, l. 6; **rĕshi-t°**, anchorite-hood, p. 856*a*, l. 2).

This suffix is also used to indicate conduct like that of the principal word, as in **bācabaṭh-t°**, a condition like that of a priest-brāhman, see ab.; **buhari-t°**, conduct like that of a druggist, see ab.; **böyi-t°**, brotherly conduct, see ab.; **bayi-kākañĕ-t°**, conduct like that of sisters-in-law, see ab.; **kŏlayĕ-t°**, conduct like that of a wife, humble obedience, p. 442*a*, l. 23; **kanjar-t°**, conduct like that of a souteneur, p. 457*a*, l. 26; **mājĕ-t°**, motherly conduct, see ab.; **nāñĕ-t°**, affectionate conduct like that of a grandmother, see ab.; **pōshĕ-t°**, gentle conduct, like that of one who tends flowers, p. 779*a*, l. 33; **pitari-t°**, the mutual hostility natural among kinsfolk, p. 803*a*, l. 45; **pŏtra-t°**, conduct like that of a son, see ab.; **pāyĕchi-t°**, conduct like that of an outcaste Brāhman, see ab.; **sŏna-t°**, mutual hostility like that between co-wives, p. 917*b*, l. 48.

tōnī तांनी f. *Oryza sativa* (El. *táni*).

ṭoni, see **ṭūgu**.

tun in **tun-kóḍ** (? spelling) m. the cerebellum (El.). Cf. **kôḍu 1**.

tūnī तूनी m. the Toon tree (*Cedrela Toona*) (El.).

tūnu तूनु । नाभिः m. (sg. abl. **tōni** तोनि), the navel (El. *tún*; Gr.Gr. 18, 20). Cf. **tonu 1**.

tanab तनब् । दीर्घशाला f. a long wide hall or building.

tanāb तनाब् طناب । रज्जुविशेषः f. a strong rope of many strands; a tent-rope; a long rope for measuring land.

ṭōncu टोंचु, **ṭanch**, see **ṭōcu**.

ṭānchĕ टांछ्य, see **ṭōthu**.

tand (? spelling and gend.), land on the slope of the mountains, reclaimed from the forest (L. 321).

ṭanḍa टंड in **ṭanḍa-gaṇḍam** टंड-गडम् । असदारोपणम् m. (esp. when poor) making a great show of prosperity, by collecting valuables from various directions, in order to impose on people.

ṭĕndi ट्यंडि, see **ṭyondu**.

ṭinḍa टिंड । शिरःकपालम्, कुम्भविशेषः m. the crown of the head, the top of the skull; a well-bucket (cf. **gagar-ṭ°**, p. 280*a*, l. 14). **-wôru** -वोरु । कुम्भविशेषः m. a well-bucket. **—zalun** —ज़लुन् । वपनम् m. 'to scratch the top of the head', to shave the head (a contemptuous term).

ṭŏnḍ टुंड् । मुसलाग्रम्, ललाटोन्नत्यम्, अपवादः f. the pounding end of a rice-pestle; a lump, or bump on the upper part of the forehead; (when loss in business has occurred, esp. when due to carelessness) an evil report, scandal. **—yinu** —यिनु । अपवादापत्तिः f.inf. such an ill report to occur.

ṭunḍa टुंड । कुणिः m. one who has naturally a withered or a crooked arm (i.e. who has been born so).

tundī तुन्दी تندی । तीक्ष्णता f. swiftness; briskness, activity; sharpness, severity (e.g. of a disease); impetuosity, violence, fierceness, fury (Rām. 376, 497); (in Ksh.) zealous assiduity, smartness combined with ardour, alacrity.

tundu तुन्दु (= تند) । तीक्ष्णस्वभावः adj. (f. **tunzu** तुन्ज़ु), quick, swift; brisk, active; hot, sharp, acrid; impetuous, hasty; fierce, violent; (in Ksh., esp. of a child) active and intelligent, sharp, keen-witted (YZ. 5).

tândijĕ तन्दिज्य । शूलभेदः f.pl. skewers or spits for roasting meat, etc. Cf. **tŏnajĕ**.

tândijĕn lagun तन्दिज्यन् लगुन् । शूलारोहवद्व्यग्रीभवनम् m.inf. to be fixed on roasting-spits; (met.) to become distraught, at one's wits ends owing to some calamity, to be on thorns of anxiety. **—lāgun** —लागुन् । शूलारूढवद्व्यग्रीकरणम् m.inf. to make a person distraught, as ab.

ṭunḍākh टुंडाख् । विरोधोत्पादकवाक्यम् m. (sg. dat. **ṭunḍākas** टुंडाकस्), provocative language, words (esp. when false) used to incite a quarrel.

tandal तन्दल् । पङ्क्तिः f. a line, row, range, series; a group, collection, flock, troop, large number (cf. **gŏbara-t°**, p. 275*a*, l. 50; **pŏtra-t°**, p. 799*b*, l. 36; **wāka-t°**, s.v. **wākh 2**); a row of people (of the same caste) sitting down to a meal, a company or party of the same caste at dinner.

tandali rōzun तन्दलि रोज़ुन् । पङ्क्तिशःस्थितिः m.inf.

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to stay or keep in a row (esp. of caste-fellows), as ab. **tandali thawun** तन्दलि थवुन् । पङ्क्तिशोऽवस्थापनम् m.inf. to set in a row, as ab., (at a dinner-party) to set people in proper order of precedence.

tõṇḍal ट्वंडल् । ललाटोन्नत्वयुक्तः adj. c.g. one who has a bump, or lump, on the upper part of the forehead.

tõṇḍilad ट्वंडिलद् । अपवादयुक्तः adj. c.g. one who (owing to his carelessness) is an object of scandal.

tundun तुंदुन् । तीक्ष्णीभवनम् conj. 3 (2 p.p. **tundyōv** तुंद्योव्), to be, or become, hot; (of a disease) to be, or become, aggravated; to be, or become, heated, hot-tempered, angry. **tundyō-mot**^{u} तुंद्यो-मतु । तीक्ष्णीभूतः perf. part. (f. **tundyē-müṭs**^{u} तुंद्ये-मंचू), (of disease) aggravated; heated, angered, enraged.

tandra तंद्र, see **tanth**^{a}**r.**

tõndūra त्वंदूर (= تنور) । अश्मन्तम् m. an oven; a stove; cf. **tanūr.** -**ṭsrüṭ**^{u} -च्रूटू । अश्मन्तपिधानिका f. (sg. dat. -**ṭsracĕ** -च्रच्य), the circular cover of an oven. -**ṭsöṭ**^{u} -च्वंटू । अश्मन्तिकोऽपूपः f. (sg. dat. -**ṭsöcĕ** -च्वच्य), bread or a cake baked in an oven.

tandurust तन्दुरुस्त् تندرست adj. c.g. healthy (Gr.M.).

tandarustī तन्दरुस्ती (= تندرستی) f. health (El., Gr.M.).

tĕndis त्यंडिस्, see **tyond**^{u}.

tang तंग् تنگ । संकुचितः adj. c.g. contracted, confined, straitened, strait, narrow, tight (cf. **atha-t°**, p. 63*a*, l. 48) (El.; Gr.M.; Rām. 403, 523–4; K.Pr. 153); wanting, scarce, scanty, stinted, barren; distressed, poor, badly off; distracted, troubled, vexed (cf. **dil-t°**, p. 215*b*, l. 1); dejected, sad, sick (at heart); angry (Śiv. 879). —**anun** —अनुन् । खिन्नीकरणम् m.inf. to distress, vex, worry, harass. —**gaṭshun** —गछुन् । संकटाक्रान्तीभवनम्, निःस्वीभवनम् m.inf. to be distressed or incommoded (by), to be in distress or difficulty (Rām. 1074); to be troubled, vexed, or harassed (by) (Śiv. 834); to be utterly weary or sick (of), to have one's patience exhausted (by); to be in straits, be badly off, penniless; to be enraged (against, *upari*) (Śiv. 571). —**yun**^{u} —यिनु । आधिव्याधिग्रस्तीभवनम् m.inf. i.q. —**gaṭshun**; esp. to become distressed and utterly weary of life (owing to anxiety, disease, or the like).

ṭang 1 टंग् । फलविशेषः m. a pear, *Pyrus communis* (for various kinds, see El. s.vv. *ṭang* and *ṭangakul*) (cf. **hāpath-ṭ°**, p. 342*b*, l. 46; **jajīri-ṭ°**, p. 372*a*, l. 47; **mõkhta-ṭ°**, p. 561*a*, l. 17; **mama-ṭ°**, p. 570*b*, l. 27; **nāba-ṭ°**, p. 619*b*, l. 8) (El. *ṭang* and *ṭáng*, *ṭan*; L. 73, 79, 348, 350, 351; W. 17, 21; L.V. 92; K.Pr. 7, 78, 115, 119, 138); cf. **ṭõc**^{u} and **ṭõj**^{u}, which are small varieties of the fruit. -**kuj**^{i} -कुजि or -**kuj**^{u} -कुजू । टङ्कफललता f. a small pear-tree, a pear-vine. -**kul**^{u} -कुलु । टङ्कफलवृक्षः m. a pear-tree.

ṭanga-chāṭa टंग-छाँट or -**chõṭ**^{u} -छ्वँटु । निष्टष्टङ्कफलम् f. an inferior pear (small, juiceless, and with no flavour). -**hüṭ**^{u} -हूटू । शुष्कटङ्कफलखण्डम् f. (sg. dat. -**hacĕ** -हच्य), a piece of pear which has been cut up and dried, a slice of dried pear. -**lünḍ**^{u} -लूंडू । टङ्कशाखा f. (sg. dat. -**lanjĕ** -लंज्य), a branch of a pear tree laden with fruit. -**loṭ**^{u} -ल्वटु । टङ्कफलमूलम् m. the narrow end of a pear; met. a certain ornament so shaped (turned up, thick, and long). -**laṭ**^{i}-**dār** -लटि-दार् । टङ्कफलमूलोपमः m. an ornament set, or adorned, with the foregoing ornaments. -**phulay** -फुलय् । टङ्कपुष्पविकासः f. the blossoming of pears, pear-blooming. -**pōsh** -पोश् । टङ्कफलपुष्पम् m. the pear-flower. -**shīra** -शीर । टङ्कफलरसः m. pear juice (commonly expressed from the fruit). -**vüñ**^{u} -वंञू । टङ्कवृक्षसंततिः f. a grove of pear-trees (usually planted in lines) (W. 144, -*wan*^{i}; K.Pr. 135, -*wani*).

ṭang^{i}-**ṭal**^{i} **yun**^{u} टंगि-तलि यिनु । सुलभावाप्तिः m.inf. to come under a pear(-tree); met. to obtain success comfortably and easily.

ṭangan ras pyon^{u} टंगन् रस प्यंनु । सुरतेच्छाप्रादुर्भावः m.inf. sexual desire to become first apparent in a youth coming to the age of puberty.

ṭang 2 टंग् । कवाटपट्टायस् m. the projecting spike that acts as a bolt at one corner of a door (cf. **darwāza-ṭ°**, p. 250*b*, l. 51).

ṭanga āmot^{u} टंग आमतु । उद्विग्नः adj. (f. —**āmüṭs**^{u} —आमंचू), flurried, distracted (by some unbearable calamity or the like). —**anun** —अनुन् । उद्वेजनम् m.inf. to flurry, fluster, distract (someone for one's own purposes) (Śiv. 382). —**yun**^{u} —यिनु । उद्वेगावाप्तिः m.inf. to be flurried, flustered, alarmed, scared, dismayed (by some unbearable task) (Śiv. 1258; K. 13, 240).

ṭāng टांग्, see **ṭāg**.

tanga तंग (= تنگ) । अश्वाद्यास्तररज्जुः m. a horse-belt, girth (El. *tang*). —**cārun** —चारुन् । अश्वास्तरणरज्जुबन्धनम् m.inf. to tighten a girth, to girth (a horse); met. to make (someone) ready to set forth.

tangī तंगी تنگی । संकुचितता f. straitness, narrowness; tightness, closeness; scantiness, scarceness; distress, difficulty, want, poverty; stinginess, parsimony.

ṭĕng ट्यंग्, see **ṭĕg**.

ṭing टिंग् । अनवस्थितिः f. unsteadiness, unsettledness (of the body, due to the mind being perplexed).

tõng त्वंग्, **ṭõng**^{u} ट्वंगु, or (q.v.) **thõng**^{u} थ्वंगु । शृङ्गम् m. the peak of a mountain or the like (El. *tüng*, a mountain pass; K. *tõng*, 629, 631–2).

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tōng **तोंग्**, **ṭōng** **टोंग्**, see **tō̃g** or **ṭō̃g**.

ṭung **टुंग्** or (q.v.) **ṭū̃g** **टूँग्** । **गोमायुशब्दः** f. the cry of a jackal (El. *ṭúng*; K.Pr. 83, 192); the lowing of a cow (*sic*, L. 456, *tongan*, dat. pl., and so translated). **ṭungan atsun** **टुंगन् अचुन्** । **गोमायुवत् शब्दनम्** m.inf. to make cries like those of a jackal.

túng, see **tū̃g** 1 and 2 and **tŏng.**

ṭūnga **टूंग**, see **ṭū̃ga.**

tĕngul **त्यंगुल्**, or **tyọ̆ngul** **त्व्यंगुल्**, or **tyū̃gul** **त्यूँगुल्** । **अंगारः** m. (sg. dat. **tĕngalas** **त्यंगलस्**, **tyŏngalas** **त्व्यंगलस्**, or **tē̃galas** **तैँगलस्**), a spark of fire (cf. **bȧṭh^{i}-tyọ̆ngul,** p. 140*b*, l. 40; **nāra-tyū̃gul,** p. 648*a*, l. 50; **ts^{a}ñĕ-phŏti tyọ̆ngul nērun,** s.v. **ts^{ü}ñ^{ü}**); a mere spark, a piece of smouldering charcoal (giving but a dim shine) (El. *tungul*, a live coal; W. 151, id.); fire (El.; L. 460, *tungal*; Rām. 621; K.Pr. *tungul*, 30, 161). **—pyon^{u}** **—प्यंनु** । **घर्मादिसमयाविष्कारः** m.inf. a smouldering charcoal to fall; a spark to fall (on someone) (Rām. 1082); mėt. the hot weather or summer to begin; sadness or anxiety to be caused by some sudden thought.

tĕngal **त्यंगल्** । **अङ्गाराः** m.pl. sparks; a heap of smouldering charcoal. **-gāsh** **-गाश्** । **ईषत्प्रकाशः** m. the dim light given out by smouldering charcoal; met. a little learning, very slight knowledge of some branch of science, a smattering of some subject. **—tulán^{i}** **—तुलंनि** । **अतितोदना** m.pl.inf. to raise sparks; met. tormenting and urging a pupil, in order to make him acquire knowledge. **—wŏthán^{i}** **—व्वथंनि** । **अतिखेदापत्तिः** m.pl.inf. sparks to rise; met. to be tormented, worn out, or worried (e.g. in searching for something destroyed, in attempting to complete an impossible task, or in severe and constant study).

tangun **तंगुन्** । **संकुचितीभवनम्** conj. 3 (2 p.p. **tangyōv** **तंग्योव्**), to be, or become, tight, too narrow, contracted (e.g. of a place, or of the hand).

ṭọ̆ngur^{u} **ट्वंगुरु** । **खनित्रम्** m. a kind of hoe, a hand-hoe (cf. **pöt^{a}ri-t°,** p. 804*a*, l. 13) (El. *tongur* and *tungarú*. The latter he describes as a small pickaxe, the iron part of which is placed at an angle of forty-five degrees to the wooden handle; L. 460, *tongru*, a hand-hoe). **—gatshun** **—गछुन्** । **भुग्नीभवनम्** m.inf. to become a hoe; hence, met., to become bent and broken down by disease or the like. **—trāwun** **—त्रावुन्** । **आसक्ततयान्वेषणम्** m.inf. to follow and importune persistently. **—trövith bĕhun** **—त्रांविथ् ब्यहुन्** । **प्रसह्यानुलगनम्** m.inf. obstinately and persistently to follow, as ab.

ṭọ̆ngár^{i}-pür^{ü} **ट्वंगंरि-पंरू** । **खनित्रदण्डम्** f. the handle of a hoe. **-pôtur^{u}** **-पोतुरु** । **खनित्रफालः** m. the blade of a hoe.

tanag^{a}th **तनग्थ्** । **असद्वेशः** m. (sg. dat. **tanag^{a}tas** **तनग्तस्**), false appearance, disguise, pretending to be someone else.

ṭangyuw^{u} **टंगिवु** । **टङ्कदारुमयः** adj. (f. **ṭangiv^{ü}** **टंगिवू**), made of pear-wood.

tanhā **तन्हा** تنہا adj. c.g. solitary, lonely (El. *tanha*; Rām. 1200, *tan-ĕ-tanhā*, see p. 1008*a*, l. 18).

tānj, ṭönj^{ü} **टांजू**, see **ṭō̃j^{ü}.**

tūnj **तूंज्**, see **tū̃j.**

tọ̆n^{a}jĕ **त्वंन्ज्य** । **सूक्ष्मलोहशलाकाः** f.pl. spits or skewers for cooking meat; cf. **tȧnd^{i}jĕ.** **tọ̆n^{a}jĕn lagun** **त्वंन्ज्यन् लगुन्** । **अत्याकुलीभवनम्** m.inf. to be fixed on roasting-spits; met. to be on thorns of anxiety (e.g. through fear of the consequences of having lost money entrusted to one).

tanjĕr **तंज्यर्** । **संकोचः, नैःस्व्यम्** m. contraction, narrowness; (of some receptacle) being too small, the being too narrow, the not allowing room enough; narrowness of income, poverty. Cf. **tang.**

tinka **तिन्क** । **क्षुद्रखण्डानि** f.pl. tiny bits, scraps (e.g. of thread, paper, or the like); motes, particles.

ṭūnk^{u} **टूंकु**, see **ṭū̃k^{u}.**

tanakh **तनख्** । **रौप्यतन्तुडोरकम्** f. (sg. dat. **tanaki** **तनकि**), a string or cord made of fine twisted silver wires. **tanaki-dār** **तनकि-दार्** । **रौप्यतन्तुडोरकयुक्तः** adj. c.g. (of a garment) trimmed or embroidered with this silver cord.

tanīkh **तनीख्** (= تنک) । **तनुदेहयुक्ता** f. (sg. dat. **tanīki** **तनीकि**), a slim, slender, woman.

ṭönkh **टांख्**, see **ṭō̃kh** 1 and 2.

ṭönkyun^{u} **टांकिनु**, see **ṭō̃kyun^{u}.**

tanmayĕtā **तन्मयता** f. the consisting of Him, identity with Him (i.e. the Supreme) (Śiv. 1858). This word is a technical term borrowed directly from Skt.

tanna **तन्न** in **tanna-nanna** **तन्न-नन्न** (K.Pr. 135) (cf. **tānana, tan^{a}na tanānay** in H. v, 12) onomat. a sound supposed to represent the sound of the Ksh. *sitār* or guitār; hence, rejoicing (K.Pr. 135). In H. v, 12 the words are translated 'taradiddle', which is suitable for the context.

tŏnna **त्वन्न** in **tŏnna-kaṭ^{a}ra** **त्वन्न-कंत्र** । **ईषत्तण्डुलसमूहः** m. a small amount of husked rice. **-phol^{u}** **-फंलु** । **तण्डुलसमूहः** m. a small amount or small parcel of husked rice.

tanun **तनुन्** । **तनूभवनम्** conj. 3 (2 p.p. **tanyōv** **तन्योव्**), to be, or become, thin, slender, wasted away (Gr.Gr. 173; Śiv. 415, 1006). **tanyō-mot^{u}** **तन्यो-मंतु** । **विरलीभूतः** perf. part. (f. **tanyē-müts^{ü}** **तन्ये-मंचू**), become thin.

tanor^{u} **तनंरु** m. the vine (*Vitis*) (El. *tanaur*). Cf. **talor^{u}.**

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tanūr तनूर् تنور m. an oven, a stove (K.Pr. 210). Cf. **tọndūra**.

ṭọnṭa टांट, see **ṭọ̄ṭa** and **ṭọ̄ṭhᵘ**.

tūntⁱ तूंति, see **tūtᵘ**.

ṭūnṭⁱ टूंटि, see **ṭūṭⁱ**.

ṭēnth टेंठ, see **ṭēth**.

tọ̄nth तांथ, see **tọ̄th**.

tọ̄nth तांथ, see **tọ̄th** 1 and 2.

ṭọnṭhᵘ टांठू, see **ṭọ̄ṭhᵘ**.

tanthᵃr तन्थर् m. (sg. obl. **tantra** तन्त्र or (in composition) optionally **tandra-** तन्द्र-) a religious treatise; esp. a sacred book of the Śaiva religion (L.V. 11, 58); the regular order of ceremonies or rites, ritual.

tantra-tārakī तन्त्र-तारकी or **tandra-tārakī** तन्द्र-तारकी । विधिदर्शाजीवनम् f. the profession of a superintendent of ritual (see the next). **-tārukh** -तारुख् । विधिदर्शकः m. (sg. dat. **-tārakas** -तारकस्), a professional or skilled superintendent of ritual at a sacrifice or similar religious ceremony. **-tārakh-bāy** -तारख्-बाय् । विधिदर्शकस्त्री f. the wife of a superintendent of ritual. **-tārakh-pūthⁱ** -तारख्-पूथि । कल्पविद्पुस्तिका f. the guide-book or hand-book of a superintendent of ritual. **-tārakĕñ** -तारक्यञ् । विधिप्रदर्शिका f. a female superintendent of ritual, i.e. a woman who guides in singing, etc., the women assembled at a sacrifice or the like, the conductor or leader of the female choir. **-tārakọ̈zᵘ** -तारकांज़ू । वैदिविधिकार्मद्यम (विधिदर्शकत्वम्) f. the profession or condition of a superintendent of ritual; the skill acquired and employed by him.

ṭọnṭukh टांटुख्, see **ṭọ̄ṭukh**.

tēntọ̄lᵘ तेंतोलु, see **tētọ̄lᵘ**.

ṭīnṭar टींटर्, **ṭīnṭᵃram** टींट्रम्, see **ṭīṭar**, **ṭīṭᵃram**.

tọ̄nṭsa तांच, see **tọ̄th**.

tọ̄nṭsᵘ तांचू, see **tọ̄th** 1.

tūnṭsh तून्छ् । अल्पकुण्डलम् f. (sg. dat. **tūnṭshi** तून्छि), a kind of tiny earring (usually of gold).

tūnṭsha तून्छ । ग्रीवानाड्यः f.pl. the muscles of the back of the neck. **—galañĕ** —गलञ । अतिकार्श्यम् f.pl. inf. the muscles of the neck to melt; hence, the body to become wasted away (owing to long-continued grief, long-continued sickness, or the like).

ṭīnuwᵘ टीनुवु । शस्त्रविशेषमयः adj. (f. **ṭīnüvᵘ** टीनंवू), made of tin, tin.

tanyal (? spelling and gend.) the young leaves of the red poppy, much esteemed as a vegetable (L. 72).

ṭanz टञ्ज़ । लालसा m. extreme and urgent desire (to finish some work or the like).

tonzᵘ तंज़ु । औषधविशेषः m. a certain seed (imported from the north) used as a remedy for insect-bites, boils, and the like.

tunzᵘ तुञ्ज़ू, see **tundᵘ**.

tünzᵘ तंज़ू । उपर्युपरिपङ्क्तिः f. a pile of articles (e.g. dishes, or plates, or rubbish) one on the top of the other (cf. **bāna-t°**, p. 110*a*, l. 2; **tökⁱ-t°**, p. 991*a*, l. 40). **—khārünᵘ** —खारंञ्ज़ू । ऊर्ध्वोर्ध्वपङ्क्त्या समारोपणम् f.inf. to pile articles, as ab. (esp. when done forcibly). **—khasünᵘ** —खसंञ्ज़ू । ऊर्ध्वोर्ध्वपङ्क्तिसमारोहः f.inf. articles to be piled, as ab.

tanzi thawun तञ्ज़ि थवुन् । ऊर्ध्वोर्ध्वपङ्क्तिक्रमेण निधानम् m.inf. to arrange in a pile, as ab.

tunzar तुञ्ज़र् । तीक्ष्णता m. sharpness; alacrity, keenness; severity (of a disease); dearness, high price. Cf. **tundᵘ**.

ṭañ टञ् । शब्दविशेषः onomat. m. the sound of a slap on the face, a smack or similar sound.

tāñ ताञ् । तावत् adv. and postpos. as far as, up to, including (cf. **önthas-t°**, p. 32*a*, l. 4; **az-t°**, p. 74*a*, l. 27; **ázⁱ-t°**, id., l. 41; **kalpāntas-t°**, p. 440*b*, l. 33; **pagāh-t°**, p. 683*a*, l. 46; **par tāñ pāwun**, p. 750*b*, l. 11; **shām t°**, p. 882*a*, l. 29; **totᵘ-t°**, s.v. **totᵘ** 2) (Gr.Gr. 154, 256; Śiv. 738, 1486, 1505, 1627, 1635, 1829, 1877; Rām. 285, 303, 334, 769, 787, 885, 899, etc.; K. 6, 41, 111, 211, 400, 599, 606, 740, 782, 797, 815, 1024, 1027, 1079, 1096, 1148; H. v, 6; x, 4, 6, 7, 8; xii, 6, 20); just then, in the meantime (Śiv. 92, 388; Rām. 80, 194, 318, 499, 507, 554, 590, 694, 781, 783, 854, etc.; K. 262, 612, 890; H. v. 7; xi, 20; xii, 1; YZ. 29); indeed (to emphasize an expression), really, truly, completely (Rām. 698); as a correlative to **yāmath**, etc. (as far, as long, as ——) so far, or so long (Rām. 1779; K. 140, 597), or (no sooner did he) than (K. 151, 240, 628; YZ. 31).

Used by itself, as an adv., **tāñ** means 'for a short time', 'a little', as in 'rest a little' (Rām. 235).

With an interrogative, **tāñ** gives a meaning of indefiniteness, as in **kahⁱ-t°**, somehow or other, p. 388*a*, l. 4 (K. 740); **kar-t°**, at some time or other, p. 465*a*, l. 33. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?', or 'what in the name of goodness!' (Gr.Gr. 256; Śiv. 85; Rām. 129, 146, 432, 1012, 1243, 1397, 1417; K. 88, 181, 366; H. v, 4; viii, 10).

Synonyms of this word are **tām**, **tāmath**, and **tāñĕth**, qq.v.

ṭiñ टिञ् or **ṭiñᵘ** टिञू । अश्वगतिविशेषः f. a certain horse's pace, described as a kind of gallop (cf. **gurⁱ-ṭiñ**, a strong taste for equitation, p. 299*a*, l. 12). **ṭiñĕ-gurᵘ**

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टिञ-गुरु । विशिष्टगतिकोऽश्वः m. a horse that practises this gait.

ṭŏñ ट्ञ् m. onomat. a chink, jingle, in **chŏñ-ṭŏñ,** p. 163*a*, l. 38, q.v.

tŏñ^{u} तांञ् । वाक्चतुरा f. a charming woman expert in fluent, graceful, and tender language. Cf. **tawāza.**

tüñ^{ü} 1 तंञ् (for **2,** see **ton^{u} 2**) । जङ्घावेष्टनबन्धनरज्जुः, अश्वकम्बलबन्धनरज्जुः, वेष्टिका f. the string or fastening of a garment (as of a pair of drawers, or of the neck of a garment) (Rām. 749); the leathern girth of a horse (fastening the saddle and the blanket under it); the collar-band of a garment. **tañĕ-nāl** तञ-नाल् । वेष्टिकागलयुक्तम् (वस्त्रम्) m. (a garment) fitted with a collar-band.

ṭiñĕhā टिञहा । गतिविशेषेणाश्वचालनम् m. making a horse proceed in the pace called **ṭiñ,** q.v., riding at this pace.

ṭŏñĕl ट्ञल् । ललाटभागे स्फोटयुक्तः adj. c.g. one who has a lump, bump, boil, or tumour on the forehead. Cf. **ṭŏnḍ** and **ṭōg** or **ṭŏg.**

ṭuñul^{u} टुञुलु । रक्तबन्धस्फोटः m. a swelling, bump, or tumour on the forehead (cf. the preceding).

tañĕr तञर् । तनुता m. thinness, slenderness, emaciation (Gr.Gr. 29, 140; Śiv. 766); fineness, delicateness. Cf. **ton^{u} 2.**

tāñĕr ताञर् । वाक्चातुर्यम् m. elegance and grace in a woman's language (cf. **tŏñ^{u}** and **tawāza**).

tañ^{ĕ}ran तंञरन् । तनूकृतिः f. (sg. dat. **tañ^{ĕ}rüñ^{ü}** तंञरंञ्), the making thin or slender.

tañ^{ĕ}run तंञरुन् । तनूकरणम् conj. 1 (1 p.p. **tañ^{o}r^{u}** तंञरु), to make thin, make slender, to thin (Gr.Gr. 7); to dilute (Gr.Gr. 121).

tañ^{ĕ}rāwun तंञरावुन् । तनूकरणम् conj. 1 (1 p.p. **tañ^{ĕ}rôw^{u}** तंञरोवु), i.q. **tañ^{ĕ}run,** q.v. (Gr.Gr. 173). **tañ^{ĕ}rôw^{u}-mot^{u}** तंञरोवु-मतु । तनूकृतः perf. part. (f. **tañ^{ĕ}röv^{ü}-müʦ^{ü}** तंञरांवू-मंचू), made thin, thinned.

tāñĕth ताञथ् । तावत् adv. and postpos. as far as, up to, including (cf. **az-t^{o},** p. 74*a*, l. 28; **áz^{i}-t^{o},** id., l. 41; **pagāh-t^{o},** p. 683*a*, l. 47) (Rām. 547); just then, in the meantime; indeed (to emphasize an expression), really, truly, completely; as a correlative to **yāmath,** etc. (as far, as long, as ——) so far, or so long (Rām. 538).

Used by itself, as an adv., **tāñĕth** means 'for a short time', 'a little', as in 'rest a little'.

With an interrogative, **tāñĕth** gives a meaning of indefiniteness, as in **kāh^{i}-tāñĕth,** somehow or other, p. 388*a*, l. 5; **kar-tāñĕth,** at some time or other, p. 465*a*, l. 34. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?' (Gr.Gr. 256).

Synonyms of this word are **tām, tāmath,** and **tān,** qq.v.

ṭēpa टेप । जारजातः m. the son of an adultress by a father other than her husband, a bastard, a son of adultery (cf. **kŏ-ṭ^{o},** p. 491*a*, l. 28).

ṭēpi टेपि । पूर्णः adj. c.g. full, filled up (e.g. a cooking-pot). **ṭēpā-ṭēph** टेपा-टेफ् । अतिपूर्णः adj. c.g. brimful.

ṭŏpa ट्प । तन्तुनापाद्यपुष्पादिचित्रम् m. (the pl. nom. of **ṭŏph,** q.v., also has the form **ṭŏpa** ट्प), a kind of embroidery (made by forming a pattern with thread, etc., on cloth). **ṭŏpa-dār** ट्प-दार् । स्यूतिचित्रयुक्तः adj. c.g. embroidered in this way. **—kaḍun** —कडुन् । पुष्पाद्याकारचित्रस्यूतिः m.inf. to embroider, as ab. **-s^{a}ʦ** -सच् । चित्रसेवकः m. an embroiderer. **-s^{a}ʦan** -सचन् । चित्रस्यूतिशूलिका, मर्मस्पृक् f. (sg. dat. **s^{a}ʦüñ^{ü}** सचंञ्), an embroidering needle; met. a woman who (like this needle) pierces to the vitals, one who uses spiteful language.

ṭop^{u} 1 टपु । शिरःकेशसमूहः m. long plentiful hair (of the head) or ringlets, esp. that of a woman (El. *taup,* a ringlet; *ṭŏp,* a Musalmān's lock of hair; Gr.Gr. 146). Cf. **ṭŏph, ṭapil,** and **ṭap^{ü}r^{ü}.**

ṭap^{i}-chüʦ^{ü} टपि-छंचू । पलितकेशा f. a white-haired, or grey-haired, woman. **-khakhür^{ü}** -खखंर् । केशग्राहं भ्रामणम् f. dragging (esp. a woman) by the hair along the ground. **-kaḍa-kaḍ** -कड-कड् । केशाकेशि f. mutual pulling of each other's hair (in a fight between women). **-kôs^{u}** -कोसु । मुण्डितकेशः adj. (f. **-kös^{ü}** -कांसू), having the head shaved, a shaveling. **-lang** -लंग् । केशपचः m. a small compressed lock of hair (*quasi,* a branch from the whole head of hair). **-tul^{u}** -तुलु । केशसमूहः m. a small wisp of a woman's hair.

ṭop^{u} 2 टपु । गेन्दुकाघातः m. a blow on a ball (as in hockey, etc.). **ṭapĕn gindun** टपन् गिंदुन् । कन्दुकाघाताघातिक्रीडनम् m.inf. to play at striking balls (as in hockey, etc.).

ṭop^{u} 3 टपु । पक्षः m. a side, a party (e.g. at a wedding, the bridegroom's family, or the bride's family); one of several sources (of wealth, honour, help, disgrace, or punishment, and so on). This word is usually the second member of a compound word, as in **du-ṭop^{u} sāl,** an invitation to a wedding, a twofold invitation (cf. p. 258*b*, l. 46); **ʦu-ṭop^{u} danḍ,** a punishment for four reasons; so **sāsa-ṭ^{o},** p. 941*a*, l. 11; **sata-ṭ^{o},** p. 944*b*, l. 45; **tr^{a}ṭop^{u},** s.v.

ṭŏpa टोप । शीर्षत्राणकविशेषः m. a kind of cap or head-dress, worn under the turban, and reaching down to the back of the neck.

ṭôp^{u} तोपु in **ok^{u}-ṭôp^{u},** p. 19*a*, l. 45; **duṭôp^{u},** p. 259*a*, l. 1; **tr^{a}ṭôp^{u},** s.v. Cf. **ṭāph.**

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tôp^{u} टोपु । द्वीपः m. an island (El. *tóp*, K. 754).

ṭūp^{i} टूपि । शीर्षत्रकम् f. (sg. dat. **ṭōpĕ** टोप्य), a skull-cap (worn chiefly by Moslems) (cf. **phamba-ṭ°**, p. 698*a*, l. 49; **phăt^{i}la-ṭ°**, p. 717*a*, l. 46; **phĕt^{i}-ṭ°**, p. 723*a*, l. 20; **prāji-ṭ°**, p. 757*b*, l. 49; **rōt-ṭ°**, p. 847*b*, l. 42; **sōzan-ṭ°**, p. 958*b*, l. 39) (El. *ṭópi*, Gr.Gr. 73, Gr.M.). **-gor^{u}** -गरु । शीर्षत्रकव्यावहारिकः m. a cap-seller (El. *ṭopagar*).

ṭōpi-gor^{u} टोपि-गरु । शीर्षत्रकसंपादकः m. a cap-maker (El. *ṭopagar*, *ṭopigur*). **-janda** -जन्द । जीर्णशीर्षत्रकम् m. a worn-out skull-cap. **-khôṭ^{u}** -खोंटु । शीर्षत्रकभागः m. one of the four triangular pieces, which, sewn together, form a skull-cap. **-kor^{u}** -कर‍ु । शीर्षत्रकावृतिभागः m. the circular border round the edge of a skull-cap. **-phol^{u}** -फलु । शीर्षत्रकप्रान्तकम् m. a band round the edge of a skull-cap (Gr.Gr. 73). **-shikhur^{u}** -शिखुरु । अतिजीर्णशीर्षत्रम् m. an old worn-out skull-cap. **-salay** -सलय् । शीर्षत्रकपूर्तिकीलिका f. a metal spike used for packing cotton into a wadded cap. **-s^{a}ts** -सच् । शीर्षत्रकसेवकः m. a cap-sewer, a man who sews caps, a cap-tailor. **-s^{a}tsan** -सचन् । शीर्षत्रसेविनी f. (sg. dat. **s^{a}tsün^{u}** सच्नू), a cap-needle, a needle for sewing caps. **—ṭōpi kaḍun** —टोपि कडुन् । खलीकारः m.inf. to abuse or reproach publicly (i.e. before others). **-wār** -वार् । शीर्षत्रकपर्याप्तपटः m. sufficient cloth to make a skull-cap. **-züṭ^{u}** -ज़ंटू । जीर्णच्छिन्नशीर्षत्रम् f. (sg. dat. **-zacē** -ज़च्य), an old ragged skull-cap.

ṭūp^{u} टूपु । भङ्गादिगुच्छः, वस्त्रबन्धनः m. (sg. abl. **ṭōpi** टोपि), the button-like blossom of the male Indian hemp (*bhang*) (cf. **banga-ṭ°**, p. 113*a*, l. 16); any similar blossom (cf. **sōyĕ-ṭ°**, p. 956*a*, l. 28); a button.

ṭūp^{i}-phol^{u} टूपि-फलु । वस्त्रबन्धनफलम् m. a button. **-wöj^{i}** -वाजि or **-wöj^{u}** वांजू । वस्त्रबन्धनरन्ध्रम् f. a button-hole.

taph तफ् । तपस्या, ज्वरबाधा m. (sg. dat. **tapas** तपस्), devout austerity, religious austerity, the practice of mental or personal self-denial or self-infliction of bodily torture (L.V. 62; Śiv. 51, 255, 310, 441, 540, 554, 556, 633, 650, 652–3, 678, 680, 757, 1062, 1220, 1448, 1582, 1591, 1618, 1717; Rām. 62, 100–1, 226, 521, 592, 618, 760–1; K. 31, 67, 243, 358, 455, 612, 619, 624, 670, 703–4, 755, 876); fever (Gr.M., K. 822). **—khārun** —खारुन् । ज्वरारोपणम् m.inf. to cause fever (e.g. by giving a person too much work, by distressing him, by making a false accusation, terrifying, or enraging, and so on). **—khasun** —खसुन् । ज्वरप्रादुर्भावः m.inf. fever to come on or be brought about (e.g. by excessive exertion).

tapa-bal तप-बल् । तपोबलम् m. the power acquired by religious austerities. **-dār** -दार् । ग्रामततानायकः m. (f. **-dārĕñ** -दार्यञ्), the headman or leader of a group of villages or of a society, the chairman of a meeting (honoured on account of his wide lands, great flocks, or generous offerings at sacrifices, and so on). **-ryosh^{u}** -र्‍योशु । तपःसाधकर्षिः m. a holy man who practises austerities (Śiv. 36); a man of the world of saintly character. **-rĕsh^{i}-bāy** -र्‍यशि-बाय् । तपःसाधकसधर्मिणी f. such a saint's wife; a woman whose character is that of a saint's wife. **-tshĕway** -छ्यवय् । क्षुच्छमनम् f. slight relief of hunger (by giving a little food). **-tshĕway gatshün^{u}** -छ्यवय् गछुंनू । क्षुद्बाधापयानम् f. slight relief of hunger (by receiving a little food) to occur.

tapuk^{u} तपुकु । तपस्संभवः adj. gen. (f. **tapüc^{u}** तपुंचू), of, or belonging to, religious austerities (Śiv. 267, Rām. 552); produced by, or due to, religious austerities.

ṭaph टफ् । आघातः, सद्योमृतिभीतिः m. (sg. dat. **ṭapas** टपस्), a blow, esp. a kick (from a horse, or the like) (cf. **gur^{u}-ṭ°**, p. 299*a*, l. 13; **kŏ-ṭapa**, p. 491*a*, l. 23; **tsōca-ṭ°**, s.v. **tsōca**) (Gr.Gr. 123); met. a sudden misfortune (K.Pr. 246); sudden, quick, death (e.g. from epilepsy, cholera, plague, or the like); the fear of such quick death. Cf. **ṭāph**. **—yun^{u}** —यिनु । सद्यो मृतिः m.inf. a kick to be received from a horse; rapid death to ensue (from epilepsy, cholera, plague, or the like).

ṭapa-ṭaph टप-टफ् । आघाताघाति f. (sg. dat. **-ṭapi** -टपि), kick upon kick, mutual kicking (like that of horses fighting). For the gender of this compound, see Gr.Gr. 75.

tāph ताफ् । आतपः m. (sg. dat. **tāpas** तापस्), warmth, heat, burning (Śiv. 346, 1291, 1297, 1733; Rām. 533, 536, 700); sunshine, heat of the sun (cf. **gagar-t°**, p. 280*a*, l. 10; **gaṭa-kārun^{u} t°**, p. 310*a*, l. 38; **lari-t°**, p. 529*b*, l. 38) (El.; Gr.Gr. 52, 72, 137; Gr.M.; W. 111; L. 464; Rām. 172, 532; H. i, 11; K.Pr. 250); distress, torment, anguish (Rām. 195, 1620, 1730). **-gaṭa** -गट । प्रकाशतामिस्रम् f. sun-heat and darkness combined; a time marked by darkness and sunheat.

tāpa-dāna ताप-दान । आतपत्त्रम् m. an umbrella, sunshade (El. *tápadán*, *tápdán*; W. 111, *tapadāna*; Śiv. 1145); cf. **tāba-dāna**. **—drāmot^{u}** —द्रामतु । आतपे शुष्कः perf. part. (f. **drāmüts^{u}** द्रामंचू) (of something requiring drying) dried in the sun (e.g. fresh grain requiring drying before husking). **—drāv** —द्राव् । आतपे शुष्कः adj. c.g., id. **-gilan** -गिलन् । छायायामल्पातपः f. (sg. dat. **-gilün^{u}** -गिलंनू), the piercing of a clouded sky by a small amount of

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sunshine, a ray of sunshine piercing a clouded sky. **-hŏchĕr** -ह्वछर् । आतपशोषः m. dryness (esp. of something moist) caused by sun-heat. **-hŏkhᵘ** -ह्वखु । आतपशुष्कः adj. (f. **-hŏchᵘ** -ह्वछू), dry owing to sun-heat (and not to the application of fire, etc.). **-hotᵘ** -हतु । आतपसंतप्तः adj. (f. **-hüċᵘ** -हचू), scorched, heated, inflamed, or tormented by sun-heat (Gr.Gr. 137, Śiv. 1813). **-haċar** -हचर् । आतपसंतप्तता m. the being scorched, etc., as ab. by sun-heat. —**koḍᵘ-motᵘ** —कडु-मतु । आतपे शोषित perf. part. (f. —**küḍᵘ-müċᵘ** —कडू-मचू) (of some moist article) purposely dried (by someone) in the sun. —**kaḍun** —कडुन् । आतपे शुष्कीकरणम् m.inf. purposely to dry (something moist) in the sun. **-krāy** -क्राय् । अत्यातपः f. 'a sun-heat boiling pan', very severe, burning sunshine. **-lĕlⁱ** -ल्यलि । आतपवाङ्ल्यम् m.pl. 'jars of sun-heat', long-continued sun-heat. **-lawa** -लव । ईषदातपः f. sprinkling of sunshine, very slight sunshine. **-ṭĕkh** -ट्यख् । आतपचिह्नम् f. (sg. dat. **-ṭĕki** -ट्यकि), a drop or trace of sunshine, a spot of sunshine (coming through an interstice). **-totᵘ** -ततु । आतपतप्तः adj. (f. **-tüċᵘ** -तचू), hot from exposure to the sun. **-taċar** -तचर् । आतपौष्ण्यम् m. heat due to exposure to the sun; the heat caused by sunshine. **-tyokᵘ** -त्योकु । आतपतिलकम् m. (in a shaded place) a spot of sunlight (filtering through the cause of shade). **-ċündᵘ** -चंडु । असह्यातपः f. (sg. dat. **-ċanjĕ** -चंज्य), violent, unbearable, sun-heat (such as that at midday in summer). **-yāwa** -याव । विलासी m. 'a hot-weather rake', a dandy who wears summer clothes even in winter.

tāpukᵘ तापुकु । आतपभवः gen. adj. (f. **tāpüċᵘ** तापचू), of, or belonging to, or due to, the sun's heat.

tāpas bĕhun तापस् ब्यहुन् । आतपासेवनम् m.inf. to sit in the sun (to warm oneself), to bask in the sun. —**bĕhanāwun** —ब्यहनावुन् । अकिंचित्करीकरणम् m.inf. 'to cause to sit in the sun'; hence, to dismiss a person from work, and make him one of the unemployed.

ṭāph टाफ् । चपेटिका f. (sg. dat. **-ṭāpi** -टापि), a slap with the open hand (cf. **kala-ṭ°**, p. 435*a*, l. 50; **ṭīph-ṭ°**, l. 47 bel.). Cf. **ṭaph**.

ṭēph टेफ्, see **ṭēpā-ṭēph**, p. 1013*b*, l. 7.

ṭīph टीफ् । असूया m. (sg. dat. **ṭīpas** टीपस्), detraction (of the merits of others), carping criticism, disparagement. —**kaḍánⁱ** —कडनि । असूयाकथनम् m. pl. inf. to disparage (making out even another's virtues to be faults). —**ṭāph** —टाफ् । अत्यसूया m. (sg. dat. **ṭīpas ṭāpas** टीपस् टापस्), frequent disparagement (of someone making out even his virtues to be faults) (a jingle of **ṭīph**, not a compound with **ṭāph**, q.v.).

ṭŏph टॊफ् । दंशः, कण्डूः, सुरतेच्छा f. (sg. dat. **ṭŏpi** टॊपि), a bite or sting (of a serpent, or a biting or stinging insect, or the like) (cf. **bicⁱ-ṭ°**, p. 149*b*, l. 30; **mŏkan-ṭ°**, reported as m., but possibly incorrectly, p. 562*a*, l. 19; **pishⁱ-ṭ°**, p. 818*a*, l. 36; **ċara-ṭ°**, s.v. **ċar** 2) (Gr.M.; K.Pr. 122, 150, *ṭop*; 217, 250, *ṭuph*); a lancet (El.); the pulsation or beating of an abscess (El.); itch, itchiness; sexual fury, intense desire for sexual intercourse, *oestrum*; a Moslem's lock of hair (cf. **ṭopᵘ** 1) (El.; K.Pr. 33, 62). —**diñᵘ** —दिञ़ु । दशनम् f.inf. (of a serpent or biting insect) to bite; (of a stinging insect) to sting (W. 134). —**lagüñᵘ** —लगंञ़ु । मैथुनलालसोत्पत्तिः f.inf. urgent desire for sexual intercourse to be experienced. —**lāyüñᵘ** —लायंञ़ु f.inf. to sting (El.). —**mōrüñᵘ** —मोरंञ़ु । तीक्ष्णताशान्तिः f.inf. a sting to be calmed or allayed; met. any intensity to be calmed (e.g. the heat of boiling water to be cooled, unbearable hunger to be allayed by giving a little food, and so on). —**mōravüñᵘ** —मोरवंञ़ु । असह्यतीव्रताशमनम् f. to allay a sting; to calm an intensity, as ab.

ṭŏpa mārñĕ टॊप मार्ञ्य (for —**māraṇe** —मारञ्य) । नखक्षतविशेषः f.pl. to allay itching by light scratching.

tōph तोफ् توپ । शतघ्नी f. (sg. dat. **tōpi** तोपि), a gun, a cannon, a field-piece (El. *tóp*, m., a gun). —**lāyüñᵘ** —लायंञ़ु । शतघ्न्याहननम् f.inf. to aim and fire a gun (at a person or thing). —**trāvüñᵘ** —त्रावंञ़ु । शतघ्नीप्रक्षेपः f.inf. to explode, or fire, a gun (e.g. as a time signal). —**tayār karüñᵘ** —तयार् करंञ़ु f.inf. to load a gun (? cannon) (El. *taiyár karun*, m.). —**yiñᵘ** —यिञ़ु । अत्यरोचकीभवनम् f.inf. 'a cannon to come'; hence (of some sharp order, objectionable command, or the like) to be extremely unpleasing.

tuphüċᵘ तुफंचू । कुक्षिः f. the belly (esp. when fat and protuberant), 'corporation'. Cf. **tumüċᵘ**.

tūphān तूफान्, **tūfān** طوفان m. a storm (El.); a disastrous flood (K.Pr. 180).

tuphanga तुफंग (= تفنگ) । अग्निप्रक्षेपणयन्त्रम् m. a tube through which a thing is propelled; a musket, gun; a pea-shooter; a pop-gun.

taphar तफर् । अतिबाधा m. great exhaustion caused by the difficult nature of some work which one must complete. —**tulun** —तुलुन् । विबाधनम् m.inf to exhaust a person (by urging on to the completion of some difficult work).

taphtāna ताफ्तान (cf. تافتان) । अपूपविशेषः m. a certain kind of spiced cake. —**ċaṭánⁱ** —चटनि । कल्पितभाषणम् m. pl. inf. 'to cut cakes', to speak or chat amusingly, to use diverting or pleasing language.

taphāwath तफावथ्, **tafāwut** تفاوت m. difference,

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distinction, discordance (Śiv. 644; Rām. 488, 1270, 1295; K.Pr. 89). —**thāwun** —थावुन् m.inf. to differ (El.).

ṭapij^{u} टपिजू, see **ṭapyul^{u}**.

ṭapal टपल् । आघाती adj. c.g. (of a horse) a kicker, one which kicks. Cf. **ṭaph.**

ṭapil टपिल् । दीर्घबहुकेशयुक्ता f. a woman endowed with long and copious hair. Cf. **ṭop^{u} 1.**

tapöl^{i} तपॉलि । महामारी f. a pestilence, plague, general outbreak of cholera, or the like.

tapāli-dĕv तपालि-द्यव् । मारीराक्षसः m. (f. **-dĕvin** -द्यविञ्), the demon of plague (believed to capture and kill human beings at sight). **tapāli-bud^{u}** तपालि-बुडु । महामारीजरा f. (sg. dat. **-bujĕ** -बुज्य), 'a pestilence old woman'; hence, a pestilence which has grown old, i.e. that has continued for a long time. **-hünz^{u} capāth** -हुंज़ू चपाथ or **-hünz^{u} cĕpāth** -हुंज़ू च्यपाथ् । महामारीचपेटिका f. (sg. dat. —**ca(cĕ)pöṭs^{u}** —च(च्य)पॉच़ू) 'a pestilence slap', i.e. a sudden attack of pestilence. **-ṭsünd^{u}** -च़ुंडू । अत्यन्तमारीबाधा f. (sg. dat. **-ṭsanjĕ** -चंज्य), a pestilence-blow, an outbreak of deadly pestilence.

tāpul^{u} तापुलु । आतपः m. sunshine (when thought of with pleasure).

ṭopal टुपल् । दंशनस्वभावः adj. c.g. (of a snake or the like) accustomed to bite, (of a stinging insect) accustomed to sting.

tapalad तपलद् । ज्वराक्रान्तः adj. c.g. (as subst., f. **tapaladin** तपलदिञ्), attacked by fever, fevered, wasted by fever.

tapun 1 तपुन् । शान्ताङ्गारसमुच्चयः m. (sg. dat. **tapanas** तपनस्), a heap of charcoal (collected for winter use). **tapan-phāl^{i}** तपन्-फॉलि । शान्ताङ्गाराल्पसमूहः m.pl. a small amount of such charcoal.

tapun 2 तपुन् । औष्ण्योत्पादनाय स्वीकरणम् conj. 1 (1 p.p. **top^{u}** तॊपु), and conj. 3 (2 p.p. **tapyōv** तप्योव्), (conj. 1) to take (e.g. a brazier) for the purpose of warmth; (conj. 3) to warm oneself (at a fire or the like), to bask (in the sun or before a fire) (cf. **nāra-jōsh t°**, p. 647*b*, l. 22) (Gr.Gr. 128).

top^{u}-mot^{u} तॊपु-मॊतु । औष्ण्योत्पादनाय धृतः perf. part. (f. **tüp^{u}-müṭs^{u}** तॊपू-मॊचू), taken, or used, for warmth (e.g. a burning brazier).

tapyō-mot^{u} तप्यो-मॊतु । तप्तीभूतः 2 perf. part. (f. **tapyē-müṭs^{u}** तप्ये-मॊचू), warmed (e.g. a room warmed by a fire, or a brazier lighted).

ṭapun टपुन् । परोक्षपरिभाषणम् conj. 1 (1 p.p. **ṭop^{u}** टॊपु), to criticize another unfavourably in his absence, to backbite.

tāpun तापुन् conj. 1 (1 p.p. **tôp^{u}** तोपु), to heat, cause to be hot, (of the sun) to shine upon (L.V. 53).

tĕpun 1 त्यपुन् । मत्स्योदरं वस्तु m. (sg. dat. **tĕpanas** त्यपनस्), fish-guts, the entrails etc. taken out of a fish when preparing it for cooking (cf. **gāḍa-t°**, p. 276*b*, l. 29). **tĕpan-gāda** त्यपन्-गाड । क्षुद्रमत्स्याः f.pl. tiny fish-fry (just hatched).

tĕpun 2 त्यपुन् । संघट्टीकरणम् conj. 1 (1 p.p. **tyop^{u}** त्यॊपु), to fill (a receptacle) forcibly (till it can contain no more), to fill so that the contents are pressed down and all but running over.

tĕp^{i} tĕp^{i} āsun त्यपि त्यपि आसुन् । अति पूरितीभवनम् m.inf. to be entirely filled (so that the least addition will cause running over). —**tĕp^{i} thawun** —त्यपि थवुन् । अतिपूरणम् m.inf. to fill in this way.

tĕpith āsun त्यपिथ् आसुन् । समग्रतया पूर्णः m.inf. to be brimful (pressed down and running over). —**thawun** —थवुन् । पूर्णीकरणम् m.inf. to fill to the brim (pressed down and running over).

tyop^{u}-mot^{u} त्यॊपु-मॊतु । बलाद्भरितः perf. part. (f. **tĕp^{u}-müṭs^{u}** त्यपू-मॊचू), filled to the brim, as ab.

ṭĕppan ट्यप्पन् । पर्यायः m. a commentary, gloss, explanation of the meaning of words or passages in a book.

tapör^{i} तपॉरि । तत्पार्श्वतः adv. in that (out of sight) direction (with vbs. of placing, going, etc.) (Gr.Gr. 159); from that (out of sight) direction (Gr.Gr. 159); cf. **tami pör^{i}**, p. 968*a*, l. 11. **-kin^{i}** -किनि । तत्पार्श्वतः adv. from that (out of sight) direction (u.w. vbs. of coming, etc.).

ṭap^{u}r^{u} टपुरु । कुत्सितकेशा f. a woman (esp. a young unmarried girl) whose hair is habitually in disarray (unkempt, dirty, thick, harsh, and short). Cf. **ṭop^{u} 1.**

ṭaparĕn टपर्यञ् । असमीक्ष्य व्ययशीला f. an extravagant housewife, a woman who spends more money than she can afford.

tāpartūrī तापर्तूरी । जल्पाकः m. one who talks nonsense, an idle or foolish talker.

tapöryum^{u} तपॉरिमु । तत्पार्श्वोद्भवः adj. (f. **tapörim^{u}** तपॉरिमू), of, or belonging to, or produced in, that (out of sight) direction (see **tapör^{i}**) (Gr.Gr. 151).

tapasī तपसी f. penance, religious austerity, mortification (Rām. 969). Cf. **tapasy.**

tapish तपिश् تپش । अतितृष्णा m. heat, warmth (Gr.Gr. 128); distress caused by heat; (in Ksh.) intense thirst (due to fever or the like).

tapīshŏr तपीश्वर । तपःसिद्धः m. an ascetic, one who has become perfected or sanctified by austerities (Śiv. 671, 1456; Rām. 98, 610, 1134, 1684). Cf. **taph.**

tapasy तपस्य m. asceticism, devotion (El. *tapasia*; L.V. 35, sg. abl. with emph. *y*, *tapasiy*). Cf. **tapasī.**

ṭōpaṭh-kyul^{u} टॊ॑पठ्-किलु । वात्सल्यात्पालितः adj. (f.

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-kij^u -किजू), a darling child, one treated and tended with much affection.

tapawan तपवन् or **tapōwan तपोवन्** m. an austerity grove, a sacred grove in which ascetics practise austerities (Śiv. (*tapa°*) 441; (*tapō°*) 672, 1409). Cf. **taph.**

ṭapyul^u टपिलु । दीर्घवज्ञलकेशः adj. (f. **ṭapij^u टपिजू**), endowed with long, copious, well-tended hair (Gr.Gr. 146). Cf. **ṭop^u 1.**

tr^a त्र, tra त्र, trĕ त्र्य, त्रि tri, see **trĕh 1.**

tréi, trí, see **triy.**

t^ar 1 त्र् । संबन्धः f. relationship, affinity. **t^ara kadañĕ 1 त्र् कडञ । सूक्ष्मेक्षिकया संबन्धादिज्ञानम्** f. pl. inf. to drag out relationships, (in discussing a proposed marriage) carefully and minutely to examine the good and bad qualities of the relations of both parties.

t^ar 2 त्र् । खण्डम् (वस्त्रादेः) f. a rag, a piece of cloth (esp. one long and narrow), a strip (cf. **dajĕ-t°,** p. 203*a*, l. 47; **kapar-t°,** p. 463*b*, l. 40; **pāṭ^i-t°,** p. 789*b*, l. 32). **—wasūñ^u —वसंञू । खण्डशो भवनम्** f. inf. a strip to descend (i.e. to be torn off a cloth).

t^ara kadañĕ 2 त्र् कडञ । अतिजीर्णखण्डशो विधानम् f. pl. inf. to use a cloth or garment till it is worn into strips. **—wālañĕ —वालञ । खण्डशो विधानम्** f. pl. inf. to tear or cut into strips. **—wasañĕ —वसञ । खण्डशो भवनम्** f. pl. inf. to become torn or cut into strips.

ṭ^ar ट्र् । गुदशब्दः m. spluttering sound from the anus at the time of defecating. **ṭ^ar-ṭ^ar ट्र्-ट्र् । प्रलापः** m. (met.) senseless continued chattering. **ṭ^ar-ṭ^ar lāgun ट्र्-ट्र् लागुन् । प्रलापपरिभाषणम्** m. inf. to worry people by continuous frivolous talk.

tar 1 तर् (cf. تر) **। अङ्कुरः** m. a seedling, shoot, sprout. **—kaḍun —कडुन् । मूलाभिज्ञानम्** m. inf. to pull up the sprout (and examine the root); hence, to examine critically and ascertain the source of some secret affair, and, having done so, to publish it. **—nērun —नेरुन् । ज्ञात्वा प्रकटीभवनम्** m. inf. the sprout to come forth; hence, the source of some secret affair to become published.

tara drāmot^u तर द्रामंतु । उद्भिन्नाङ्कुरावस्थः perf. part. (f. **-drāmüts^u -द्रामंचू**) (of a seed or the like) sprouted, sprouting. **—drāv —द्राव । उद्भिन्नाङ्कुरः** adj. c.g., id. **—nērun —नेरुन् । उद्भिन्नाङ्कुरीभवनम्** m. inf. (of a seed) to issue from the sprout, to sprout forth.

tar 2 तर् in **tara-tar तर्-तर् । पुनःपुनस्तरणम्** f. repeatedly crossing a river (by boat, etc.), crossing backwards and forwards; a strong fondness for crossing, as ab. Cf. **tār 1.**

tar 3 तर् تر adj. c.g. new, fresh; green; young, tender, soft; juicy, moist, damp, wet (Śiv. 1210). **—gatshun —गछुन् । ईषदार्द्रीभवनम्** m. inf. to become moist. **—karun —करुन् । ईषदार्द्रीकरणम्** m. inf. to moisten. **—pahān —पहान् । किञ्चित्सरसः** adj. c.g. a little moist, rather moist, rather juicy, somewhat succulent.

tar 4 (K.Pr. 154), see **tūr.**

ṭar टर् or **ṭĕr ट्यर् । आहतवाक्यम्** m. an invented story, fiction, a romance, fable (esp. when told for entertaining others). **-bāz -बाज़् । आहतभाषी** adj. c.g. (as subst., f. **ṭar-bāzĕñ टर्-वाज़्यञ**), one who is in the habit of telling fictions, etc., as ab. **—lāyun —लायुन् । आहतवाक्यप्रसारणम्** m. inf. to spread a fiction (or invented story) abroad.

ṭara-gĕl टर-ग्यल् । आहतवार्ता f. a long piece of fiction, romance, invented tale, or the like.

tār 1 तार् । तरणम्, निर्वाहणसामर्थ्यम्, दीपाधारस्थानम् m. passing over, crossing (a river or the like) (cf. **kŏla-t°,** p. 437*b*, l. 27; **nāwa-t°,** p. 666*b*, l. 28; **ṭ^aka-t°,** p. 991*b*, l. 31; **ṭika-t°,** p. 992*b*, l. 7) (Gr.Gr. 123; W. 114, wrongly translated 'side, bank'; Rām. 544; K.Pr. 138); a means for taking a person across (a river or the like) (L.V. 96; K.Pr. 46, 47; Śiv. 1023; Rām. 780 (*tārāh*, with suff. of indef. art.), 1307); a fee paid to a ferry-man (L.V. 98; K.Pr. 18; Śiv. 1201, 1788); crossing (the Ocean of Existence), salvation (L.V. 72; Śiv. 14, 381, 957; Rām. 53); power or ability (both by intelligence and availability of the necessary means) to carry out any work (cf. **mĕcĕ-t°,** p. 601*b*, l. 46; **nĕcĕ-t°,** p. 659*b*, l. 25); a niche or shelf in a wall for holding a lamp (cf. **mĕtsi-t°,** p. 609*a*, l. 14) (K. 921). **—āsun —आसुन् । शक्तिसंभवः** m. inf. power to carry out any very difficult task to exist. **—bōzun —बोज़ुन् । सामर्थ्यविचारणम्** m. inf. (before attempting any very difficult task) to estimate the power available for its performance. **—bōzana yun^u —बोज़न यिनु । सामर्थ्यसंभवज्ञानम्** m. inf. ability to be recognized; to be assured in oneself that one has ability and power to carry out some very difficult work. **—dyun^u —दिनु । तारणम्, पर्यापणम्** m. inf. to convey (a person) across (a river or the like), to ferry across (L.V. 106; Śiv. 253, 415, 737, 1576, 1578); to enable another to carry out some work; to reach or extend across (Rām. 632). **—hyon^u —ह्यंनु । तरणसहायस्वीकरणम्** m. inf. to have oneself ferried across. **—karun —करुन् । पर्यापणम्** m. inf. (in distributing food, money, or the like) to arrange that there is sufficient for everyone, to see that each one gets his proper share. **—lagun —लगुन् । समाप्तीभवनम्** m. inf

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to reach the other side; (of some work) to be completed; to reach the other side (of the Ocean of Existence), to gain salvation (Rām. 1573). **—wuchun —वुछुन् ।** निर्वाहणविवेकः m.inf. to consider beforehand whether there are sufficient means, etc., to carry out any work. **—zānun —ज़ानुन् ।** सामर्थ्यसंतोषः m.inf. (in the case of some work still to be carried out) to know that one (i.e. oneself) has the power to carry it out.

tāra-kān^{a}j^{i} तार-कान्ंजि । संवन्धः f. connexion (e.g. caused by intercourse, mutual visiting, conversation). **-kān^{a}j^{i} karüñ^{ü} -कान्ंजि करंञ् ।** संवन्धापादनम f.inf. (of a go-between) to arrange connexion (e.g. between the parties to a marriage, for settling some necessary business, or the like). **-nôr^{u} -नोरु ।** द्रोणी (प्रवाहणनालिका) m. a pipe for conveying water across a gap or chasm. **-nāv -नाव् ।** पारावारगमागमनियुक्तनौका f. a ferry-boat. **—tarun —तरुन् ।** उत्तरणम् m.inf. to pass over, cross over (esp. some difficult river); to get through and carry out (some important work) (Rām. 127 (*tārun*, causal)); to cross over (the Ocean of Existence), to obtain salvation (Rām. 1575). **—tor^{u}-mot^{u} —तरु-मतु ।** पारं गतः perf. part. (f. **—tür^{ü}-müts^{ü} —तरू-मचू**), crossed over, passed over; (of some important work) carried through and carried out.

tār 2 तार् । तन्तुः, वैद्युतसंवादनयन्त्रम f. thread, string (Śiv. 1077, 1872); wire, cord, string of a musical instrument (Śiv. 669); the electric telegraph, a telegraphic message, a telegram; a thin spikelet (e.g. as an engraving tool) (Śiv. 1373). **—kaḍüñ^{ü} —कडंञू ।** तन्त्वाकारापादनम f.inf. to draw wire.

tāra-tyuz^{u} तार-तिज़ु or **-tuz^{u} -तुज़ु ।** शाकविशेषः m. a kind of radish with a long wire-like root (L. 75, *tarituz*, a medicinal plant, used as a diuretic). **-tiz^{i}-bọd^{u} -तिज़ि-वुडु ।** मूलकभेदगुम्फितम m. a bunch of these radishes. **-tiz^{i}-catiñ -तिज़ि-चटिञ्** or **-tiz^{i}-tsyūṭ^{u} -तिज़ि-च्यूटु ।** मूलकविशेषखण्डिका f. a chutnee or pickle made of these radishes pounded.

tara 1 तर in **bŏkh-tara** (p. 99*b*, l. 40), see **tür^{u}.**

tara 2 तर تره m. garden herbs, pot-herbs, greens (K.Pr. 255, where it is translated 'spices and other rich things'). Cf. **sheh-tarra**, p. 873*a*, l. 49.

tāra 1 तार । तारकाः f.pl. stars (cf. **nabacĕ tāra wālañĕ**, p. 619*a*, l. 43; **nabañĕ t°**, id., l. 49) (Śiv. 1076; Rām. 1484, 1486). Cf. **tārā.**

tāra 2 तार । त्रितयम f.pl. about three, approximately a triad (Gr.Gr. 82; Śiv. 393, 956, 1671, 1898; K. 1118; YZ. 53 (?); K.Pr. 153).

tārā तारा f. (pl. nom. **tārāyĕ ताराय**, Śiv. 38) a star (Śiv. 38, 198, 1663); N. of the wife of Wölī (Skt. Vālī), king of the monkeys, and mother of Angad (Rām. 492). Cf. **tāra 1.**

tārĕ तार्य adj. c.g. in **man gav tārĕ,** the mind became devoted (to) (Śiv. 1362).

tari, a kind of fodder grass (L. 71). ? **tür^{ü},** q.v.

taur तौर् طور m. state, condition, quality; manner, mode, way (Gr.M.). Cf. **ba-taura,** p. 145*a*, l. 35.

ṭĕr ट्यर्, see **ṭar.**

ter, see **tīr 1** and **tyūr^{u}.**

tēr तेर् । जयी m. a victor, a conqueror (in a battle, dispute, gambling, etc.); cf. **tērun.** **—gatshun —गछुन् ।** जयावाप्तिः m.inf. to become a conqueror, win (a game, etc.). **—sapadun —सपदुन्, —sõpanun —सँांपनुन्,** or **—sapazun —सपज़ुन् ।** प्राप्तजयीभवनम् m.inf. to become a conqueror, to become a victor.

tēri तेरि, see **tyūr^{u}.**

tīr 1 तीर् । पशुः (मेषः, अजः) m. animals of the sheep or goat kind (as a flock, class, or kind) (El. *ter*, sheep; K.Pr. 224, 232); a flock of sheep (L. 463, *tir*); cf. **tyūr^{u}.** **-ḍangij -डंगिज् ।** पशुगृहवेदिविशेषः f. the closet over the sheep-pen of a house; (in Kashmīr, in winter the sheep and goats are crowded into the ground floor of a house. The small room or locker immediately over this sheep-pen is called the **tīr-ḍangij,** and, for the sake of its warmth, children sit, and guests sleep in it (cf. L. 249, 363)). **—gaṇz^{a}rán^{i} —गंज़्रंनि ।** पशुगणना m.pl.inf. to count sheep or goats for purposes of taxation (L. 363, it is collected as the sheep go up in flocks to the mountain pastures when winter is over); met. to be utterly bewildered (*quasi* trying to count the sheep in a moving flock). **-khĕj^{i} -ख्यंजि** or **-khĕj^{ü} -ख्यंजू ।** पशुसमजः f. a flock of sheep or goats collected in one spot. **-khyol^{u} -ख्यंलु ।** पशुसमुदायः m. a large flock of sheep or goats; cf. **tīr^{i}-khyol^{u},** s.v. **tyūr^{u}.** **-rôch^{u} -रोछु ।** मेषाजपशुपालः m. a shepherd or goat-herd (i.q. **cōpān,** q.v.) (for these people, see L. pp. 361 ff.); cf. **tīr^{i}-rôch^{u},** as ab. **-röch^{i}-bāy -रांछि-वाय् ।** मेषपशुपालस्त्री f. his wife. **-wôr^{u} -वोरु ।** मेषनिवासः m. a sheep- or goat-fold.

tīra-ḍang तीर-डंग् । मेषपादबन्धनी m. a hobble for sheep or goats; foot-shackles (for a man).

tīr 2 तीर् تیر **।** वाणः m. an arrow (Gr.M.; Rām. 233, 340, 348, 371, 448–9, 781, 783, 891, 898–9, 919, 1299, 1363, 1376, 1398, 1411, 1564, 1612; YZ. 6, 70, 208). **—dyun^{u} —दिनु** m.inf. to discharge an arrow (at, dat.) (Rām. 43, 160, 232, 310, 315, 357, 502, 869, 890, 897, 1214, 1352, 1361, 1375–6, 1378, 1406, 1408, 1410, 1612). **—lāyun —लायुन्** m.inf.

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to discharge an arrow (at, dat.) (Rām. 376, 982, 1399); to hit, or strike with an arrow (obj. dat.) (Rām. 248, 1353, 1368, 1418). **—rāwȧn**[i] **—रावंनि ।** **वैमनस्यापत्तिः** m. pl. inf. arrows to be lost; agitation or bewilderment to occur (causing one to forget or neglect one's other occupations, etc.). **—sĕẓ**[a]**run —स्यंज़्रुन्** m.inf. to aim an arrow straight (at, **pĕṭh**) (Rām. 999). **—trāwun —त्रावुन्** m.inf. to discharge an arrow (Rām. 123, 867); to draw a bow (Rām. 117). **—trāwan-wôl**[u] **—त्रावन्-वोलु** n.ag. (f. **—trāwan-wājĕñ —त्रावन्-वाज्यञ्**), an archer (El.).

tīra-dag तीर-दग् । बाणमार्गः f. the blow of an arrow, the flight of an arrow straight at the mark. **-dag-hyuh**[u] **-दग्-ह्यहु । अत्यृजुः** adj. (f. **-dag-hish**[ü] **-दग्-हिशू**), like an arrow's path, straight as an arrow. **—mārun —मारुन्** m.inf. to strike with an arrow (Rām. 1042). **—mōrüñ**[ü] **—मोरंञू । ईषज्जीर्णता** f. (of clothes, ornaments, or met. of strength) slight wearing out to occur, slight signs of wear to become visible (Rām. 490). **-nôr**[u] **-नोरु । इषुधिः** m. a quiver.

tīr-i hörič[ü] **तीरि हांरिचू** (Rām. 109) or **—hörinj**[ü] **—हांरिंजू** (Rām. 344) (= تیرِ هارِچ) m. an arrow with a crescent-shaped head. **tīr-i jādō तीरि जादो** تیرِ جادو m. a magic arrow (Rām. 873).

tīr 3 तीर् m. the bank of a river (Rām. 1754).

tīr 4 तीर् or **tīr**[ü] **1 तीरू । गरुत्** f. (sg. dat. **tīrĕ तीर्य**), a bird's feather, plume (cf. **braga-t°**, p. 120*a*, l. 31; **gŏnd**[i]**-t°**, p. 290*a*, l. 15; **kŏkar-t°**, p. 432*a*, l. 44; **mōr-t°**, p. 587*b*, l. 47; **pachin-t°**, p. 679*b*, l. 41) (El. *tihir*; Gr.M. *tir*[ü]; L. 460, *tir*; Śiv. 1012).

tīrĕ lāgañĕ तीर्य लागञ । विनयकर्तुर्विनयनम् f.pl.inf. to apply feathers; to proffer instruction to one's teacher, 'to teach one's grandmother to suck eggs,' to give silly advice to one's teacher (and so put him to shame) (cf. **kŏkar-t° l°**, p. 432*a*, l. 45). **—yiñĕ —यिञ । अति दुर्गतीभवनम्** f. pl. inf. 'feathers to come', to be reduced to poverty (by the loss of one's means of subsistence) (cf. **kŏkar-t°-y°**, p. 432*a*, l. 49).

tīri-gọnd[u] **तीरि-ग्वंदु । पत्रमयोऽवतंसः** m. a plume of heron's feathers bound up with pearls, precious stones, and gold and silver wire, worn on a turban on state occasions (i.q. **gŏnd**[i]**-tīr**[ü], p. 290*a*, l. 15). **-gŏndur**[u] **-ग्वंदुरु । बद्धमूलपत्रगुच्छकः** m. a bunch of feathers tied together by their stems.

tīr[i] **तीरि**, see **tyūr**[u].

tīr[ü] **2 तीरू** (f. of **tyūr**[u], q.v.) a ewe (Gr.M., s.v. **tyūr**[u]).

ṭīr[ü] **टीरू । पिण्डम्** f. (pl. nom. **ṭīrĕ टीर्य**, Gr.Gr. 62) a lump or 'shape' of any soft cooked food, or of liquid boiled down to a solid but soft condition (cf. **bata-ṭ°**, p. 137*b*, l. 9; **ṭsāmañĕ-ṭ°**, s.v. **ṭsāman**; **wŏgra-ṭ°**; **wāṭa-ṭ°**, s.v. **wāṭh 2**), cold pudding (Gr.Gr. 62, Śiv. 1020, K.Pr. 249). **ṭīri-bata टीरि-बत । पिण्डितान्नम्** m. a lump or shape of boiled rice (i.q. **bata-ṭīr**[ü], as ab.).

tiör, see **tyūr**[u].

tŏra त्वर طُرہ **। रौप्यतन्तुसमूहः** m. hair, a fringe of hair; an ornamental tassel, a border; an ornament worn on a turban (K.Pr. 225, *turah*); (in Ksh.) a tassel or the like made of very fine silver wire. **-dār -दार्** طرہ دار **। रौप्यतन्तुवीतिकः** (of the hair) fringed, crested, etc.; (in Ksh. esp.) (of a turban or the like) fringed with fine silver wires. **-dastār -दस्तार्** طرہ دستار **। रौप्यतन्तुदशाकशिरोवेष्टनम** m. a turban fringed, as ab.

tōr 1 तोर् । निरोधः m. hindrance, obstruction, check (esp. of some work nearly completed); cf. **tôr**[u] **1.** **—dith thawun —दिथ् थवुन् । निरुध्य स्थापनम्** m.inf. to obstruct and stop completely (someone else's work which is nearly completed). **—dyun**[u] **—दिनु । निरोधनम्** m.inf. to stop or obstruct (another engaged on any work, esp. by declaring it to be fruitless).

tōr 2 तोर् (= طُور) m. Mount Sinai (H. iv, 5).

tōr 3 तोर् । तत्र adv. there (of some place out of sight) (El. thither; Gr.Gr. 155; W. 94, thither; 139, *tur*, there; Śiv. 42; Rām. 293–4; H. x, 3; YZ. 91). **-kun -कुन् । तत्पार्श्वम्** adv. towards that place (out of sight), thither, in that direction (Gr.Gr. 160); in that place (out of sight), there.

tōra तोर । ततः adv. from there, thence (of a place out of sight) (Gr.Gr. 156; W. 94; Śiv. 81, 117, 1792; Rām. 425, 1055; H. i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11; K.Pr. 154); in reply (to a question or the like) (Śiv. 66, 88, 310, 312, 630, 636, 837, 1249; Rām. 150, 193, 256, 356, 365, 383, 613, 657, 660, 681, 811, 816, 823, 946, 1621–2, 1650, 1703; YZ. 138, 389). **-kani -कनि** or **-kanĕn -कन्यन् । तत्पार्श्वतः** (**पार्श्वे**) adv. from that direction (out of sight) (Gr.Gr. 159); in that direction (out of sight). **-kanyuk**[u] **-कन्युकु । तत्पार्श्वोद्भवः** adj. (f. **-kanič**[ü] **-कनिचू**), of, or belonging to, that (out of sight) direction, produced in that direction. **-pĕṭha -प्यठ । तत्स्थानादारभ्य** adv. from there, from that place (out of sight) (u.w. vbs. of coming or the like). **-yōr -योर् । तत्रेह** adv. from there (out of sight) to here and (back again) from here to there, i.e. over the whole intervening space, or (with vbs. of motion) backwards and forwards.

tūr[i] **तूरि** also written **tūry तूर्य् । तत्रैव** adv. in that very place (out of sight), only in that place, even there (Gr.Gr. 156; L.V. 19, 61; Śiv. 283; H. vii,

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20; x, 3; K.Pr. 84 *túr*); to that very place, thither (Rām. 661). **-kun** -कुन् or **tūry-kun** तूर्य-कुन् । तत्प्रदेशपार्श्वे एव adv. only in that very place (Gr.Gr. 160); thither only, only to there (Rām. 1254); only in that direction, hence (met.) only in thy direction, only towards thee (Rām. 650); in those very conditions, only in respect, or in regard to, that (K. 867, 1142). **—dyun^{u}** —दियुनु m.inf. to give in that very place; to give (something) at the very place (where it is received); hence, to return, give back immediately on receipt (K. 687).

tōruk^{u} तोरुकु । तत्रत्यः adj. (f. **tōrüc^{u}** तोरुचु), of, or belonging to, or produced in, there (out of sight).

tôr^{u} 1 तोरु (for 2, see तारुन्) or **tôḍ^{u}** तोडु । अर्गलम् m. a bolt (of a door or window) (cf. **tshala-t°**, s.v. **tshal**) (Gr.M.; Śiv. 207, 1503, 1646, 1747, 1890; K. 69, 73, 77; K.Pr. 164); a door-bar; met. check, obstruction (Śiv. 1369). Cf. **tōr 1.**

tōr^{i}-hüṭ^{u} तोरि-हटु । अर्गलदण्डः f. (sg. dat. **-hacĕ** -हच्य), the wooden bar of a door-bar, the wooden bolt of a door-bolt. **-khünd^{u}** -खंडु । हनुः f. (sg. dat. **-khanjĕ** -खंज्य), the lower jaw (El. *tárkhand*, K.Pr. 120).

ṭôr^{u} टोरु । नेत्रच्छदः m. the eyelid (cf. **àch^{i}-ṭōr^{i}**, p. 8*b*, l. 39; **anĕma-ṭōr^{i}**, p. 37*b*, l. 17; **anĕma-ṭôr^{u}**, id., l. 18; **àsh^{i}-ṭōr^{i}**, p. 47*b*, l. 50; **tàl^{i}-ṭāri wuchun**, p. 996*b*, l. 34; **ṭàl^{i} ṭōr^{i} wuchun**, p. 1000*a*, l. 11; **ṭĕtam-ṭôr^{u}**, s.v. **ṭĕtam**) (El. *ṭár*, *ṭór*. El. gives also *ṭáryi* f. with the same meaning). **—pyon^{u}** —प्योनु । लालसोत्पत्तिः m.inf. the eyelid to fall; extreme desire or longing for something seen to be felt. **—wŏtalun** —व्वतलुन् । संतुष्टिः m.inf. the eyelid to rise, urgent desire, as ab., to be satisfied.

ṭāri khasun टारि खसुन् । रोचकीभवनम् m.inf. to be, or become, entirely pleasing, to be satisfying. **—khot^{u}-mot^{u}** —खतु-मतु । रोचकीभूतः perf. part. (f. **—khütsh^{u}-mütsh^{u}** —खंचु-मंचु), become pleasing, as ab. **—yun^{u}** —यिनु । संतोषापत्तिः m.inf. satisfaction to be experienced.

ṭōr^{i} àch^{i} dôd^{u} टोरि अछि दोदु । नेत्रपटलरोगः m. disease of the eyelids. **—yin^{i}** —यिनि । नेत्रपटलविकाराः m.pl.inf. disease of the eyelids (accompanied by intumescence) to occur.

ṭāric^{u} zih f. the edge of the eyelid (El. *ṭárich zih*, ? *ṭāric^{u} zĕh*).

tôr^{u} 1 तारु (for 2, see **tārun**) । विलम्बः f. delay, lateness, tardiness, slowness (cf. **dōha-t°**, p. 200*a*, l. 24; **khĕna-t°**, p. 402*a*, l. 10; **katha-t°**, p. 486*b*, l. 18; **lama-t°**, p. 524*a*, l. 46; **nāwa-t°**, p. 666*b*, l. 32; **rōta-t°**, p. 845*a*, l. 8) (El. *tár*, tardiness, slowness, delay; Gr.M.; W. 13; Śiv. 728, 1682, 1739; Rām. 586; K. 355, 633, 719). **—gatshün^{u}** —गछुनु । विलम्बसंभवः f.inf. delay to occur. **—karün^{u}** —करुनु । विलम्बनम् f.inf. to cause delay, make delay, to delay (Śiv. 52; K. 364, 378, 580).

tāri तारि sg. abl. by delay, in a delayed manner; **—gatshun** —गछुन् (of the mind, etc.), to become confused (H. v. 7, *tārĕ*, m.c.; YZ. 132, id.); to fade, wither, die (of a plant) (K.Pr. 58).

tur, see **tōr 3.**

turī तुरी । वाद्यविशेषः f. a kind of trumpet, a clarion, i.q. **turay**, q.v. **-wôl^{u}** -वोलु । वंशीवाद्यवादकः m. (f. **-wājĕn** -वाज्यन्), a player on this instrument, one skilled in playing it.

tūr तूर् or **tūr^{u}** तूरु । वासी f. (sg. abl. **tōri** तोरि), an adze, an axe, hatchet, half-adze (cf. **sĕrĕ-t°**, p. 930*a*, l. 34) (El. *tor*, m., *túr*, f.; W. 13, *thūr^{u}*; L. 370, 460; Śiv. 1776, *tūr^{u}*; H. vii, 18 (id.)); **tōri-dab** तोरि-दब् m. the blow of an axe (K.Pr. 114, 236).

tūr^{u} तूरु । पक्षिविशेषः m. a certain bird, the red-crested Pochard, *Branta rufina* (L. 130).

ṭūr^{u} 1 टूरु । मुकुलम् m. (sg. abl. **ṭōri** टोरि), a flower-bud (cf. **pōshĕ-ṭ°**, p. 779*a*, l. 36).

ṭūr^{u} 2 टूरु । कुण्डाकारभुक्तिपात्रम् m. (sg. abl. **ṭōri** टोरि), the dish out of which Hindū women eat (it is round, deep, and brazen) (cf. **khira-ṭ°**, p. 409*a*, l. 45; **wŏgra-ṭ°**) (Gr.Gr. 18, 19, 56; K.Pr. 183).

tūr^{u} तूरु, see **tūr.**

ṭūr^{u} टूरु । लघुपात्रविशेषः m. (sg. abl. **ṭūri** टूरि), a dish like **ṭūr^{u} 2**, but smaller (cf. **öritsi-ṭ°**, p. 45*b*, l. 14; **kŏng-ṭ° tshunün^{u}**, p. 456*b*, l. 24) (K. 528, 710).

tür^{u} तरु (= ترِ) । सूक्ष्माङ्कुरतन्तुः, स्तम्बाग्रकीलकम् f. a plant-fibre, a flower-filament (cf. **muji-t°**, p. 558*b*, l. 11); (in carpentry) a tenon (cf. **brōr^{i}-t°**, p. 126*a*, l. 6; **hāki-t°**, p. 327*a*, l. 4; **kūṭ^{i}-t°**, p. 485*b*, l. 22) (H. x, 5, 12); met. a projecting point (like a tenon) (cf. **kangāv^{i}-t°**, p. 457*a*, l. 28).

tari-bōd^{u} तरि-बोदु । लताविशेषवृन्तम् m. a bundle, tied together by the roots, of the acid fibrous leaves of a kind of radish-like vegetable. **-caṭin** -चटिन् । शाकविशेषसूदः f. a condiment made of the pounded roots and leaves of this vegetable. **-tul^{u}** -तुलु । लताविशेषः m. a single one of these vegetables. **-tsyūṭ^{u}** -च्यूटु । लताविशेषोत्थसूदः m. i.q. **-caṭin**, ab.

tūr तूर् or **tūr^{u}** तूरु । शीतम् f. (pl. nom. **tūrĕ** तूर्य, Gr.Gr. 62, or, as in the following, **tūra** तूर), cold, coldness, chill (cf. **gōlāb-t°**, p. 284*b*, l. 10; **hŏkha-t°**, p. 327*a*, l. 40; **māga-t°**, p. 551*b*, l. 47; **pŏha-t°**, p. 684*a*, l. 44; **pōshĕ-t°**, p. 779*a*, l. 35; **rūda-t°**, p. 826*b*, l. 9) (Gr.Gr. 20, 62, 127, 137; Gr.M.; W. 9; L.V. 16, 28; Śiv. 336, 343; K. 276; K.Pr.

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154, *tar*); esp. the cold shivering of ague (El. *tūr*, fever; K.Pr. 160, *tūr*); cf. **tūl 4.** —**atsüñᵘ** —अच्चंञू । शीतानुभवः f.inf. cold to enter (the body), bodily coldness to be experienced; (esp.) the chill of ague to attack a person; cf. **tũra atsañĕ,** bel. —**lagüñᵘ** —लगंञू । शीतानुभवः f.inf. cold to be felt (e.g. when wearing too thin clothes). -**zāl** -ज़ाल् । शीतज्वरः f. 'cold fever', in which the body is outwardly hot but is chilly within.

tũra anañĕ तूर अनञ । त्रस्तीकरणम् f. pl. inf. to put a person in terror (*quasi*, so that he is all of a tremble, and subsequently shivers at the mere memory). —**atsañĕ** —अच्चञ । त्रस्तीभवनम् f. pl. inf. to become terrorized, as ab.; cf. **tũrᵘ atsüñᵘ,** ab. —**khasañĕ** —खसञ । कम्पोत्पत्तिः m. pl. inf. the cold shivers (at the beginning of an attack of fever) to start. —**tsānañĕ** —ज़ानञ । त्रासनम् f. pl. inf. to put a person in terror (*quasi*, in cold shivers). —**yiñĕ** —यिञ । त्रासापत्तिः f. pl. inf. shivering terror to come (to a person).

tũri-al तूरि-अल् । शीतसंकुचिता तुम्बी f. a gourd shrunken up by the cold of winter. -**ala** -अल । शीतकम्पः m. shivering due to cold. -**ala atsānⁱ** -अल अच्चंनि । शीतकम्पोद्भवः m. pl. inf. shiverings (from cold) to attack (a person). -**bambar** -बम्बर् । अतिशीतबाधा m. pl. stinging shivers due to cold (*quasi*, as if one is stung by bees). -**bambar wŏthānⁱ** -बम्बर् व्रथंनि । अतिशीतबाधोद्गमः m. pl. inf. such stinging cold to be felt (by a person) (e.g. from contact with snow). -**hotᵘ** -हंतु । शीताहतः adj. (f. -**hütsᵘ** -हंचू), afflicted by cold, chilled to the bone (Gr.Gr. 137). -**kŏkur** -क्रकुर् । शीतालुः m. (pl. nom. -**kŏkar** -क्रकर्; sg. f. -**kŏkürᵘ** -क्रकंरू), 'a cold-cock,' i.e. one who feels cold severely (and cowers and is pinched like a fowl in a winter frost). -**kakav** -ककव् । शीतालुः m. 'a cold-bartavelle', i.q. the preceding. -**kondᵘ** -कंडु । रोमहर्षः m. cold-prickles, the down of the body standing on end on account of cold; hence, generally, bristling of the down, horripilation, thrill. -**kāṇḍⁱ anānⁱ** -कंडि अनंनि । त्रासोद्वेगोद्भावनम् m. pl. inf. to cause thrills (in another, by terrifying or the like). -**kāṇḍⁱ atsānⁱ** -कंडि अच्चंनि । शीततापोद्भवः m. pl. inf. shivering thrills (from exposure to cold, or from ague) to attack (a person). -**kāṇḍⁱ yinⁱ** -कंडि यिनि । उद्वेगोद्भवः m. pl. inf. thrills of fear to come (to a person, at the memory, or the like, of some past terror). -**lĕḍ** -ल्याड् । शीतभीतः adj. e.g. 'defeated by cold', one who is filled with fear merely by experiencing a feeling of cold.

tũrᵘ तूरू, see **tũr.**

tribôgᵘ त्रिबोगु । मूढबुद्धिः adj. (f. **tribôjᵘ** त्रिबांजू), stupid, addle-painted, dull-witted.

tribahāgoñunᵘ paīsa त्रिबहागंञुनु पँस । त्रिद्वीनारकः पणः m. a nominal coin now worth three times eight cowries, i.e. 24 cowries. Cf. **bahāgañ** and **bahāgoñunᵘ.**

trᵃbāra त्र्वार or **tribāra** त्रिवार । तृतीयवारम् adv. for the third time, the third time.

tribuwan or **trĕbuwan** त्रि(त्र्य)बु(भु)वन् m. the three worlds (earth, heaven, and hell) (Śiv. 99, 898, 1623; Rām. 1334; K. 134, 361, 1041).

tribuwana-nāth त्रिबु(भु)वन-नाथ् m. the Lord of the three worlds, a title of the god Shiv (Skt. Śiva) (Śiv. 320). -**rāza** -राज़ m., id. (Śiv. 1133, 1363). -**sār** -सार् m. the Essence of the three worlds (another title of Shiv) (Śiv. 37, 62, 91, 178, 180, 412, 514, 850, 942, 1799); applied to the gods generally (or possibly *pluralis majestatis*) (Śiv. 395).

tarbyĕth तर्बयथ् (= تربیت) m. (H. ii, 4), education, tuition, instruction. [According to some, this word is f.]

trica त्रिच । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. **trakh 1** and **trila.**

tricᵘ त्रिचू । त्र्यङ्किता f. the three (in card playing).

trucᵘ त्रुचू, see **trukun.**

trichᵘ त्रिछू, **truchᵘ** त्रुछू, see **trukhᵘ.**

trichĕr त्रिछ्यर् or **truchĕr** त्रुछ्यर् । तैक्ष्ण्यम् m. sharpness, sharp-wittedness, acuteness (Gr.Gr. 30, 140). Cf. **trukhᵘ.**

trucyōv त्रुच्योव्, see **trukun.**

traḍ त्रड् । मूढः m. a man who is dull-witted, stupid.

taraf طرف etc., see **taraph.**

tārīf تعریف, see **tārīph.**

traft, see **traphᵃth.**

trāg त्राग् । तडागः m. a pond (artificial, circular in shape, and overgrown with vegetation) (cf. **aza-bābunᵘ** t°, p. 74*b*, l. 7); a lake (L.V. 84).

turogᵘ तुरंगु m. a horse (L.V. 26, 69; Śiv. 1699, 1854).

taraugdar (? spelling) m. an official whose duty it is to weigh the grain when the government's share is taken from the cultivators (El.). ? for **tarāzdār,** q.v.

tragan त्रगन्, e.g. or **tragunᵘ** त्रगुनु or **trĕgunᵘ** त्र्यगुनु (f. **tra(trĕ)güñᵘ** त्र(त्र्य)गंञू । त्रिगुणः), adj. (of a string, rope, or the like) having three strands; threefold, triple, three times repeated (cf. **lacha-tr° āy,** p. 506*b*, l. 50) (W. 105, *trĕgun*; Rām. 1767).

trĕ-gŏn त्र्य-ग्वन् m.pl. the three *guṇas*, qualities, or constituents of existing things, viz. goodness, passion, and darkness (see p. 857*b*, l. 35) (Śiv. 1643, Rām. 1774). See **trayĕ-gŏn,** s.v. **trayĕ 3.**

trigŏna त्रिग्वन adj. e.g. possessing the three qualities (see the preceding) (Śiv. 367, 846, 1119).

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trag^{a}nun त्रगुनुन् । त्रिगुणीकरणम् conj. 1 (1 p.p. **trag^{o}n^{u}** त्रगुनु), to make threefold, triplicate, multiply by three.

trag^{a}nāwun त्रगनावुन् । त्रिगुणीकरणम् conj. 1 (1 p.p. **trag^{a}nôw^{u}** त्रगनोवु), i.q. **trag^{a}nun**, q.v. **trag^{a}nôw^{u}-mot^{u}** त्रगनोवु-मतु । त्रिगुणितः perf. part. (f. **trag^{a}növ^{u}-müts^{u}** त्रगनावू-मचू), made threefold, trebled.

trag^{a}nĕr त्रगनर् । त्रिगुणत्वम् m. threefoldness, trebleness, triplicity.

tr^{a}h 1 त्रह । त्रिंशत् card. (pl. dat. **tr^{a}han** त्रहन्), thirty (Gr.Gr. 77; El. *tráh*; Rām. 547, 1301; K. 553).

tr^{a}h^{i} त्रहि m.pl. 'thirties', used as a multiplicative, with numerals above ten, as in **kāh tr^{a}h^{i} trĕh hath ta tr^{a}h,** eleven thirties are three hundred and thirty (Gr.Gr. 86).

tr^{a}h 2 त्रह in old Ksh. the equivalent of **trĕh 1,** q.v. (L.V. 16, 75).

trāhi त्राहि interj. protect! save! (Borrowed from Skt., where it is a 2nd pers. sg. imperative) (Śiv. 130; Rām. 1403; K. 554, 880, 997).

trĕh 1 त्र्यह, sometimes written **trĕ** त्र्य, **try** त्र्य, or **trih** त्रिह । त्रीणि card. (pl. dat. **trĕn** त्र्यन; pl. abl. **trĕyau** त्र्ययौ, Gr.Gr. 82. In composition, this word takes the form **tr^{a}** त्र, **tra** त्र, **trĕ** त्र्य, or **tri** त्रि, as in **tra-man,** p. 572*b*, l. 29; **tr^{a}bāra** or **tribāra,** p. 1021*b*, l. 6; **trĕgun^{u},** p. 1021*b*, l. 40. In various idiomatic uses (see bel.) it is treated as a singular, in agreement with a singular noun, and then takes the form **trayĕ 1** त्रय or **trĕyĕ 1** त्र्यय. For **trayĕ 2, trĕyĕ 2,** see **tray,** for **trayĕ 3,** see s.v.);

three (Gr.Gr. 76, 82, 86, 154; Gr.M.; L.V. (in the old Ksh. form **tr^{a}h**) 16, 75; Śiv. 118, 159, 196, 779, 978, 1521, etc.; Rām. 797, 1774; K. 384, 688, 795; H. x, 1, 12, 20; xii, 5, 6, 11, 19; YZ. (*trah*) 112). Cf. **trayĕ 3.**

In Śaivism, there are three impurities (*mala*) of the soul, which impede its final release (L.V. 75). These are called in Skt. *āṇava*, *māyiya*, and *kārma*. The first is the state or character of the soul deeming itself to be finite; the second is that born of cosmic illusion; and the third is the impurity that results from action (see L.V. s.v. **tr^{a}h**). There are also three worlds (heaven, earth, and hell) (cf. Śiv. as ab. and **trĕbuwan**); and three qualities (**gŏn**) (see **trĕ-gŏn**).

trayĕ 1 त्रय (for **2,** see **tray,** for **3,** see s.v.), adv. thrice, three times, on three occasions (K. 136); cf. **trĕyĕ,** bel. **-manza** -मंज़ sg. abl. (one, etc.) from among, or out of, three (K. 1022). **-phiri** -फिरि adv. on three occasions, three times, thrice (K. 63). Cf. **trĕyĕ-ph^{o},** bel.

trĕy त्र्यय् card. only three, exactly three. Cf. **triy 1,** bel.

trĕyĕ 1 त्र्यय or **trĕyi** त्र्ययि (for **trĕyĕ 2,** see **tray**) in **trĕyĕ** (or **trĕyi**) **ali kaḍun** त्र्यय (त्र्ययि) अलि कडुन् । त्रिगुणाकरणम् m.inf. to drag (i.e. plough) with three-plough, i.e. to plough three times (esp. with ref. to a bean-field or the like being prepared for sowing). **—laṭi** —लटि । त्रिवारम् adv. three times, thrice. **-nĕngi** -न्यंगि adv., id. **—phiri** —फिरि । त्रिवारम् adv., id.; cf. **trayĕ-ph^{o},** ab. **—ranga** —रंग । त्रिप्रकारः adj. e.g. of three kinds (cf. **trĕyi-ranga,** p. 836*b*, l. 44) (Gr.Gr. 154). **—vizi** —विज़ि । त्रिवारम् adv. three times, thrice.

triy 1 त्रिय् (for **2,** see s.v.) only three, exactly three (Gr.Gr. 82). Cf. **trĕy,** ab.

trĕh 2, see **tray.**

tarah तरह طرح m. manner, mode (Gr.M.), used in the sing. abl. in adverbial phrases, such as **prath taraha,** of every kind (p. 769*a*, l. 42).

traharun त्रहरुन् । भयोद्विग्नीभवनम् conj. 3 (2 p.p. **traharyōv** त्रहर्योव्), to become alarmed, or agitated, by an ill-omen, or the like (Śiv. 1295). **traharyō-mot^{u}** त्रहर्यो-मतु । भयोद्विग्नीभूतः perf. part. (f. **traharyē-müts^{u}** त्रहर्ये-मचू), alarmed (as ab.).

trhas (? spelling) m. matting (El., who says that it is used towards Bārāmūla). Cf. **pat^{u}j^{u}** and **wagow^{u}.**

tr^{a}hath त्रहथ, **trĕhath** त्र्यहथ, or **trihath** त्रिहथ card. (pl. dat. **tr^{a}(trĕ^{o}, tri^{o})hatan** त्र(त्र्य, त्रि)हतन्), three hundred (Gr.Gr. *tri*^{o}, 80, 84, 85; Rām. 600); three pice (see p. 357*b*, l. 8) (Gr.Gr. 85).

tr^{a}haiṭh त्रहैठ् । त्रिषष्टिः card. (pl. dat. **tr^{a}haiṭhan** त्रहैठन्), sixty-three (Gr.Gr. 78, El. *trehet*).

tr^{a}haiṭhyum^{u} त्रहैठिमु । त्रिषष्टितमः ord. (f. **tr^{a}haiṭhim^{ü}** त्रहैठिमू), sixty-third (Gr.Gr. 78).

tr^{a}hatyum^{u} त्रहतिमु । त्रिशततमः ord. (**tr^{a}hatim^{ü}** त्रहतिमू), three hundredth (Gr.Gr. 80).

tr^{a}hatyun^{u} त्रहतिनु । त्रिशतमूल्यकः adj. (f. **tr^{a}hatiñ^{ü}** त्रहतिञू), costing three hundred (rupees or the like).

tr^{a}hyum^{u} त्रहिमु । त्रिंशत्तमः ord. (f. **tr^{a}him^{ü}** त्रहिमू), thirtieth (Gr.Gr. 77).

tarjama तर्जम ترجمہ m. interpretation, translation. **tarjama khārun** तर्जम खारुन् । अतिमानपूर्वकश्लाघनम् m.inf. 'to raise an interpretation', (in the presence of another) to show great honour (to), utter profuse praises or the like (to a person, esp. when he is unworthy of it). **—karun** —करुन् m.inf. to interpret, translate (El. *tarjuma k^{o}*, Gr.M.). **—karan-wôl^{u}**

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—करन्-वोलु n.ag. (f.—**karan-wājĕñ —करन्-वाज्यञ्**), an interpreter, translator (El. *tarjuma k°*, Gr.M.).

traka त्रक, see **trakh 1** and **2.**

trakī त्रकी । द्रोणमितिः f. a full *trakh* (see **trakh 2**).

trika त्रिक, see **trakh 1.**

trok^{u} त्रंकु adj. (f. **trüc^{ü} त्रंचू**), of, or belonging to, so many *trakhs* (see **trakh 2**), used —° (cf. **aiṭha-tr°**, p. 66*b*, l. 45; **daha-tr°**, p. 199*a*, l. 20; **pöntsa-tr°**, p. 743*b*, l. 4; **shĕ-tr°**, p. 874*a*, l. 23) (K.Pr. 162).

tråk^{i} traka त्रंकि त्रक । द्रोणशः adv. *trakh* by *trakh* (each *trakh* being about six seers of about two pounds each). **-trakh -त्रख् । पूर्णो द्रोणः** m. a full *trakh* (not under weight).

truk^{u} त्रुकु । भक्षणरावः m. the noise of chewing or gnawing hard or dry food, the sound of a crunch (cf. **aḍa-tr°**, p. 12*a*, l. 23); cf. **trukun** and **ṭukh.** **—truk^{u} —त्रुकु । कणभक्षणशब्दः** m. crunching, a sound of repeated crunches.

tår^{i}ka तंरिक ترکہ । दायभागः m. a legacy, bequest; inheritance (by succession or bequest); effects or estate of a deceased person.

tarīka तरीक طریقہ or **tarīkh तरीख् طریق** m. mode, manner, method, fashion (Gr.M.).

tår^{i}k^{i} तंरिकि । कर्णभूषा f. a kind of earring worn by women (light and made of gold).

tår^{i}ki-hor^{u} तंरिकि-हंरु । कर्णभूषाविशेषयुग्मम् m. a pair of these (one for each ear). **-kan -कन् । कर्णभूषाविशेषैकमात्रम्** m. an ear adorned by such an earring; a single one of a pair of these earrings.

turåk^{i} तुरंकि ترکی । तुरुष्कदेश्यः m. of, or belonging to, or produced in Turkey, or in Turkestan. (Cf. El. *truk*, a Turk.)

tārakī तारकी f. the profession of one who passes or conducts over (cf. **taṇtra-t°**, p. 1012*a*, l. 15).

tŏrka त्वर्क in **tŏrka-chān त्वर्क-छान् । कौटतक्षः** m. a private carpenter, a village carpenter who works on his own account, a cabinet maker (H. vii, 17, 20); cf. **chān 1.** **-chān-bāy -छान्-बाय् । स्वतन्त्रतक्षस्त्री** f. his wife. **-chönil -छांनिल् । कौटतक्षता** f. the occupation of a cabinet maker. **tŏrka-chöñ^{ü} त्वर्क-छांञ्‍ू । कौटतक्षस्त्री** f. a cabinet maker's wife.

trakh 1 त्रख् । त्रिकम् m. (sg. dat. **trakas 1 त्रकस्**. As the first member of certain compounds, this word takes the form **traka** or **trakha.** In two cases it takes the form **trika,** see bel.) a group of three, a triad (cf. **trica**); the lowest part of the backbone (where three bones are said to meet) (El. *trak, trek*, the back).

traka-band त्रक-बंद् or **trakha-band त्रख-बंद् । त्रिकाङ्गरोगः** m. disease of the lower part of the backbone, (?) lumbago. **-phuṭ^{u} -फुटु** or **trakha-phuṭ^{u} त्रख-फुटु । भग्नत्रकः** adj. (f. **-phuṭ^{ü} -फुटू**, sg. dat. **-phucĕ -फुच्य**), one with the lower part of the backbone broken or bent, hunch-backed.

trika-bāg त्रिक-बाग् m. that which consists of three parts, i.e. the Hindū triad of Brahmā, Vishnu (Viṣṇu), and Shiv (Śiva) (Śiv. 1695) (cf. **trĕkāran**); N. of a village in Kashmīr from which there is a view of Mount Haramŏkh (p. 343*a*, l. 31). It is said to be free from poisonous snakes (Śiv. 1695). **-vüṭ^{ü} -वंटू । त्रिकसंबन्धः** f. (sg. dat. **-wacĕ -वच्य**), the connexion (by marriage) between three families (as when A gives his daughter in marriage into B's family, and B gives his daughter into C's family, the word then indicates the mutual connexion between the respective families of A, B, and C).

trakh 2 त्रख् । द्रोणः m. (sg. dat. **trakas 2 त्रकस्**), a measure (esp. for grain) consisting in six Kāshmīrī seers, equivalent according to some to about twelve, and according to others to about nine and a half pounds (cf. **lakh-tr°**, p. 517*b*, l. 35; **pā̃-tr°**, p. 748*a*, l. 22; **tråk^{i}-trakh,** col. *a*, l. 12) (Gr.Gr. 31, 52, 147; W. 134; Śiv. 1828; K.Pr. 42, 162, 208, 216). Cf. **man 3**, and, for the value of a *trakh*, see **khār 3.** **—khanḍ —खंड्** m. about a *trakh* (W. 103).

traka-bŏḍ^{u} त्रक-बुंदु or **-boḍ^{u} -बंदु । अनेकद्रोणमितः** adj. (f. **-bŏz^{ü} -बुंज़ू** or **-büz^{ü} -बंज़ू**), (of something to the amount of which reference is made) weighing, or measuring, many *trakhs* (see **bŏḍ^{u} 2**). **-phyur^{u} -फिरु । द्रोणभ्रमः** m. (in weighing grain *trakh* by *trakh*) the making a mistake in counting the number of *trakhs* (during the process of weighment). **—traka —त्रक । द्रोणशः** adv. (in weighing, distributing, etc.), *trakh* by *trakh*. **-wād -वाद् । द्रोणशः संख्याकः** m. (in weighing *trakh* by *trakh*) the sum of all the *trakhs*.

trākh त्राख् (sg. dat. **त्रियिस्**), in **byākh trākh,** anyone else, someone else (p. 150*a*, l. 1). The word is a jingle of **byākh,** formed on the basis of **trĕh,** three, as **byākh** is based on **bi,** another.

trukh त्रुख् m. (sg. dat. **trukas त्रुकस्**), the act of crunching with the teeth (cf. **trukun**) (Gr.Gr. 122).

trukh^{u} त्रुखु or **tryukh^{u} त्र्युखु । तीक्ष्णबुद्धिः** adj. (f. **truch^{ü} त्रुछू** or (Gr.Gr. 72) **trich^{ü} त्रिछू**), quick, clever, ingenious, acute, sharp-witted, intelligent (El. *truk*; Gr.Gr. 30, 72, 140, *tryukh^{u}*; Gr.M.; K.Pr. *truk*, 76, 146, 160, 216). Cf. **tryukh^{u}.**

trūkh^{u} त्रूँखु in **trūkh^{u} dyun^{u} त्रूँखु दिनु । उत्तेजनम्** m.inf. to stir up, instigate, stimulate (esp. to arouse or stir up again some anger that had subsided).

tarkh तर्ख् । विचारणा m. (sg. dat. **tarkas तर्कस्**),

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discussion, consideration, examination, deliberation, investigation.

tarākh तराख् । उपवासः m. (sg. dat. **tarākas** तराकस्), fasting (from want of food), starvation. **—dyun^{u}** —दिनु । उपवासकरणम् m.inf. to fast or abstain from food (owing to anger or the like).

tarīkh तरीख् طریخ, see **tarīka**.

tārukh 1 तारुख् m. (sg. dat. **tārakas** तारकस्; f. **tārakĕñ** तारक्यञ्), one who passes or conducts over (cf. **tantra-t°**, etc., p. 1012*a*, l. 17 ff.). N. of a *Daitya*, or demon (in Skt. *Tāraka*), who oppressed the gods, and was finally killed by Kārttikēya, the seven-day old son of Śiva (Śiv. 677, 679, 680–1, 1581).

tārukh 2 तारुख् । तारा m. (sg. dat. **tārakas** तारकस्), a star (cf. **gāshĕ-t°**, p. 308*b*, l. 44; **kŏl-t°**, p. 437*a*, l. 8; **lāt^{i}-t°**, p. 535*b*, l. 41; **shöl^{i}-t°**, p. 880*b*, l. 26; **swöts^{u}-t°**, p. 955*a*, l. 33; **tāj-t°**, p. 535*b*, l. 45, and p. 990*a*, l. 7) (Gr.M.; W. 115; Śiv. 1145; Rām. 197, 569, 1013, 1017; YZ. 82, 555; K.Pr. 193).

tārakh-gög^{a}jĕ तारख्-ग्वग्ज्य । आलुकसूद्विशेषः f.pl. a kind of turnip stew (in which the turnips are cut up and boiled in water, then cooked in oil, and finally in sauce). **—ganz^{a}rān^{i}** —गंज़्रानि । विरहादिना कालक्षेपः m. pl. inf. to count stars; met. (in the case of separation from a beloved, or the like) to get through the time by diverting one's attention to something else. **-gāsh** -गाश् । नक्षत्रप्रकाशः m. starlight (i.e. the light of the stars when there is no moon). **-nab** -नब । तारकापूर्णनभः m. a star-sky (i.e. a star-lit sky free from clouds). **-naba** -नब । देदीप्यमानतारकापूर्णनभः m., id.

törīkh 1 तांरीख् تاریخ m. (sg. dat. **törīkhas** तांरीखस्), a date, era, epoch (Gr.M.).

törīkh 2 तांरीख् تاریک adj. c.g. dark, obscure; (in Ksh.) subst. m. (sg. dat. **törīkas** तांरीकस्), obscurity, darkness, gloom (Rām. 798).

trikhombyul^{u} त्रिखंब्युलु । त्रिशूलकम् m. (of a tree) having a triple stem ascending from one trunk, three stemmed; (of a pillar or the like) branching into three.

tr^{a}khôr^{u} त्रखोरु । त्रिखारीमितः adj. (f. **tr^{a}khör^{u}** त्रखांरु), weighing or measuring three *khārs* (see **khār 3** and **khôr^{u} 2**), each *khār* consisting of 16 *trakh*; (of some receptacle) suitable for containing the above amount.

trakajyār त्रकज्यार । काठिन्यम् m. i.q. **trakañār**, q.v. (Gr.Gr.).

tarkajyār तर्कज्यार m. a plot (El. *tarkajār*). **—karun** —करुन् m.inf. to plot (El.). Cf. **tarkh.**

tarakkī तरक्की ترقی f. elevation, promotion, progress, improvement, prosperity (Gr.M.).

tarakkiyāt ترقیات f.pl. advancements, improvements (L. 406, *tarakiāt*).

trukun त्रुकुन् । कणशो भक्षणम्, दन्तैश्छेदनम् conj. 1 (1 p.p. **truk^{u}** त्रुकु, f. **truc^{u}** त्रुचु; 2 p.p. **trucyōv** त्रुच्योव्), to crunch (something hard, such as *grām* or other grain) between the teeth, to chew, masticate (Gr.Gr. 120, 122); to gnaw or cut (like a rat) (cf. **bor^{u} tr°**, p. 118*a*, l. 20); cf. **ṭukun** and **truk^{u}**. **truk^{u}-mot^{u}** त्रुकु-मतु । दन्तैर्भक्षितः, दन्तैश्छेदितः perf. part. (f. **truc^{u}-mūts^{u}** त्रुचु-मंचु), crunched with the teeth, as ab.; gnawed or cut, as ab.

trakun^{u} त्रकुनु । त्सरः m. (sg. dat. **trakanas** त्रकनस्), a weaver's shuttle.

tr^{a}kānüj^{u} त्रकानंजु । दुग्धदधिजलसांकर्यम् f. a drink made up of milk, curds, and water mixed in equal parts.

trēkiñ^{u} 1 त्रेकिञु (for **2**, see **trēkyun^{u}**) । द्रोणिका f. a scale-weight for weighing one *trakh* (see **trakh 2**), a *trakh*-weight. Cf. the next.

trökiñ^{u} 1 त्रांकिञु (for **2**, see **trökyun^{u} 2**) । द्रोणिका f. a stone or iron weight (for weighing) equivalent to one *trakh* (see **trakh 2**). Cf. ab. and **trökyun^{u} 1.**

trukiñ त्रुकिञ् । कणशो भक्षणम् f. the act of crunching up hard food (such as grain) between the teeth, chewing, mastication (Gr.Gr. 120). **trukiñĕ-phol^{u}** त्रुकिञ-फलु । चणकादि भक्ष्यम् m. 'crunch-grain', *grām*, pease, or other such hard grain that, when eaten, is crunched between the teeth.

tr^{a}kānĕl त्रकानल । त्रितन्तुकः adj. c.g. (of a twist of the sacred *kuśa*-grass (see **kush**) or of the sacred thread worn by high-caste Hindūs) possessing three strands (cf. **kōn^{u} 2** and **5**); met. (of the body) very strong, powerful.

trakañār त्रकञार । काठिन्यम् hardness (of any substance); met. hardness (of human nature); hardness of price (of food-grains or the like). Cf. **trakajyār.**

trakor^{u} त्रकरु or **trakur^{u}** त्रकुरु । कर्कशः, कोपनः adj. (f. **trakür^{u} 1** त्रकंरु or **trak^{ü}r^{u}** त्रकंरु), dried, hard, harsh, rough, coarse, stiff (of any thing, action, or quality) (cf. **aḍa-tr°**, p. 13*b*, l. 8; **buth^{i}-tr°**, p. 143*a*, l. 5) (Gr.Gr. 141, Gr.M.); harsh, cruel, merciless, ferocious; passionate, irascible (K.Pr. 7); dissolute (El. *trakkur*).

trakür^{u} 2 त्रकंरु । तुला f. a pair of scales, a balance (El. *trakār, trakir, trakur*); Libra (the sign of the Zodiac) (El. *trakur*, m.).

trakari-ḍūnd^{u} त्रकरि-ड्ंडु । तुलादण्डः, तुलाधारदण्डः f. the beam of a pair of scales. **-pôtur^{u}** -पोतुरु । तुलापात्रम् m. a scale-pan.

tarkör^{i} तर्कोरि । शाकादितर्कारी f. an esculent vegetable; (pl.) vegetables (Gr.M.).

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trakarun 1 त्रकरुन् । कठोरीभवनम्, आलस्याभिभवः conj. 3 (**trakaryōv 1** त्रकर्योव्), (of something formerly soft) to become hard; (of one formerly energetic) to become indolent, slothful. **trakaryō-mot^u** त्रकर्यो-मतु । कर्कशीभूतः perf. part. (f. **trakaryē-müṭ^ü** त्रकर्ये-मंछू), become hard (as ab.), become indolent (as ab.).

traḳ^arun त्रंकरुन् or **trakarun 2** त्रकरुन् conj. 3 (2 p.p. **traḳ^aryōv** त्रंकर्योव् or **trakaryōv 2** त्रकर्योव्), to become elevated, to be raised (cf. **nam tr°**, p. 635*b*, l. 27, and **traḳ^arāwun**).

trĕkāran or **trikāran** त्र्य(त्रि)कारन् m.pl. the three causes, the Hindū triad of deities,—Brahmā, Viṣṇu, and Śiva,—the respective causes of the creation, preservation, and destruction of the universe (Śiv. 99; Rām. 1061, 1715).

trakarĕr त्रकर्यर् । कर्कशत्वम् m. coarseness, roughness, hardness (Gr.Gr. 141).

trakarāwun त्रकरावुन् । कठिनीकरणम्, भर्त्सनपूर्वोपालम्भः conj. 1 (1 p.p. **trakarôw^u** त्रकरोवु), to harden, to cause (something soft) to become hard; to reproach abusively (one who is about to act in opposition).

trakarôw^u-mot^u त्रकरोवु-मतु । कर्कशीकृतः perf. part. (f. **trakaröv^ü-müṭ^ü** त्रकरांवू-मंछू), hardened (as ab.); reproached (as ab.).

trakarāvüñ^ü त्रकरावंञ् । क्रुद्धदृष्ट्या समीचणम् f.inf. looking angrily at (some person or thing, esp. when done by a person ordinarily of a gentle temper).

traḳ^arāwun त्रंकरावुन् । उन्नतीकरणम् conj. 1 (1 p.p. **traḳ^arôw^u** त्रंकरोवु), to elevate; lift up (e.g. a fallen post, a house which has fallen down).

tarkash तरकश् ترکش m. a quiver (Rām. 232, 315, 1344).

trikōsh^ilad त्रिकांशिलद् । त्रिदिनोपोषितः adj. c.g. (as subst., f. **trikōsh^iladiñ** त्रिकांशिलदिञ्), one who fasts (religiously), or goes without food (owing to want, illness, or the like), for three days (see **kōsh^ilad**, p. 481*a*, l. 3).

trikōṭī त्रिकोटी card. thirty millions, three crores. There are said to be this number of gods (Śiv. 433, 635, 698, 719, 723, 1520; Rām. 68, 88, 1054).

trēkyun^u त्रेकिनु । द्रोणमितः adj. (f. **trēkiñ^ü 2** त्रेकिञ्, for **1**, see s.v.), of the weight or measure of one *trakh* (see **trakh 2**), (of some one thing) weighing a *trakh*; (of a vessel) having a contents of one measured *trakh*. Cf. **trökyun^u 2**.

trökyun^u 1 त्रांकिनु । द्रौणिकम् m. (sg. dat. **trökinis** त्रांकिनिस्), a vessel of which the content is one measured *trakh*.

trökyun^u 2 त्रांकिनु । द्रोणमानः adj. (f. **trökiñ^ü 2** त्रांकिञ् for **1**, see s.v.) (of some single object) weighing one *trakh* (see **trakh 2**) (Gr.Gr. 147); (of some vessel) measuring or holding a *trakh* (Gr.Gr. 147). Cf. **trēkyun^u**.

tārakōz^u तारकांज़ f. the profession of one who passes or conducts over (cf. **tantra-t°**, p. 1012*a*, l. 28).

tral त्रल् । लोष्टम् f. a lump of earth or similar substance, a clod (cf. **nūna-t°**, p. 641*a*, l. 19). **trala-hār** त्रल-हर् लोष्टयुद्धम् f. a clod fight, a fight in which the opponents hurl clods at each other.

trāl त्राल् । प्रदेशविशेषः m. N. of a town about twenty miles south-east of Śrīnagar, in which there is a large colony of Sikhs said to have been settled by Ranjit Singh. For further particulars, see El. s.v. **trāla-ṭsödāh** त्राल-च़ुदाह् । फाल्गुनकृष्णचतुर्दशी f. (sg. dat. **-ṭsödüsh^ü** -च़ुदंशू), the fourteenth lunar day of the dark half of the month of Phāgun (Skt. *Phālguna* = February–March), i.e. exactly a month after the Shiwa-rāth (see p. 901*b*, l. 46) fast. **-ṭsödāh lagüñ^ü** -च़ुदाह् लगंञ् । मलातीसारसंभवः f. violent diarrhœa to attack a person (*quasi*, such as is caused by indigestion experienced by greedy eaters on the expiry of the fast of the Shiwa-rāth).

trēl त्रेल् । फलविशेषः f. an apple (cf. **ambár^i-t°**, p. 27*b*, l. 5; **batpurī-t°**, p. 145*a*, l. 32; **khar-t°**, p. 407*a*, l. 36; **nābád^i-t°**, p. 620*a*, l. 1; **sil-t°**, p. 909*a*, l. 25 (L. 349)).

trēla-kuj^i त्रेल-कुजि or **-kuj^ü** -कुजू । फलविशेषलता f. a small apple-tree. **-kul^u** -कुलु m. a kind of apple-tree (El.). **-mŏrba** -म्रब्ब ।फलविशेषरसपाकः m. apple-jam.

trēli त्रेलि, see **tryūl^u**.

trila त्रिल । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. **trica** and **trakh 1**.

trôl^u त्रोलु । विरूपः adj. (f. **tröj^ü** त्रांजू), ugly, misshapen, disfigured, deformed.

tröl^i त्रांलि । त्रालप्रदेशोद्भवः adj. c.g. of, or belonging to, or produced in **Trāl** (q.v.).

trul, N. of a certain poisonous plant, *Impatiens Roylei* (L. 76). ? Cf. the next.

trúal (? spelling) m. balsam (*Balsamina impatiens*) (El.). Cf. **tatūre**, and (?) the preceding.

trūl^u त्रूलु । अत्यायासपीडा m. (sg. abl. **trōli** त्रोलि), weariness, or exhaustion, caused by excessive exertion or labour.

taral 1 तरल् or **tarala** तरल । हेलनाः m.pl. wanton acts, amorous frolics.

tarala karán^i तरल करनि । हेलाप्रदर्शनम् m. pl. inf. to display amorous frolics, etc. **—wanán^i** —वननि । हेलोक्तिप्रकाशनम् m.pl.inf. to use wanton language; to talk frivolously in order to cause delay.

taral 2 तरल् । हेलनशीलः adj. c.g. one who habitually frolics amorously or wantonly, wantonly sportive.

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ṭaral टरल् । आहतभाषी adj. e.g. a habitual teller of invented stories, a habitual liar.

tŏrēl त्वरेल् । कटुतुम्बी f. the cucurbitaceous plant and the vegetable, *Luffa acutangula* (El. *turela*, m. one of the Cucurbitaciae). **tŏrēla-hŭṭᵘ** त्वरेल-ह्टु । कटुतुम्बीशुष्कखण्डः f. (sg. dat. **-hacĕ** -हच्), a dried piece of the fruit of the plant (cut up and stored to dry for winter).

trailūkh त्रैलूख (pl. dat. **trailōkan** त्रैलोकन्) or **trailōky** त्रैलोक्य् m. the three worlds (Heaven, Earth, and Hell), the universe (Śiv. 472, *trailūkh*; 60, 130, 651, 731, *trailōky*; K. 766, *trailōky*). **trailōkyĕ-nāth** त्रैलोक्य-नाथ m. the Lord of the Universe, a title of Shiv (Śiva) (Śiv. 37, 514, 979). Cf. **trilōka-nāth**, **trizagath**, and (s.v. **trayĕ** 3) **trayĕ-lūkh.**

trilōka-nāth त्रिलोक-नाथ् m. the Lord of the three worlds (Heaven, Earth, and Hell), a title of Shiv (Śiva) (i.q. **trailōkyĕ-nāth**, ab.) (Śiv. 387). Cf. **trizagath.**

trilōkēshŏr त्रिलोकेश्वर m., id. (Śiv. 832). The Skt. form of this word is *Trilōkēśvara*.

trᵃlorᵘ त्रलोरु । त्रितन्तुकः f. (**trᵃlürᵘ** त्रलॅरू), (of a necklace or the like) of three strands.

trilōtsan त्रिलोचन् m. He who has three eyes, a title of Shiv (Śiva) (Śiv. 363, 976, 1345). Cf. **trinētr.**

tram त्रम । छिद्रम् f. a hole (esp. bored in a plank of wood or the like); esp. the hole in the prow of a boat into which the peg is fitted to which the tow-rope is attached. **—dyunᵘ** —दिनु । छिद्रापादनम् m.inf. to bore a hole. **—tārun** —तारुन् । सच्छिद्रीकरणम् m.inf. to bore a hole right through a board or the like (Śiv. 1845).

trām त्राम् । ताम्रम् m. copper (Gr.M.; L. 459, *tram*; Rām. 1054, 1412, 1418, 1724; K.Pr. 186).

trāma-poṭᵘ त्राम-पॅटु । ताम्रपट्टः m. a sheet or plate of copper. **-pŭṭᵘ** -पॅटू । ताम्रपट्टिका f. (sg. dat. **-pacĕ** -पच्), id., but small in size.

trömⁱ त्रांमि or **trömᵘ** त्रांमू । ताम्रस्थाली f. a copper dish (used only by Musalmāns) out of which food is eaten (El. *trām*, 'it corresponds to the *thāl* of the Hindū'; H. iii, 1; viii, 3, 11); cf. **thāl**. **trāmi-bata** त्रामि-बत । ताम्रपात्रीभोजनम् m. (at wedding feasts or the like) the food contained, or served, in copper vessels for the Musalmān guests.

trum trum त्रुम त्रुम । वाद्यभेदः m. a kind of lute with wire strings.

trŏmba त्रुम्ब । सस्यविशेषः m. N. of a certain food-grain, buckwheat (cf. **tsūna-trᵒ**, s.v. **tsūn**) (El. *trúmba*, *Fagopyrum esculentum*; L. 76, 330, 338, *trumbá*).

trọmbᵘ त्रुंबु m. a needle-prick, used in the following:— **trombⁱ dinⁱ** त्रुंबि दिनि । सूच्याहननम् m. pl. inf. to prick (holes, e.g. in the tough skin of a fruit). **trŏmbⁱ tārānⁱ** त्रुंबि तारॅनि । सूच्याहननम् m. pl. inf. to prick holes at a distance from each other in the skin of the egg-plant fruit or similar fruit preparatory to cooking. Cf. **trusᵘ**.

trŏmbun त्रुंबुन् । सूच्याघातः conj. 1 (1 p.p. **trọmbᵘ** त्रुंबु), to prick with a needle; cf. **trŏmbawun.** **trọmbᵘ-motᵘ** त्रुंबु-मतु । सूच्याहतः perf. part. (f. **trŏmbᵘ-mütsᵘ** त्रुंबु-मंचू), pricked (with a needle).

trŏmbürᵘ त्रुंबॅरू । मण्डली f. a circle (of people). **—karüñᵘ** —करॅञू । मण्डलशो निवेशनम् f.inf. to sit in a circle, to form a circle of seated persons.

trŏmbawun त्रुंबवुन् । सूच्याघातः conj. 1 (1 p.p. **trŏmbowᵘ** त्रुंबवु), to prick (with a needle); cf. **trŏmbun.** **trŏmbowᵘ-motᵘ** त्रुंबवु-मतु । सूच्याहतः perf. part. (f. **trŏmbüvᵘ-mütsᵘ** त्रुंबवू-मंचू), pricked (as ab.).

tra-man त्र-मन्, three *mans*, or four and a half seers (see p. 572*b*, l. 29).

tramanāwun त्रमनावुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. **tramanôwᵘ** त्रमनोवु), to bore holes (into wood or the like). Cf. **tramawun.**

trimoñᵘ त्रिमञु । त्रिमानोढमितः adj. (f. **trimüñᵘ** त्रिमंञू), weighing or measuring three *mans* of one and a half seers (or three pounds) each (see **man 3**); as subst. a vessel containing, or suitable for measuring, this amount; a weight (of stone or iron) for weighing this amount. Cf. **tra-man.**

trāmürᵘ त्रामंरू । ताम्रपात्री, रोगविशेषः f. a small copper vessel (see **trömⁱ**); a certain disease (involving poisonous sores on the back of the hands). **—pĕñᵘ** —प्यञू । हस्तपृष्ठरोगोद्भवः f.inf. this disease to befall.

trᵃmôsᵘ त्रमोसु । त्रिमासिकः adj. (f. **trᵃmösᵘ** त्रमांसू), of, or belonging to, three months; three months old, produced three months ago (YZ. 367); produced after three months, taking three months to be produced.

tarāmushĕ तरामुश m. *Mentha incana* (El.).

trᵃmösyunᵘ त्रमांसिनु । त्रिमासिकः adj. (f. **trᵃmösiñᵘ** त्रमांसिञू), three months old, produced three months ago; produced after three months, taking three months to be produced.

trāmuwᵘ त्रामुवु । ताम्रमयः adj. (f. **trāmüvᵘ** त्रामंवू), made of copper, copper (Rām. 565; K.Pr. 216, pl. dat. *trāmahrĕn* for *trāmarĕn*).

tramawun त्रमवुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. **tramowᵘ** त्रमवु), to bore holes through a board or the like. Cf. **tramanāwun.**

trān त्रान् m. protecting, preserving; defence, shelter, help, protection; (in Ksh.) strength, courage, vigour (Rām. 200, 907; YZ. 22); power, faculty, attribute,

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virtue, property (Rām. 1069); understanding, comprehension (= Skt. *cētana*) (K. 680, 682).

trāna त्रान m.pl. 'threes' used as a multiplicative, as in **trĕh trāna nav,** three threes are nine (Gr.Gr. 86, W. 104).

trĕn त्र्यन्, see **trĕh 1.**

tronᵘ त्रंनु । सतिमिररन्ध्रम् m. a dark hole or chasm (in the ground); a dark recess or closet (in a house or the like) (cf. **hēri-tr°**, p. 345*b*, l. 16); in **daba-tron**ᵘ, p. 181*b*, l. 32, **tron**ᵘ is apparently confounded with **tryūn**ᵘ, q.v.

trūnᵘ त्रूनु, see **tryūn**ᵘ.

tᵃ**ron**ᵘ तरंनु or **t**ᵃ**run** तरुन् । शीतलः adj. (f. **t**ᵃ**rüñ**ᵘ तरंञू), cool, cold, frigid (cf. **atha-t°**, p. 63*b*, l. 1) (El. *turun*; L.V. 56, 57, *t*ᵃ*run*ᵘ); (esp. of food) cooled, become cold (El. *tirun*). Cf. **tūr** and **tūron**ᵘ.

tarun तरुन् । तरणम्, हृदयङ्गमीभवनम् conj. 2 (1 p.p. **tor**ᵘ तोरु), to cross over, pass over (a river or the like) (cf. **apôr**ᵘ **t°**, p. 39*a*, l. 25; **mânz**ⁱ **t°**, p. 584*b*, l. 1; **tāra t°**, p. 1018*a*, l. 19) (Gr.Gr. 175, 204; Gr.M.; W. 459; Śiv. 155, 254, 1165, 1191, 1386, 1487, 1564, 1589, 1637, 1780, 1891; Rām. 42, 544–5, 556, 778, 797, 1590; K. 70, 75); to cross over (the Sea of Existence), to gain salvation (Rām. 1575); to be spread out, extended (cf. **buth**ᵘ **tarith pyon**ᵘ, p. 142*a*, l. 20; **narĕ tarañĕ,** p. 650*a*, l. 9); to pass through and through (Rām. 1612); to become impressed on the mind, senses, feelings, or the like (cf. **phikiri t°**, p. 690*b*, l. 39); (of the mind, intelligence, etc.), to pass over, grasp, understand thoroughly (Śiv. 1752); (of some experience) to be thoroughly experienced (cf. **bözⁱ tarüñ**ᵘ, p. 153*a*, l. 2; **lāg tarüñ**ᵘ, p. 511*b*, l. 2).

torᵘ**-mot**ᵘ तोरु-मंतु । तीर्णः, हृदयङ्गमीभूतः perf. part. (f. **tür**ᵘ**-müṭs**ᵘ तूरू-मंचू), crossed over; spread out; impressed on the mind; experienced.

tarith gaṭshun तरिथ् गछुन् । समुत्तीर्णीभवनम्, हृदयाविष्टीभवनम् m.inf. to be crossed over (of a river or the like); to be passed (as an examination), to be completed (of some business, action, course of study, or the like); to become impressed on the mind, etc., as ab.

tārun तारुन् । तारणम्, संक्रामणम् conj. 1 (1 p.p. **tôr**ᵘ **2** तोरु, for 1, see s.v.; f. **tör**ᵘ **2,** for 1, see s.v.), to enable (one) to cross, to pass (another) across (a river or the like) (cf. **apörⁱ t°**, p. 39*a*, l. 43; **bōnĕ-muhul**ᵘ **t°**, p. 115*b*, l. 19; **mákⁱ tāránⁱ**, p. 559*a*, l. 25) (Gr.Gr. 123, 175, 197–8; W. 114; Śiv. 516, 930, 1488, 1607, 1739, 1750, 1840, 1910; Rām. 898; K.Pr. 14, 138); to carry (another) through difficulties, to help, save, rescue (K.Pr. 165, 262); to deliver, save, absolve, free from further transmigration (Śiv. 951, 1052, 1487, 1516, 1753, 1845); to benefit, assist (El.); to free, rid of; to impress (something) on the mind (of another) (cf. **phikiri t°**, p. 690*b*, l. 41); to pass (a quality) on to another, to infect (Śiv. 1903); to pass (a thread, lace, or the like) (through a hole) (cf. **dab t°**, p. 181*a*, l. 41; **kāha tārañĕ**, p. 387*b*, l. 43); to pass (something) through (cf. **barma t°**, p. 123*b*, l. 9) (**zod**ᵘ **tārun,** to bore a hole through (something), H. viii, 25; **trŏmbⁱ tāránⁱ**, to prick holes with a needle, p. 1026*b*, l. 1); to thread (a needle); to put (a roof or the like) across the top of a house, to fix (a roof, ceiling, etc.) (cf. **bām t°**, p. 107*a*, l. 1; **dalav t°**, p. 215*b*, l. 5; **pahur**ᵘ **t°**, p. 703*b*, l. 3); to complete an arrangement (cf. **t**ᵃ**jĕ tārañe,** p. 990*a*, l. 32); to carry through (some business); to cause (something) to be experienced (cf. **bözⁱ t°**, p. 153*a*, l. 4; **kōḍⁱ tārüñ**ᵘ, p. 384*b*, l. 36; **lōph tārüñ**ᵘ, p. 528*b*, l. 42; **mĕkhal tārüñ**ᵘ, p. 560*a*, l. 36; **pūr**ᵘ **t°**, p. 755*a*, l. 9; **tāra t°**, p. 1018*a*, l. 21) (Rām. 127, YZ. 123); to put something across, or through (e.g. **ṭshāl tārüñ**ᵘ, to jump across, Rām. 555, 556; **surākh tārun,** to bore a hole through, Rām. 716); **bāj tārun,** to take tribute (from a subordinate king, etc.) (H. x, 10; xi, 2).

tôrᵘ**-mot**ᵘ तोरु-मंतु । तारितः, संक्रामितः perf. part. (f. **tör**ᵘ**-müṭs**ᵘ तोरू-मंचू), passed over (by someone); impressed on the mind (by someone); and so on, as ab.

tāran-wôlᵘ तारन्-वोलु n.ag. (f. **-wājĕn** -वाज्यन्), a ferryman (El.).

tērun तेरुन् । सजयीभवनम् conj. 3 (2 p.p. **tēryōv** तेर्योव्), (in an argument or dispute) to conquer, and thereby to become influential or powerful, to gain prestige; cf. **tēr. tēryō-mot**ᵘ तेर्यो-मंतु । जयावाप्तिर्वलिष्ठीभूतः perf. part. (f. **tēryē-müṭs**ᵘ तेर्ये-मंचू), become powerful, as ab.

tūronᵘ तूरंनु or **tūrun 1** तूरुन् । शीतलः adj. (f. **tūrüñ**ᵘ तूरंञू), (of hot food, etc.), become cool or cold, cold (Gr.Gr. 140); cold (genl.) (K.Pr. 236, f. voc. *turuni*). Cf. **t**ᵃ**ron**ᵘ.

tūrun 2 तूरुन् । शीतीभवनम् conj. 3 (2 p.p. **tūryōv** तूर्योव्), to be, or become, cold, frigid (esp. of the body or some limb) (cf. **atha t°**, p. 63*b*, l. 4; **traph t°**, p. 1029*a*, l. 18; **tatun t°**) (L. 459, *turun*; L.V. 16); (of water) to freeze (L.V. 16); cf. **t**ᵃ**ranun. tūryō-mot**ᵘ तूर्यो-मंतु । अनुभूतशीतबाधः perf. part. (f. **tūryē-müṭs**ᵘ तूर्ये-मंचू), become cold, as ab.

ṭurun टुरुन् । छिन्नायाङ्कुरशाखस्कन्धः m. (sg. dat. **ṭuranas**

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टुरनस्; pl. nom. **ṭuran** टुरन्), the bough of a tree cleared of all its shoots and branches, a bare bough (fit only for firewood or the like); (m.pl.) a collection or pile of such boughs.

tīrandāz तीरंदाज़ (= تیرانداز) m. an archer, a bowman (H. ii, 7; YZ. 50).

trang त्रंग् or **trĕng** त्र्यंग् । प्रस्राव: f. copious evacuation, diarrhœa (esp. of children) (cf. **g^{a}sa-t°**, p. 307*a*, l. 28).

tranga त्रंग । अति भीति: f.pl. repeated diarrhœa (esp. that caused by terror or the like); met. extreme terror, extreme apprehension. **—wasañĕ** —वसञ । भयाकुलीभवनन् f. pl. inf. such attacks of diarrhœa to come down; hence, to experience such extreme terror or apprehension.

trọng^{u} त्रुंगु । पटच्चरखण्डसमूह: m. a bundle or collection of rags (esp. bits of old worn-out clothes). Cf. **trong^{u}** and **zacĕ-tr°**, s.v. **züṭ^{ü}**.

trŏng^{i} wālán^{i} त्रुंगि वालंनि । अतिच्छिन्नीकरणम् m. pl. inf. to wear (clothes, etc.), to rags. **—wasán^{i}** —वसंनि । अतिच्छिन्नीभवनम् m. pl. inf. (of clothes) to become very ragged, to be a mere collection of rags.

trong^{u} त्रंगु । बहुग्रन्थिकवस्त्रखण्डात्मभाण्डम् m. a kind of pocket-cloth, a cloth (usually an old worn rag) in which various articles are knotted separately. Cf. **trọng^{u}**.

trung त्रुंग् or **trung^{u}** त्रुंगु । तोदना m. distress, harassment, persecution (caused by stinging language uttered by another). **—dyun^{u}** —दिनु । उत्तेजना m.inf. to provoke, irritate, re-arouse former anger.

tarang तरंग् । उल्लेख: m. a wave, billow, ripple; emotion, rapture, transport, ecstasy; fancy, conceit, whim, caprice; conception, idea, opinion, surmise. **—wŏthán^{i}** —व्वथंनि । अनेकोल्लेखोद्भव: m. pl. inf. (about some one affair) many different opinions to arise.

taranga तरंग । स्त्रीशिरोवेष्टनम् m. a long strip of cotton cloth about three inches wide, wound three or four times round the head of a Brāhman grown up married woman (as an indication that the marriage has been consummated) (L. 262). **taranga-gür^{ü}** तरंग-गरू । स्त्रीशिरोवस्त्रबन्धनकर्त्री f. a woman who makes these head-dresses. **-mŏh^{a}ra** -म्वहर or **-mŏhara** -म्वहर । स्त्रीशिरोवस्त्रमार्जनदीप्ति: m. polishing this head-dress (it is first dressed with a starch-like substance, and then rubbed with a hard, smooth, polishing-stone).

trangur^{u} त्रंगुरु m. a collection, row (cf. **aḍiji-tr°**, p. 14*a*, l. 41).

traṇg^{ü}r^{ü} त्रंगरू or **trangür^{ü}** त्रंगरू । अल्पशोऽल्पशो बहुपदार्थसमूह: f. (in a shop or the like) a collection of small articles (salt, turmeric, and the like); a vessel used for holding all these articles; —° a collection or row of anything (cf. **lari-tr°**, p. 531*b*, l. 11; **tōl-tr°**, p. 999*b*, l. 3). **traṇg^{a}ri-wôñ^{u}** त्रंगरि-वोञु । अल्पशोऽल्पशो द्रव्यसमुच्चयविक्रयाजीवी m. a travelling pedlar (who sells such small articles).

tr^{a}namath त्रनमथ् । त्रिनवति: card. (pl. dat. **tr^{a}namatan** त्रनमतन्), ninety-three (Gr.Gr. 80).

tr^{a}namatyum^{u} त्रनमतिमु । त्रिनवतितम: ord. (**tr^{a}namatim^{ü}** त्रनमतिमू), ninety-third (Gr.Gr. 80).

tr^{a}namatyun^{u} त्रनमत्युनु । त्रिनवतिमूल्यक: adj. (f. **tr^{a}namatiñ^{ü}** त्रनमतिञू), costing ninety-nine (rupees, etc.), having wages of ninety-nine (rupees, etc.).

trinnö त्रिन्नां । त्रिसंख्यालिपि: m. the figure '3', the written sign for the numeral three.

trinun त्रिनुन् । सशाखीभवनम् conj. 3 (2 p.p. **trinyōv** त्रिन्योव्), to be, or become, prosperous in having many sons, grandsons, etc., to be blessed with many descendants. **trinyō-mot^{u}** त्रिन्यो-मंतु । वंशवृद्धिमुपगत: (शाखित:) perf. part. (**trinyē-müts^{ü}** त्रिन्ये-मंचू), become prosperous (as ab.).

t^{a}ranun त्रनुन् or **tūranun** तूरनुन् । शैत्यापत्ति: conj. 3 (2 p.p. **t^{a}(tū)ranyōv** त(तू)रन्योव्), to become cold (esp. of some hot eatable), to go cold; (of anything else) to become cold, to become cool (cf. **atha t°**, p. 63*b*, l. 7); to be cold (genl.) (K.Pr. 40, 114); cf. **tūrun 2.** **t^{a}(tū)ranyō-mot^{u}** त(तू)रन्यो-मंतु । शीतलीभूत: perf. part. (f. **t^{a}(tū)ranyē-müts^{ü}** त(तू)रन्ये-मंचू), become cold, become cool, as ab.

trinētr त्रिनेत्र् m. He who possesses three eyes, a title of Shiv (Śiva) (the three eyes being respectively the sun, the moon, and fire) (Śiv. 153, 514). Cf. **trilōtsan.**

trúnts, trunts, see **trūz^{u}**.

t^{a}ranāwun त्रनावुन् or **tūranāwun** तूरनावुन् । शैत्यापादनम् conj. 1 (1 p.p. **t^{a}(tū)ranôw^{u}** त(तू)रनोवु), to cool, make cool (hot food); to cool (generally); to extinguish (a fire) (L.V. 38, *t^{a}r°*). **t^{a}(tū)ranôw^{u}-mot^{u}** त(तू)रनोवु-मंतु । शीतलीकृत: perf. part. (**t^{a}(tū)ranöv^{ü}-müts^{ü}** त(तू)रनांवू-मंचू), cooled (by someone), etc., as ab.

tāranāwun तारनावुन् । समुत्तारणम् conj. 1 (1 p.p. **tāranôw^{u}** तारनोवु), to get (someone or something) passed over (by someone else). Causal of **tārun,** and double causal of **tarun,** qq.v.

tūranāwun तूरनावुन्, **tūranôw^{u}-mot^{u}** तूरनोवु-मंतु, see **t^{a}ranāwun.**

trunāwarth तृणावर्थ् m. (sg.dat. **trunāwartas** तृणावर्तस), 'the whirler of straws', N. of the Demon of the Whirlwind (in Skt. *Tṛṇâvarta*) who attempted to carry off Krushna (Kṛṣṇa), but was slain by him (K. 123, 180).

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trĕnaway ञ्यनवय् or (q.v.) **trĕshĕway** ञ्यशवय् । त्रीखेव card. emph. even all three (Gr.Gr. 85 ; Śiv. 1168 (dat. *trinawán^{i}*) ; Rām. 201, 1565 ; H. xii, 25).

trunz^{u} त्रुञ्ज । तरक्षु: m. a panther (El. *trúnts*). Cf. **trūz^{u}**.

t^{a}rañār त्रञार्, **t^{a}rañĕr** त्रञर्, or **tūrañār** तूरञार् । शैत्यम् m. coolness, coolth (cf. **atha-t°**, p. 63*b*, ll. 8, 9) (Gr.Gr. 140) ; coldness ; met. poverty (K.Pr. 237, sg. dat. *turneras* for *t^{a}rañĕras*).

trọ̆p^{u} त्रुंपु । स्यूति: m. sewing, stitching (cf. **barma-t°**, p. 123*b*, l. 11 ; **kanjĕ-t°**, p. 455*b*, l. 32 ; **mūṭh^{i}-t°**, p. 605*a*, l. 20 ; **māwȧl^{i}-t°**, p. 611*b*, l. 27). **—dyun^{u}** —दिनु । स्यूतिकर्म m.inf. to sew, to stitch (with dat.).

trọ̆p^{i} kaḍȧn^{i} त्रुंपि कडंनि । स्यूतिविशेष: m.pl.inf. to sew in a particular way, to quilt, sewing together two layers of cloth with cotton between.

traph त्रफ् m. compression into a narrow space ; the sensation of oppressive and suffocating heat engendered by the ab. ; cf. **trapun**. **-tūrun** -तूरुन् । ज्वराविर्भाव: m.inf. oppressive heat and chill, i.e. the beginning of an attack of fever (marked by a feeling of internal heat, accompanied by external chill). Cf. **trūr^{u}**.

trapa-traph त्रप-त्रफ् । बहुजनसमागमसंकुलता f. (sg. dat. **trapa-trapi** त्रप-त्रपि. For gender, see Gr.Gr. 75), mutual oppressive crowding (as when a number of people are crowded into too small a space).

taraph तरफ् طرف । भाग: (पार्श्वम्) m. (not f. as in Hindōstānī) limit, term ; region, district, quarter, tract (Śiv. 1684) ; side, direction (Gr.M. ; Śiv. 1498 ; Rām. 1683 ; H. xi, 5) ; a point of the compass, direction (sometimes as the four, N., S., E., and W., and sometimes as ten, the four cardinal points, the four intermediate points, the Zenith, and the Nadir (Śiv. 199, 515) ; (as postposition with gen.) towards (W. 98).

tarpha तर्फ or **taraṗha** तरंफ । पार्श्वत: (पक्षत:) adv. from (such and such) a direction (cf. **amị t°**, p. 55*a*, l. 13 ; **amiy t°**, p. 55*b*, l. 9 ; **prath t°**, p. 769*a*, l. 41) (Rām. 434) ; from towards (W. 98).

tarphuk^{u} तर्फुकु gen. (f. **tarphüc^{ü}** तर्फुचू), of, or belonging to, (such and such) a direction (cf. **ami t°**, p. 55*a*, l. 15 ; **amiy t°**, p. 55*b*, l. 11).

töriph तांरीफ, **tārīf** تعریف m. praise (El. ; W. 18 ; H. vi, 17). **—karun** —करुन् m.inf. to praise (El., Gr.M.).

taraphdār तरफ़्दार् طرفدار । पक्ष्य: adj. c.g. and subst. m. one who takes a side, a party man, a partisan (cf. **bē-tarafdār**, p. 145*a*, l. 49) ; a follower ; a sectary.

taraphdörī तरफ़्दांरी طرفداري । सहायता f. the act of taking a side, partiality, partisanship (Gr.M.) ; party-spirit ; favouring, assistance.

triphal त्रिफल् । त्रिफला a medicine composed of the three myrobalans, *Terminalia chebula*, *T. bellerica*, and *Phyllanthus emblica*.

triphala त्रिफल । त्रिफलक: adj. c.g. (of a mattock, hoe, spade, knife, or the like) possessing three blades.

traph^{a}th त्रफ्थ् or **trĕph^{a}th** त्रृफ्थ् adj. c.g. satiated, satisfied, content (El. *traft*, full) ; cf. **trupti**.

traph^{a}th gatshun त्रफ्थ् गछुन । तृप्तीभवनम् m.inf. to become satisfied or satiated (of someone hungry, poverty-stricken, or the like) (Śiv. *trĕ°*, 386, 1073 ; Rām. 1108*b*). **—karun** —करुन् । तर्पणम् m.inf. to satiate, satisfy (Śiv. *trĕ°*, 1678).

trāpajyār त्रापज्यार् । नेत्रविकार:, तैक्ष्ण्यम् m. ophthalmia (El. *trápajár*) ; fierceness, eager violence (Rām. 602).

tr^{a}pol^{u} त्रपंलु । त्रिपलमित: adj. (f. **tr^{a}pȧj^{i}** त्रपंजि or **tr^{a}püj^{ü}** त्रपंजू), consisting of three *pals* (of about two ounces each) (see **pal 2**) ; (usually of cloth or the like) (a head-dress or the like) made of three *pals* of thread.

trŏpal त्रुपल् adj. c.g. sewed, stitched (cf. **barma-t°**, p. 123*b*, l. 15).

tr^{a}palyun^{u} त्रपल्युनु । त्रिपलमित: adj. (f. **tr^{a}paliñ^{ü}** त्रपलिञू), i.q. **tr^{a}pol^{u}**, q.v.

trapun त्रपुन् । आहत्य स्थापनम् conj. 1 (1 p.p. **trop^{u}** त्रंपु), to crowd (articles or persons) into a narrow space, to cram in ; to shut tightly, close, cover up tightly (cf. **darwāza t°**, p. 250*b*, l. 45) (Rām. 23 ; H. viii, 3, 11).

trȧp^{i} trȧp^{i} thawun त्रंपि त्रंपि थवुन् । पूरं पूरं स्थापनम् m.inf. forcibly to keep on cramming (things into a confined space) till there is no more room whatever.

trop^{u}-mot^{u} त्रंपु-मंतु । आहत्य स्थापित: perf. part. (f. **trüp^{ü}-müts^{ü}** त्रंपू-मंछू), crammed in ; closed tightly, tightly covered.

tarpun तर्पुन् । तर्पणम् m. (sg. dat. **tarpanas** तर्पनस्), (among Hindūs) a daily religious ceremony consisting in offering a libation of water to the spirits of deceased ancestors or to the gods (Śiv. 1430, K. 971).

tr^{a}pūr^{u} त्रपूरु । त्रिपुरक: adj. (f. **tr^{a}pūr^{ü}** त्रपूरू), (a house or the like) with three stories, three storied ; (of an ornament or the like) three storied, having three sections one above the other ; (of a field) bearing the same crop three times successively.

trŏpür^{ü} त्रुपंरू । लताविशेष: f. N. of a certain medicinal plant (described as somewhat poisonous and having very bitter leaves).

trŏp^{ü}r^{ü} त्रुंपंरू f. a crowding together in a confined space, a cramming together, used —॰ **lari-t°**, p. 531*b*, l. 13. Cf. **trapun** and the next.

trọ̆p^{a}run त्रुंपरुन्, **trŏparun** त्रुपरुन्, or **trupurun** त्रुपुरुन् । आवरणम् conj. 1. (1 p.p. **trọ̆p^{o}r^{u}** त्रुंपंरु or **trupur^{u}** त्रुपुरु), to cover tightly, obstruct (e.g. by hanging a

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curtain over a window), to shut an orifice by covering it (cf. **dārĕ trŏp^{a}rān^{i}**, p. 238*a*, ll. 44, 48; **l^{a}yĕ trŏp^{a}raňĕ**, p. 542*b*, l. 40) (L.V. 101); to close tightly any opening (cf. **ăch^{i} trŏparaňĕ**, p. 8*b*, l. 40) (Rām. 1769). Cf. **trapun.**

trŏp^{o}r^{u}-mot^{u} त्रुपुरु-मतु or **trupur^{u}-** त्रुपुरु- । आवृतः perf. part. (f. **trŏp^{u}r^{ü}-müts^{ü}** त्रुपुरू-मंचू or **trupur^{ü}-** त्रुपुरू-), covered, shut tightly, as ab. **trŏp^{a}rith thawun** त्रुपरिथ् थवुन् । आवरणम् m.inf. to shut up or cover tightly (a door, window, etc.).

trŏp^{a}rāwun त्रुप्रावुन् । आच्छादनम् conj. 1 (1 p.p. **trŏp^{a}rôw^{u}** त्रुप्रोवु), i.q. **trŏp^{a}run**, q.v. to cover tightly, obstruct, shut (Śiv. 1703). **trŏp^{a}rôw^{u}-mot^{u}** त्रुप्रोवु-मतु । आच्छादितः perf. part. (f. **trŏp^{a}röv^{ü}-müts^{ü}** त्रुप्रांवू-मंचू), i.q. **trŏp^{o}r^{u}-mot^{u}**, s.v. **trŏp^{a}run. trŏp^{a}rövith thawun** त्रुप्रांविथ् थवुन् । आवृत्य निधानम् m.inf. i.q. **trŏp^{a}rith thawun**, s.v. **trŏp^{a}run.**

tripushkar त्रिपुश्कर् m. he who is the three Pushkaras (Pushkara, being the name of three different places of pilgrimage), a title of Shiv (Śiva) (Skt. *tripuṣkara*) (Śiv. 1172).

trupti तृप्ति f. contentment, satisfaction (L.V. 12, Śiv. 1430). Cf. **traph^{a}th.**

tr^{a}pôw^{u} त्रपोवु । त्रिपादिकामितः adj. (f. **tr^{a}pöv^{ü}** त्रपांवू), weighing or measuring three-quarters of a *sēr* (cf. **pôw^{u} 3**) or one and a half pounds.

trupay (? spelling and gend.) the planting of rice-seedlings (L. 463, *trupai*).

trēr (? spelling and gend.) a certain food plant eaten in time of famine (L. 71).

trūr^{u} त्रूरु । ज्वरप्राग्भावः m. the initial stage of fever (marked by chilly ague with a high temperature); cf. **traph-türun**, p. 1029*a*, l. 18. **—nīrith yun^{u}** —नीरिथ् यिनु । अतिज्वरपीडोद्गवाज्ज्वरशान्तिः m.inf. fever to be relieved by its 'coming out' (i.e. sweating, etc., produced by exercise).

tarra तर्र in **shĕh-t^{o}**, p. 873*a*, l. 49, q.v. I.q. **tara 2**, q.v.

tŏrra-bĕrra त्वर्र-ब्यर्र । कल्पितवेशादिव्यवहारः m. wearing disguise, etc. (for the purpose of deception).

tarār तरार् طرار । वाचालः adj. and subst. e.g. sharp-tongued, fluent of speech, eloquent; a boaster, braggart, a lying vaunter.

tarōr^{i} तरांरि (= طراری) । कल्पितवक्तृभाषणशीलः adj. and subst. e.g. fluent of speech, eloquent; a boaster, a vaunter.

trōrun त्रोरुन् । विस्फोटादिकार्कश्यम् conj. 3 (2 p.p. **trōryōv** त्रोर्योव), (of a sore or wound) to dry up, form a scab (cf. **krōr^{u}**). **trōryō-mot^{u}** त्रोर्यो-मतु । कर्कशीभूतः perf. part. (f. **trōryē-müts^{ü}** त्रोर्ये-मंचू), become dry, as ab.

tr^{a}s त्रस् । भङ्गशब्दः onomat. m. the noise of something hard (such as dry wood) breaking, 'crack', 'snap'; cf. **trās 2, tris. —mēlun** —मेलुन् । सशब्दभङ्गः m.inf. 'a crack-sound to be joined', i.e. to break with such a sound, such a sound (indicating such a break) to be heard. **—milanāwun** —मिलनावुन् । सारावाभञ्जनम् m.inf. to break (dry wood or the like) and so cause such a sound. **—milawun** —मिलवुन् । सशब्दभञ्जनम् m.inf., id. **—tr^{a}s tra-pūtshī** —त्रस् त्र-पूँछी । लघुवृत्त्याजीवनम् m. 'snap, snap, three little bits', making a living in a very humble way (cf. **pūtshī**).

trās 1 त्रास् । भयम् m. fear, terror (e.g. caused by an enemy's attack, or by the appearance of an epidemic). **—karun** —करुन् । गर्जितेन भर्त्सनम् m.inf. to put fear (into a person), to thunder abuse (e.g. at a servant guilty of some fault) (Śiv. 593, 1461).

trās 2 त्रास् । खण्डनशब्दः onomat. m. the sound of breaking or falling of some large hard object, such as a great tree, a wooden pillar, or the like, 'crash'; cf. **tr^{a}s, tris. —milawun** —मिलवुन् । शब्दयुक्तविभेदनम् m.inf. to cause to fall, or cut down, with a crash.

tris त्रिस् onomat. m. 'snap', 'crack' (cf. **tr^{a}s** and **trās 2**), used in the following:— **tris gatshun** त्रिस् गछुन् । शब्दवत्त्रुटिः m.inf. the sound caused by breaking, felling, or striking such things as a dried branch, a piece of wood, or the shoulder-blade to occur. **—karun** —करुन् । त्रोटनम् m.inf. to make this sound (e.g. by tearing a dried branch off a tree). **—milawun** —मिलवुन् । त्रोटनम् m.inf. breaking, etc., with such a sound to occur.

trus^{u} त्रुसु । अग्राघातः m. a prick or pierce with a pointed instrument, such as a needle, skewer, a thorn, or the like; cf. **trŏmb^{u}. —dyun^{u}** —दिनु । तीक्ष्णाग्रतोदना m. to prick or pierce, as ab.; met. to use stinging language. **—lagun** —लगुन् । कण्टकाद्यग्राघातः m.inf. a prick, as ab., to be experienced, to be pierced or pricked.

tīris तीरिस्, see **tyūr^{u}.**

tr^{a}sh त्रश्, see **trish.**

trāsh त्राश् (= تراش) । कर्तनी f. an instrument for cutting, a knife, scissors (cf. **jigar-t^{o}**, p. 371*b*, l. 48; **kalam-t^{o}**, p. 439*b*, l. 47) (Rām. 1268, 1539); a piece cut off, a cutting. **—hĕň^{ü}** —ह्यंञू or **—karüň^{ü}** —करंञू । प्रान्तभागकर्तनम् f.inf. to cut off the edges of anything (such as paper, cloth, or the like), to trim.

trēsh त्रेश् (by Pandits also written त्रेष्) । पिपासा, तृष्णा, पेयजलम् f. (or, according to some, m.) thirst (cf. **achĕn-t^{o}**, p. 9*a*, l. 17; **kakav-t^{o}**, p. 433*a*, l. 9; **nūna-t^{o}**, p. 641*a*, ll. 20, 25) (El. m.; Gr.Gr. 136, m.; Gr.M.; L.V. 37; K. 1092; K.Pr. 63); strong desire,

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greed, avidity, covetousness (Gr.M.); drinking-water (for quenching thirst) (cf. **phŏṭ^{i}-t°** or **phāṭ^{i}-t°**, p. 715*b*, l. 43; **shōṭh-t°**, p. 899*b*, l. 34) (Śiv. 342; Rām. 235–6, 1174, 1393–5, 1439; K. 230, 702; H. viii, 7; K.Pr. 155); any liquid for drinking (Rām. 398); water poured in libations to ancestors (cf. **pŏtra-t°**, p. 799*b*, l. 38); soil that will not hold irrigation water (L. 321); cf. **trĕshnā**. —**lagün^{ü}** —लगंञू f.inf. thirst to be experienced, to be thirsty (with dat. of person thirsty) (El. m.inf.; K. 835; H. viii, 7). —**wēsh** —वेश् f. thirst (a jingle of **trēsh**) (El., who makes the word m., but we should expect it to be f.).

trēshĕ-hot^{u} त्रेश-हतु । पिपासाहतः adj. (f. **-hüṭs^{ü}** -हृचू), smitten by thirst, thirsty (cf. **shurāh-yāra trēshĕ-hot^{u} anun**, p. 891*b*, l. 27) (Gr.Gr. 136; W. 113; Śiv. 1559, 1585; YZ. 406, 411). **trēshĕ-kul^{u}** त्रेश-कुलु । पुत्रः m. a tree of libations, i.e. a son (who offers libations for deceased ancestors). **trēshĕ trēshĕ karān gaṭshun** त्रेश त्रेश करान् गछुन् । निष्पुत्रीभावे मृतिः m.inf. to die without male descendant (who can offer libations for one's benefit).

trish त्रिश् or **tr^{a}sh** त्रश् । काष्ठम् f. a small piece of dry wood, a thin twig or splinter of dry wood (such as might be used for fuel), a fire-stick (cf. **l^{a}sh-tr^{a}sh** or **lish-trish**, p. 533*a*, l. 45) (El. *trushi*, Gr.M.). **trishĕ-hür^{ü}** त्रिश-हूरू । काष्ठभागः f. a small chip of such wood.

trŏsh^{u} त्रुशु । कर्कशः, कठिनः, कोपनः adj. (f. **trŏsh^{ü}** त्रूशू), hard, rough (e.g. as wood or the like) (cf. **aḍa-t°**, p. 12*a*, l. 26; **atha-t°**, p. 63*b*, l. 10; **tala-t°**, p. 996*b*, l. 7); passionate, irascible (esp. only so externally, but inwardly mild-tempered) (K.Pr. 216).

tr^{a}shākal त्रशाकल् or **trishākal** त्रिशाकल् । त्रिशाखितः adj. e.g. three-branched, having three segments (esp. of something such as a tree, which has ordinarily two branches, or as a walnut, which has ordinarily two segments) (K.Pr. 229, *trĕhshākal*).

trishūl त्रिशूल् or (El.) **trashūl** त्रशूल् m. a trident (Śiv. 620). **trishūla-dar** त्रिशूल-द(ध)र् m. the Trident-bearer, a title of Shiv (Śiva) (Śiv. 1171).

trĕshnā त्र्यश्ना or **trushnā** तृश्ना or, as written by Paṇḍits, तृष्णा f. (the Skt. form of **trēsh**, q.v.), thirst (Śiv. 1584); greed, avarice (Gr.M.; Śiv. 341, 754, 1237, 1313, 1559, 1755, 1815).

trŏshun त्रुशुन् । कर्कशीभवनम् conj. 3 (2 p.p. **trŏshyōv** त्रुश्योव्), (of something soft or tender) to become rough, hard. **trŏshyō-mot^{u}** त्रुश्यो-मतु । कर्कशीभूतः perf. part. (f. **trŏshyē-müṭs^{ü}** त्रुश्ये-मंचू), become rough or hard, as ab.

trŏshĕr त्रुशर् or त्रुशर् । काठिन्यम्, अतिकोपित्वम् m. hardness, harshness, roughness (esp. of something once soft and tender, but become dry) (cf. **atha t°**, p. 63*b*, l. 12); irascibility of temper (cf. **atha-t°**, as ab.); conjunctivitis, ophthalmia (El. *trŏshĕr*, *trŏshur*).

trŏsh^{e}rāwun त्रुशरावुन् । कर्कशीकरणम् conj. 1 (1 p.p. **trŏsh^{e}rôw^{u}** त्रुशरोवु), to make (something soft or tender) rough or hard (Gr.Gr. 7).

trĕsh^{i} trĕshĕway त्र्यशि त्र्यशवय् । संपूर्णतया त्रीण्येव card. emph. even all three (Gr.Gr. 85).

trĕshĕway त्र्यशवय् or (q.v.) **trĕnaway** त्र्यनवय् । त्रीण्येव card. emph. even all three (Gr.Gr. 85; Śiv. 64 (*tr^{a}sh°*), 977, 1168 (dat. *trĕshĕwan^{i}*), 1529; K. 1031, *trashĕway*; K.Pr. 142).

turshöy^{i} तुर्शोयि ترشائی । अम्लतीक्ष्णास्वादवत्त्वम् f. sourness, tartness, acidity.

trasun त्रसुन् । भयोद्विग्नाप्तिः conj. 3 (2 p.p. **trasyōv** त्रस्योव्), to become afraid or alarmed (at some terrifying sight), to fear; cf. **traṭsun**, and **tarsun**. **trasyō-mot^{u}** त्रस्यो-मतु । भयाभिभूतः perf. part. (f. **trasyē-müṭs^{ü}** त्रस्ये-मंचू), overwhelmed with fear, as ab.

tarsun तर्सुन् or **tar^{a}sun** तरसुन् । सभयीभवनम् conj. 2 or 3 (1 p.p. **tor^{o}s^{u}** तॊरसु; 2 p.p. **tar^{a}syōv** तरस्योव्), to be, or become, frightened, terrified, alarmed, to fear, be afraid (at the sight of some terrific or formidable personage, or due to anxiety as to some future danger). Cf. **trasun** and **traṭsun**.

tor^{o}s^{u}-mot^{u} तॊरसु-मतु । त्रस्तः 1 perf. part. (f. **tür^{ü}s^{ü}-müṭs^{ü}** तॊरसू-मंचू), frightened, terrified (esp. used with regard to some child, or the like, at some unseen fear).

tar^{a}syō-mot^{u} तरस्यो-मतु । पूर्वम् अनुभूतत्रासः 2 perf. part. (f. **tar^{a}syē-müṭs^{ü}** तरस्ये-मंचू), (of an animal or man, who has experienced terror at some previous time) filled with fear thereabout (at the present time, also).

trisandyā त्रिसंद्या(ध्या) f. the old N. of a sacred spring in Kashmīr, the modern Sŏnda-brör^{ü} (q.v., p. 918*b*, l. 32) (RT.Tr. 469, Śiv. 1496).

tr^{a}sīr^{ü} 1 त्रसीरू (for **2**, see **tr^{a}syūr^{u}**) । त्रिसेटिका f. a weight of three seers (of about two pounds each) for weighing.

traṣ^{a}rāwun त्रंसरावुन् । त्रासनम् conj 1 (1 p.p. **traṣ^{a}rôw^{u}** त्रंसरोवु), to cause to fear, terrify (by some terrifying spectacle) (Gr.Gr. 7). **traṣ^{a}rôw^{u}-mot^{u}** त्रंसरोवु-मतु । त्रासितः perf. part. (f. **traṣ^{a}röv^{ü}-müṭs^{ü}** त्रंसरोवू-मंचू), terrified, as ab.

tr^{a}satath त्रसतथ । त्रिसप्ततिः card. (pl. dat. **tr^{a}satatan** त्रसततन), seventy-three (Gr.Gr. 79).

tr^{a}satatyum^{u} त्रसततिमु । त्रिसप्ततितमः ord. (f. **tr^{a}satatim^{ü}** त्रसततिमू), seventy-third (Gr.Gr. 79).

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trasatatyunu त्रसततितु । त्रिसप्ततिमूल्यकः adj. (f. **trasatatīñu** त्रसततित्रु), costing or worth seventy-three (rupees, etc.); earning seventy-three, as ab.

trasyūru त्रसूरु । त्रिसेटकमितः (f. **trasīru** 2 त्रसीरु, for 1, see s.v.), weighing three seers (of two pounds each); (m. or f.) a vessel or receptacle containing or measuring three seers.

trọ̄tu त्रुटु or **trotu** त्रटु । गुच्छहारः m. (sg. abl. **trati** 1 त्रटि, for 2, see **trath**), a necklace of several strands, and adorned with moonshaped gold beads (cf. **māla-to**, p. 565*a*, l. 44; **rachi-to**, p. 824*b*, l. 10) (El. *trauth*, *trut*; Śiv. 1557; Rām. 512; K. 85; H. xii, 5; YZ. 374 (*trot*)).

tartīb ترتیب m. order, arrangement, in **bē-tartīb**, p. 145*b*, l. 1. **tartība-waröy** तर्तीब-वरांय् adv. disorderly (El. misprinted *tarbibawarái*).

trath त्रथ् or **trith** त्रिथ । छेदः m. (sg. dat. **tratas** त्रतस् or **tritas** त्रितस्), a slit rent, fissure, tear (in a garment) (El. *trit*, *trät*; K.Pr. 51, *trit*); a made slit in a garment (to allow it to be put on or taken off) (cf. **nāla-to**, p. 632*b*, l. 40). —**dyunu** —द्युनु m.inf. to rend, tear (El.). —**wālun** —वालुन् । छेदनम् m.inf. to tear, or rend, a garment, or the like. —**wasun** —वसुन् । छेदोद्भवः inf. a long rent or tear to be made in a garment, or the like.

trath त्रठ् । वज्रम् f. (sg. dat. **trati** 2 त्रटि, for 1, see **trọ̄tu**), lightning, a thunderbolt (cf. **hēnga-to** (met.), p. 339*a*, l. 49; **naba-to**, p. 619*a*, l. 22; **nābi-to**, ib., l. 34; **nāra-to**, p. 648*a*, l. 42; **pā-to**, p. 748*a*, l. 25; **rūda-to**, p. 826*b*, l. 11) (Gr.M., Śiv. 1558, Rām. 458, K. 110, K.Pr. 253); a meteorite (El.). Note that **hār-to**, N. of a place (p. 344*a*, l. 19), is m., while, when it means 'lightning in the month of Hār' (ib. l. 21), it is f.

tīrath तीरथ m. a sacred bathing-place, a place of pilgrimage (L.V. 36, 46; K.Pr. 201, *tirt*; Śiv. 524, 1080, 1089, 1159, 1166, etc.); the actual place on a river bank where such bathing takes place (K. 971).

turuth तुरथ । शीघ्रम् adv. quickly, speedily, hastily.

tratopu त्रटपु । त्रिपक्षः adj. (**tratüpu** त्रटपू), for three parties, from three points of view, and so on, see **topu** 3.

tratōpu त्रतोपु । त्र्यातपशोषितः adj. (f. **tratöpu** त्रतापू), three times put in the sun, thrice spread out in the sun to dry (of damp grain or the like). Cf. **tôpu** and **tāph**.

tartar तर्तर् । वेगवन्निपातशब्दः m. onomat. a snap, crack, crackle, fizz, whiz; the patter of dropping, clatter. —**karun** —करुन् । बहुजल्पनम् m.inf. unceasingly to prate, prattle, chatter, gabble (like the patter of rain). —**lagun** —लगुन् । अतिजल्पितोद्भवः m.inf. much chattering or gabbling to occur (as ab.). —**lāgun** —लागुन् । अतिजल्पनम् m.inf. to prate unceasingly, gabble, talk nonsense.

tartāri तर्तरि । वेगवद्वर्षणतुल्यजल्पाकः adj. c.g. and subst. m. a gabbler, prater (who talks as unceasingly as the patter of falling rain).

tair-tair (? spelling) f. a chattering woman (El. *táirtáir*). Cf. **tartāri**.

tratroku त्रत्रकु । त्रिद्रोणकः adj. (f. **tratrücu** त्रत्रचू), measuring three *trakhs* (of six Kāshmīrī seers, see **trakh** 2); (m. or f.) a receptacle containing, or measuring, three *trakhs*.

tratrōku त्रत्रोकु । त्रिद्रोणमितः adj. (f. **tratröcu** त्रत्राचू), measuring three *trakhs* as in the preceding; (m. or f.) an appliance for measuring this amount; (m. or f.) a receptacle containing, or measuring, this amount.

tarituz, see **tāra-tyuzu**, p. 1018*a*, l. 33.

tārütsu तारंचु or (q.v.) **tāratsh** तारछ् । क्षुद्रतुला f. a small pair of scales (such as is used in weighing precious metals or the like).

tāratsi-dündu तारत्सि-दंडु or **-dündu** -डंडु । क्षुद्रतुलाधारदण्डः f. the beam of such scales. **-pôturu** -पोतुरु । तुलापात्रम् m. the pan of such scales.

törütsu तोरंचु or (q.v.) **tōratsh** तोरछ् । तक्षायुधविशेषः f. (sg. dat. **tōratsë** तोरच्य), a carpenter's chisel (Gr.M.); ? a wedge for splitting wood (cf. **tsōras**).

tōratsi-dan तोरत्सि-दन् । तक्षायुधविशेषदण्डः m. the wooden handle of a chisel. **-mūru** -मूरु । तक्षायुधफालधारा f. the cutting edge of a chisel.

trōtsh त्रोछ् in **lōtsha-trōtsh**, p. 539*b*, l. 33, q.v.

tāratsh तारछ् or (q.v.) **tārütsu** तारंचु । क्षुद्रतुला f. (sg. dat. **tāratshi** तारछि), a small pair of scales (such as is used for weighing precious metals or the like); a pair of scales genl. (such as would be used for weighing salt or the like) (K.Pr. 153).

tāratshi-dündu तारछि-दंडु or **-dundu** -डंडु । क्षुद्रतुलाधारदण्डः f. the beam of such scales. **-pôturu** -पोतुरु । तुलापात्रम् m. a pan of such scales.

tōratsh तोरछ् or (q.v.) **törütsu** तोरंचु । तक्षायुधविशेषः f. (sg. dat. **tōratshi** तोरछि), a carpenter's chisel (L. 370, *turats*). **-wôru** -वोरु । तक्षायुधविशेषः m. a fine chisel, esp. for cutting narrow holes.

tōratshi-dan तोरछि-दन् । तक्षायुधदण्डः m. the wooden handle of a chisel. **-mūru** -मूरु । तक्षायुधधारा f. the cutting edge of a chisel.

tratsun त्रचुन् । भयाप्तिः conj. 2 or 3 (1 p.p. **trotsu** त्रचु; 2 p.p. **tratsyōv** त्रच्योव), to fear, be afraid, terrified (esp. when caused by some formidable sight) (Gr.Gr. 226). Cf. **trasun** and **tarsun**.

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trots^{u}-mot^{u} त्रँचु-मँतु । भीतः 1 p.p. (f. **trüts^{ü}-müts^{ü}** त्रँचू-मँचू), terrified, as ab.

tratsyō-mot^{u} त्रच्यो-मँतु । भीतः 2 p.p. (f. **tratsyē-müts^{ü}** त्रच्ये-मँचू), terrified as ab. into a swoon.

traṭs^{a}rāwun त्रँच़्रावुन् । भयदानम् conj. 1 (1 p.p. **traṭs^{a}rôw^{u}** त्रँच़्रोवु), to terrify, fill with fear, cause to be afraid (esp. by displaying some formidable spectacle) (Gr.Gr. 7). **traṭs^{a}rôw^{u}-mot^{u}** त्रँच़्रोवु-मँतु । भयव्याकुलीकृतः perf. part. (f. **traṭs^{a}röv^{ü}-müts^{ü}** त्रँच़्रांवू-मँचू), caused to be terrified.

trāv 1 त्राव् in **trāwa-trāv** त्राव-त्राव् । अतिपूर्णः m. (of some vessel) brimful (El. *tráwa-tráwa*; Śiv. 520, 1802).

trāv 2 त्राव्, f. the act of depositing (and leaving there), the act of abandoning (cf. **tula-trāv,** p. 1000*a*, l. 36). See **trāwun.**

trowa, in **trowa-nĕnd** (L. 463, *trowanind*), f. the fourth and last weeding of a rice crop. Perhaps **trowa** is incorrect for *trāwa*; cf. **trāwun.** See **nĕnd 2.**

trôw^{u} त्रोवु, 1 p.p. of **trāwun,** q.v. (f. **tröv^{ü}** त्रांवू), used —° in such compounds as **atha-trôw^{u},** free-handed, liberal (p. 63*b*, l. 14); **dàl^{i}-t°,** loose-skirted, wasteful, extravagant, uneconomical (the skirt being used for holding things) (p. 211*b*, l. 50).

tr^{a}wuh त्र्‌वुह् or **trĕwuh** त्र्यवुह् । त्रयोविंशतिः card. (pl. dat. **tr^{a}(trĕ)wuhan** त्र्(त्र्य)वुहन्), twenty-three (Gr.Gr. 77).

truwāh 1 त्रुवाह् । त्रयोदश card. (pl. dat. **truwāhan** त्रुवाहन्), thirteen (Gr.Gr. 76). Cf. **trayōdashĕ.**

truwāh 2 त्रुवाह् । त्रयोदशी तिथिः (sg. dat. **truwösh^{ü}** त्रुवांशू or **truvüsh^{ü}** त्रुवंशू), the thirteenth lunar day of a lunar fortnight (cf. **hērüts^{ü}-t°,** p. 351*a*, l. 4). **truvüsh^{ü}-hond^{u}** त्रुवंशू-हंन्दु । त्रयोदश्युद्भवः gen. (f. **-hünz^{ü}** -हंज़ू), of, or belonging to, or born, or produced on this day (Śiv. 524).

truwöh^{i} त्रुवांहि m.pl. 'thirteens', used as a multiplicative with numerals above ten, as in **kāh truwöh^{i} akh hath ta tĕyĕtöjih,** eleven thirteens are a hundred and forty-three (Gr.Gr. 86).

tr^{a}wuhur^{u} त्र्‌वुहरु । त्रिवार्षिकः adj. (f. **tr^{a}warish^{ü}** त्र्‌वरिशू), of three years, produced three years ago, three years old.

tr^{a}wuhyum^{u} त्र्‌वुह्यमु or **trĕwuhyum^{u}** त्र्यवुह्यमु । त्रयोविंशः ord. (f. **tr^{a}(trĕ)wuhim^{ü}** त्र्(त्र्य)वुहिमू), twenty-third (Gr.Gr. 77).

truwöhyum^{u} त्रुवांह्यमु । त्रयोदशः ord. (f. **truwöhim^{ü}** त्रुवांहिमू), thirteenth (Gr.Gr. 76).

trāwun त्रावुन् । परित्यागः, उन्मोचनम्, उपेक्षणम्, निपातनम् conj. 1 (1 p.p. **trôw^{u}** त्रोवु), to let go, let loose, loose, let go hold of, release (cf. **atha t°,** p. 63*b*, l. 15; **mŏṭh trāvün^{ü},** p. 604*a*, l. 44) (Gr.M.; L.V. 70, 88; Śiv. 1565; Rām. 808; K. 162; H. iii, 4; x, 5, 12); to set free, release, liberate (cf. **dād trāwàn^{i},** p. 187*a*, l. 19; **phrith t°,** p. 709*b*, l. 49) (Rām. 1322; K. 560, 564, 566, 664); to unharness, set free (harnessed horses, etc.) (Śiv. 1699); to leave (a limb or the like) loose, to let (it) hang comfortably (K. 972); to leave (e.g. space between lines) (Gr.M.); to spare, forgive (a sin, etc.), pardon, let off, discharge (a person), acquit (a person under trial) (Śiv. 425); to leave, let alone, leave alone (cf. **kañi-küñ^{ü} t°,** p. 461*b*, l. 11);

to leave, quit (Gr.M.; K.Pr. 57; YZ. 218, 232); to leave behind (at death) (Gr.M., Rām. 260); to forsake, abandon, desert (cf. **dol^{u} d^{a}nith t°,** p. 211*b*, l. 40); **path t°,** p. 792*b*, l. 1) (Gr.M.; Śiv. 452, 513, 554, 557, 572, 585, 1445, 1450, 1543, 1624, 1635, 1851, 1901, 1909; Rām. 385–6, 394–5, 427, 529, 612, 625, 757, 767, etc.; K. 265, 281, 290, 417, 860–1; YZ. 139, 151); to relinquish, resign, renounce, give up (Gr.M.; L.V. 27, 30; Śiv. 553, 576, 583, 884, 890, 893, 898, 973, 1021, 1057, 1271, 1352, 1545, 1757, 1815; Rām. 8, 31, 45, 52, 178–9, 211, 322, 453, 555, 657, etc.; K. 500, 505, 672, 869, 1029; H. ii, 10; xi, 11; YZ. 236, 238, 515; K.Pr. 46); to abstain from (Śiv. 786, 992, 1539); to get rid of (cf. **mal t°,** p. 564*a*, l. 28; **phrakh t°,** p. 704*a*, l. 35; **ṭhūk^{u} t°,** p. 972*b*, l. 24) (Gr.M.; Śiv. 1017, 1246, 1435, 1810); to divorce (El., Rām. 328); to rid (cf. **mĕtsi mur^{i} trāwàn^{i},** p. 608*b*, l. 41); to complete and leave finished, to leave after completion, to complete entirely (cf. **chŏkh t°,** p. 159*b*, l. 10; **ciṭha t°,** p. 177*b*, l. 38) (Śiv. 1235); to perform, carry out, complete (cf. **khāka t°,** p. 395*a*, l. 48); to leave (it, after passing along it), to traverse completely (a road or the like) (L.V. 82); to put or lay aside; to put down, place, deposit (Śiv. 1475, 1516);

to discharge, shoot, fire (an arrow, gun, etc.) (cf. **tōph trāvün^{ü},** p. 1015*b*, l. 27; **tīr t°,** p. 1019*a*, l. 8) (Gr.M.; Rām. 117, 123, 867, 1271);

to take to, put on, or adopt (a course of conduct), perform (cf. **ḍāb t°,** p. 182*a*, l. 17; **doc^{u} t°,** p. 185*a*, l. 50; **ḍŏcur^{u} tröwith bĕhun,** p. 186*b*, l. 38; **ḍula t°,** p. 212*a*, l. 29; **ḍulagun^{u} t°,** p. 213*a*, l. 27; **ḍāph t°,** p. 232*b*, l. 5; **ḍēra t°,** p. 236*b*, l. 30; **gēra t°,** p. 296*b*, l. 37; **lam-lisar t°,** p. 524*a*, l. 24; **lisar t°,** p. 534*b*, l. 29) (Śiv. 1811, 1834–5; K. 995); to carry out, carry on, do some action (cf. **dōr trāvün^{ü},** p. 237*a*, l. 10; **kh^{a}r trāvün^{ü},** p. 406*b*, l. 42; **lōpa trāwañĕ,** p. 528*b*, l. 45; **rav t°,** p. 852*a*, l. 39;

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shŏy t°, p. 903a, l. 3; thāh trāvüñ$^{\ddot{u}}$, p. 971b, l. 28; tĕharyau-pĕṭh^{i} wŏṭa trāwañĕ, p. 983b, l. 49; ṭ^{a}kh trāvüñ$^{\ddot{u}}$, p. 991b, l. 20) (Śiv. 410; Rām. 1756; K. 825); to bring into action, employ (a limb of the body, or some instrument) (cf. kŏṭh^{u} t°, p. 489a, l. 15; kŏra t°, p. 466b, l. 8; lar trāvüñ$^{\ddot{u}}$, p. 529b, l. 10; mŏhar t°, p. 556a, l. 14; nār t°, p. 647a, l. 24; patang t°, p. 802a, l. 27) (Gr.M., Śiv. 506);

to take to (rest, sleep, or the like) (cf. nĕnd^{a}r trāvüñ$^{\ddot{u}}$, p. 642b, l. 44; shŏng trāvüñ$^{\ddot{u}}$, p. 885b, l. 14 (Śiv. 1702, 1826; H. iii, 3, 7; viii, 5);

to emit, give forth, pour forth, eject (cf. bākh trāvüñ$^{\ddot{u}}$, p. 99a, l. 47; ḍĕk^{i} s^{a}s trāwañ^{i}, p. 204b, l. 46; kh^{a}r t°, p. 406b, l. 29; lahar trāvüñ$^{\ddot{u}}$, p. 516a, l. 50; marṭsa-pŏnda trāwañĕ, p. 594b, l. 20; phakh t°, p. 689a, l. 6; phukār trāwañ^{i}, p. 691a, l. 7; pharyād t°, p. 711a, l. 3; pŏnd trāvüñ$^{\ddot{u}}$, p. 739a, l. 35; pŏs^{u} t°, p. 777a, l. 25; rās t°, p. 842a, l. 49; thŏka trāwañĕ, p. 973a, l. 29; ṭās t°, p. 1037a, l. 1; ṭsūṭh trāvüñ$^{\ddot{u}}$) (Gr.M.; Śiv. 905, 1389; Rām. 295, 1386, 1636; K. 38, 90, 502, 926, 936, 984–5, 987–8, 1047; H. i, 5; xii, 2, 12; YZ. 19, 33, 130, 440, 484; K.Pr. 31, 124, 166, 216); to pour out, pour forth, spill (cf. osh^{u} t°, p. 47b, l. 22; grŏkh t°, p. 302a, l. 29; phukār t°, p. 691a, l. 9; phyār t°, p. 721b, l. 5) (Śiv. 1250, 1252, 1255, 1551, 1688, 1893, 1910; Rām. 1222, 1433, 1618; K. 162; H. v, 4); to lay (eggs) (cf. ṭhūl trāwañ^{i}, p. 976a, l. 44) (W. 144; K.Pr. 120, 163); to keep pouring forth, to do something persistently (cf. chŏkañ trāvüñ$^{\ddot{u}}$, p. 160a, l. 34; ḍŏcur^{u} t°, p. 186b, l. 40; ḍuṭhay trāvüñ$^{\ddot{u}}$, p. 258b, l. 2; nāla trāwañĕ, p. 683a, l. 45) (Rām. 242, 292, 376, 875, 893, 1551);

to cast, throw, cast down (cf. cīr^{i} trāvüñ$^{\ddot{u}}$, p. 174b, l. 31; pashĕ-pĕṭh^{i} shīn trāwun, p. 777b, l. 8) (Śiv. 1015; Rām. 358, 426, 480, 485, 914, 929, 947, 1368; K. 124, 450, 595; H. viii, 7; xii, 11, 16, 17); to throw away (K.Pr. 64); to throw forth, put forth, thrust forth (cf. kadam t°, p. 385b, l. 7; nazar trāvüñ$^{\ddot{u}}$, p. 676a, l. 30; pūr^{i} trāwañ^{i}, p. 755a, l. 13; ṭŏk^{u} t°, p. 991a, l. 28) (Śiv. 17, 496, 509, 514, 902, 918, 958, 1034, 1088, 1099, 1820, 1878; Rām. 370, 711, 1287, 1294, 1371; H. iv, 5; YZ. 32, 224); to spread out, lay out (cf. s^{a}th^{a}r trāwun, p. 947b, l. 15); dāl^{i} trāwañ^{i}, m. pl. inf. to throw out the skirts (from the body), i.e. to sit with bended knees (L.V. 49); but cf. dāl^{i}-trôw^{u}, p. 1033a, l. 22; to strew, scatter, spread abroad (cf. dāba t°, p. 182a, l. 24; pāh trāvüñ$^{\ddot{u}}$, p. 683b, l. 37; phuk^{i} trāwañ^{i}, p. 688b, l. 35; ph^{a}r t°, p. 701a, l. 8; phĕṭ^{u} trāvüñ$^{\ddot{u}}$, p. 715a, l. 31; ṭasŏla t°, p. 1038a, l. 22) (Gr.M.; Śiv. 125; YZ. 10, 168);

to doff, put off (clothes, ornaments, etc.) (cf. pŏshākh t°, p. 780b, l. 39) (Śiv. 1725; Rām. 201, 274, 654, 828, 990, 1467, 1576, 1634; H. v, 9; x, 2; xii, 6, 7);

This verb is commonly used with the conjunctive participle of another verb to form an intensive compound, as in bakith t°, p. 102a, l. 22; cīrith t°, to wring out (water from a cloth), Gr.M.; chala karith t°, p. 161a, l. 9; dali d^{a}nith t°, p. 212a, l. 10; d^{a}nith t°, p. 228a, l. 16; dasith t°, p. 255b, l. 32; lath dith t°, p. 536b, l. 22; tŏh karith t°, p. 970a, l. 7; t^{a}ṭsha karith t°, s.v. t^{a}ṭsh; ṭsaṭith t°, s.v. ṭsaṭun) (Śiv. 23, 353, 1666; Rām. 1310; H. ii, 5; x, 7, 8).

trôw^{u}-mot^{u} त्रोवु-मतु । परित्यक्तः, उन्मोचितः, उपेक्षितः, निपातितः perf. part. (f. **tröv$^{\ddot{u}}$-müṭs$^{\ddot{u}}$** त्रांवू-मंचू), let go, abandoned, etc., as ab. (cf. **köv^{i} t°**, p. 495a, l. 45); laid (of an egg) (K.Pr. 163).

trövith त्रांविथ्, conj. part. having abandoned, etc.; hence, used as an adverb, save, except, putting (such and such) out of consideration (K. 1054). **—gatshun** —गछुन् । संपत्संचयं स्थाप्य परलोकयानम् m.inf. to abandon and depart; met. to abandon one's possessions to heirs and depart; hence, to die. **—tshunun** —छुनुन् । परित्यागः m.inf. to throw away (El., Gr.M.); to give up, abandon (any work).

tarawun तरवुन् । किञ्चिदधिकः adj. (f. **taravüñ$^{\ddot{u}}$ 1** तरवंञू), (in weighing) somewhat overweight, weighing a little more than the amount in the other pan. Cf. **trāyĕ tōlun**, p. 1035a, l. 40.

tarawun^{u} तरवुनु । तरन्, तरद्व्यापारः n.ag. (f. **taravüñ$^{\ddot{u}}$ 2** तरवंञू), one who crosses (a river), a ferry passenger; one whose business or occupation is to cross; (of a debt or the like) ripe or ready for repayment.

trāwanāwun त्रावनावुन् conj. 1 (1 p.p. **trāwanôw^{u}** त्रावनोवु), to cause to let go, or to cause to be let go (El.). Causal of **trāwun** (q.v.) in all its meanings (Śiv. 1849, cause to put forth; 1896, cause to abandon).

tārawun^{u} तारवुनु n.ag. (f. **tāravüñ$^{\ddot{u}}$** तारवंञू), a ferryman (El., Śiv. 1191); a means of crossing (someone) over (Śiv. 1201, 1755). See **tārun.**

tr^{a}wanzāh त्रवज़ाह् । त्रिपञ्चाशत् card. (pl. dat. **tr^{a}wanzāhan** त्रवज़ाहन्), fifty-three (Gr.Gr. 78).

tr^{a}wanzöhyum^{u} त्रवज़ांहिमु । त्रिपञ्चाशतमः ord. (f. **tr^{a}wanzöhim$^{\ddot{u}}$** त्रवज़ांहिमू), fifty-third (Gr.Gr. 78).

tarawañ तरवञ् । तरणमूल्यम् f. a fee paid for crossing, a bridge-toll, ferry-fare, or the like.

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trāvĕr त्राव्यर् m. leaving, letting go, abandoning; emission, pouring forth; scattering (cf. **dȧl^{i}-t°**, p. 212*a*, l. 3). This word is the abs. noun of **trāwun** (q.v.) in all its meanings.

tr^{a}wôr^{u} त्र्वोरु । त्रिवेष्टनः adj. (f. **tr^{a}wör^{ü}** त्र्वांरू), having three covers, trebly wrapped up, trebly enclosed.

tarwār तर्वार् । खड्गम् f. a sword, a 'tulwar' (Gr.M.; K. 33, 447, 811). **tarwāri-bardār** तर्वारि-वर्दार् । खड्गायुधिकः m. a sword-bearer, a swordsman.

trī-warna त्री-वर्न, see **triy**, col. *b*, l. 14.

tr^{a}warish^{ü} त्र्वरिशू, see **tr^{a}wuhur^{u}**.

tr^{a}wör^{i}shun^{u} त्र्वांरिशुनु । त्रिवार्षिकः adj. (f. **tr^{a}wör^{i}shīñ^{ü}** त्र्वांरिशिञू), of, or belonging to, three years; three years old.

truwösh^{ü} त्रुवांशू or **truvüsh^{ü}** त्रुवंशू, see **truwāh 2.**

tr^{a}wôṭ^{u} त्र्वोटु adj. (f. **tr^{a}wöṭ^{ü}** त्र्वांटू, sg. dat. **tr^{a}wācĕ** त्र्वाच्य), having three joints, joined in three places. Cf. **wôṭ^{u}.**

trāwawun^{u} त्राववुनु n.ag. (f. **trāwavüñ^{ü}** त्राववंञू), one who lets go, etc. (in all the meanings of the verb **trāwun,** q.v.) (cf. **nār-t°,** an incendiary, p. 647*a*, l. 22) (Śiv. 861, betake oneself to (rest)).

try त्र्य्, see **trĕh.**

tray त्रय् or **trĕy 1** त्र्यय् । तृतीया तिथिः f. (sg. dat. **tra(trĕ)yĕ 1** त्र(त्र्य)य, for **2,** see **trĕh 1,** for **trayĕ 3,** see s.v.), the third lunar day of a lunar fortnight (cf. **achin-t°,** p. 9*b*, l. 1; **gōra-t°,** p. 305*b*, l. 17; **nawa-rĕh t°,** p. 665*a*, l. 6; **sōta-t°,** p. 947*a*, l. 3) (Rām. 1767); esp. the third lunar day of the **nawa-rĕh** festival (see p. 665*a*, l. 6) (L. 265, *treh*). **trayĕ-hond^{u}** त्रय-हंन्दु or **trĕyĕ-hond^{u}** त्र्यय-हंन्दु । तृतीयोद्भवः gen. (f. **-hünz^{ü}** -हंज़ू), of, belonging to, produced on, or begun on the third lunar day.

trāy त्राय् । आन्तरावस्था, साहाय्यम् f. the inner nature (of any person or thing) (Śiv. 1239, 1622); favouring, assistance, partizanship (cf. **rāyĕ-trāyĕ,** p. 854*b*, l. 25). **—wuchüñ^{ü}** —वुछंञू । आन्तरावस्थापरीक्षणम् f.inf. to inspect the inner nature, to test the inmost character (of any person or thing).

trāyĕ tōlun त्राय तोलुन् । आधिक्येन मानम् m.inf. to weigh out over and above the fixed amount (Śiv. 1476). Cf. **tarawun.**

trayĕ 3 त्रय, i.q. **trĕh 1,** q.v., in the following:— **trayĕ-gŏn** त्रय-ग्वन् m. the three qualities (Śiv. 237, 514; cf. **trĕ-gŏn**). **-lūkh** -लूख् m. the three worlds taken collectively (Śiv. 957); cf. **trailūkh, trizagath. -lōtsan** -लोच़न् m. he who has three eyes, N. of Shiv (Śiva) (Śiv. 1044), i.q. **trilōtsan,** q.v.

trĕy 2 त्र्यय्, **trĕyĕ** त्र्यय, **trĕyau** त्र्ययौ, see **trĕh 1** and **tray.**

triy 1 त्रिय्, see **trĕh 1.**

triy 2 त्रिय् । स्त्री a woman, a female (as distinguished from a male of man or beast) (Gr.M.; Śiv. 957, 974, 1044, 1103, 1345, 1436, 1822; Rām. 624, 773, 848, 1151, 1238, 1575, 1767; K. 52, 273, 288, 435, 617, 986); a wife (El. *tréi*, *tri*; Śiv. 339, 711, 1438; Rām. 81, 1260, 1641, 1643, 1652, 1686; K. 48, 744, 918, 946, 1107).

triyĕ-bāv त्रिय-वाव् । स्त्रीत्वम् m. woman's nature, womanhood (Śiv. 960, 1130; Rām. 629; K. 747, 1105); effeminacy. **—karañĕ** —करञ f.pl.inf. to marry wives, i.e. to marry many wives, to have a large seraglio (K. 132).

trī-warna त्री-वर्न f. an individual of the woman kind, a woman (with all the characteristics of a woman) (Rām. 1051).

trŏy त्र्वय् । एकपदी f. a footpath (for a single person to walk on). **trŏyĕ trŏyĕ phērun** त्र्वय त्र्वय फेरुन् । एकपदीषु भ्रमणम् m.inf. strolling about in lanes (without object, or for passing the time).

truy^{u} त्रुयु । प्रसूतचातुराह्निकम् m. votive oblations made on behalf of a woman on the fourth day after delivery of a child. **—khārun** —खारुन् or **—khasun** —खसुन् । प्रसूतायाश्चातुराह्निकतापोद्भवः m.inf. (if the woman is delicate or weak) a slight quartan feverish attack to come to her on this day.

ṭȧryí (El.), see **ṭôr^{u}.**

tȧriy तंरिय् (= تري) । आर्द्रता f. freshness, juiciness, ripeness; moisture, dampness, humidity, wetness; low lands on the bank of a river, etc., land covered with water, moist soil, marsh, swamp.

tŏray त्वरय् । त्वरा f. quickness, speed, hurry.

tūry तूर्य् । तत्रैव adv. i.q. **tūr^{i},** q.v., p. 1019*b*, l. 48.

turyā तुर्या f. (a word borrowed from Skt.) the fourth state or condition (Skt. *avasthā*) of existence, the first three being waking (Skt. *jāgṛti*), waking sleep (Skt. *svapna*), and deep sleep (Skt. *suṣupti*); the fourth state of the soul, in which the spiritual subsists alone by itself, contrasted, like a spectator, as a substance undifferentially set free from all existing things (Śiv. 1488, 1623, 1826, 1866). There is a final stage called **turyātīth,** in which there is complete union with the Supreme (Śiv. 1757).

turay तुरय् । वाद्यविशेषः f. a trumpet, a clarion, i.q. **turī,** q.v.

trayōdashĕ त्रयोदश card. thirteen (Śiv. 524, Rām. 1771). This is the borrowed Skt. word *trayōdaśa*; the Ksh. word is **truwāh 1,** q.v.

taryiák (? spelling) m. opium (El.).

tryukh^{u} त्रिखु in **likha-tryukh^{u},** p. 518*b*, l. 12, and

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lyukh^{u}-tryukh^{u}, p. 543*b*, l. 41, qq.v.; cf. **trukh^{u}** of which it is an alternative form (Gr.Gr. 30, 72, 140).

tryūl^{u} त्र्यूलु (sg. abl. **trēli** त्रेलि), threefold, of three kinds (noted only in Śiv. 1844, abl. **trēli**, which is probably m.c. for **trila**, q.v.). **trēli-karm** त्रेलि-कर्म् m. the threefold (class of) actions (all actions being either virtuous (Skt. *puṇya*), sinful (Skt. *pāpa*), or of mixed character (Skt. *miśra*)) (Śiv. 1844).

trayim^{u} त्रयिमु, **trĕyim^{u}** त्र्ययिमु, **trĕyum^{u}** त्र्ययुमु, **triyum^{u}** त्रियुमु, see **trayyum^{u}**.

tryūn^{u} त्र्यूनु or **trūn^{u}** त्रूनु m. (sg. dat. **trīnis** त्रीनिस्, abl. **trēni** त्रेनि), the covering of a limb (such as a glove or stocking) (cf. **atha-tr°**, p. 63*b*, l. 16; **khōra-tr°**, p. 409*b*, l. 35). In **daba-tryūn^{u}** or **-tron^{u}** (p. 181*b*, l. 32) the word seems to mean 'injury to a limb'.

trayĕshīth त्रयशीथ् or **trĕyĕshīth** त्र्ययशीथ् । त्र्यशीतिः card. eighty-three (Gr.Gr. 79, El. *tráshīt*).

trayĕshītyum^{u} त्रयशीत्युमु or **trĕyĕ°** त्र्यय° । त्र्यशीतितमः ord. (f. **tra(trĕ)yĕshītim^{u}** त्र(त्र्य)यशीतिमू), eighty-third (Gr.Gr. 79, El. *tráshityum*).

trayĕshītyun^{u} त्रयशीत्युनु or **trĕyĕ°** त्र्यय° ।त्र्यशीतिमूल्यः adj. (f. **tra(trĕ)yĕshītiñ^{u}** त्र(त्र्य)यशीतिञ्), costing, or worth, eighty-three (rupees, etc.); earning wages of eighty-three (rupees, etc.).

turyātīth तुर्यातीथ् f. the final stage of emancipation, beyond the fourth stage (see **turyā**) (Śiv. 1757). A word borrowed from the Skt. *turyātītā*.

ṭiryuw^{u} टिर्युवु in **bangi-ṭ°**, the female *bhang* blossom, p. 113*a*, l. 17. Cf. **ṭīr^{u}**.

trayyum^{u} त्रय्युमु, **trĕyum^{u}** त्र्ययुमु or **triyum^{u}** त्रियुमु । तृतीयः ord. (f. **tra(trĕ, tri)yim^{u}** त्र(त्र्य, त्रि)यिमू), third (Gr.Gr. 76; Śiv. 863, *tri°*; Rām. *trĕ°*, 84, 180, 381, 385, 466, 1051, 1139, 1151, 1205, 1259–60, 1277, 1564, 1716; K. *tra°*, 1145–6; *trĕ°*, 27; H. *trĕ°*, viii, 7, 8; xii, 19; YZ. 14, 104; K.Pr. 70). **trayimi** त्रयिमि or **trāy^{i}mi** त्रयिमि । तृतीयवारम् adv. for the third time.

trūz^{u} त्रूँज़ु । सिंहविशेषः m. a kind of panther (El. *trúnts, trúnts*). It is believed to try to eat the moon, by jumping up towards whenever it sees it. Cf. **trunz^{u}**.

tar^{a}z तर्ज़ (طرز) । रीतिः m. form, shape, fashion (Śiv. 1326 (of the lie of a garland on the breast)); way of acting, style of conduct, manner, way.

tārōza तारोज़ । शाकभेदः m. a certain grain, a kind of rape, *Brassica campestris*, sub-sp. (L. 330, *taruz*).

tarāzdār तराज़दार (cf. Prs. ترازو) m. a weighman (L. 411). Cf. **taraugdar**.

trizagath त्रिज़गथ् m. the three worlds (Heaven, Earth, and Hell). This is the Skt. word *trijagat*, borrowed. Cf. **trailūkh**, and (p. 1035*a*, l. 45) **trayĕ-lūkh. -mātā** -माता f. a title of Pārvatī, the *Śakti*, or Energic Power, of Shiv (Śiva), personified as his wife, also called Shiwā (Skt. *Śivā*) (Śiv. 1138).

trizagat-pāl त्रिज़गत्पाल् m. (borrowed from Skt. *trijagatpāla*), the protector of the three worlds, a title of Shiv (Śiva) (Śiv. 179, 266, 965, 1221, 1254, 1321, 1697); a title of Vishnu (Śiv. 1381, 1436). Cf. **trilōka-nāth**.

t^{a}s तस् m. a wrench or dislocation (of a limb) (cf. **zanga-t°**, s.v. **zang** 1). Cf. **ts^{a}s**.

tas तस्, see **tih**.

tās 1 तास् । शकुनम् m. an omen, a prognostic indication, sign. **—pyon^{u}** —प्यंनु । सच्छकुनावाप्तिः m.inf. a good omen to happen (esp. the presage of future great possessions by meeting a great herd of cattle, horses, or the like).

tās 2 तास् (= طاس) m. a certain musical instrument, a kind of kettledrum or tabor (Śiv. 1455).

tāsa 1 तास (= طاس) । तूलार्थमृत्पात्रीविशेषः m. a drinking-cup, goblet, bowl; a vessel in which water is cooled; (in Ksh.) a covered earthen vessel for containing cotton or the like, prepared ready for spinning (cf. **phamba-t°**, p. 698*a*, l. 50; **sīri-t°**, p. 931*a*, l. 45).

tāsa 2 तास (= تاس) । क्रीडनकविशेषः m. a playing card; a game of cards.

tāsa 3 तास (= تاس) m. cloth of gold, brocade (Rām. 201, 1726).

ṭās टास् । अप्रियन्नादिरवः onomat. m. a sudden loud or explosive sound, bang (e.g. of a gun), crack (e.g. of a whip), smack (e.g. of a slap), crash (e.g. of the fall of a building) (cf. **barawanĕ-ṭ°**, p. 130*a*, l. 13; **dura-ṭ°**, p. 239*a*, l. 28; **ṭ° kaḍun**, p. 386*a*, l. 14, and bel.; **kura-ṭ°**, p. 467*a*, l. 44; **pot^{u} ṭ°**, p. 788*a*, l. 29; **shōra-ṭ°**, p. 890*a*, l. 6) (W. 3); hence, something attended by a crashing sound (cf. **rūda-ṭ°**, p. 826*b*, l. 14); a sudden sound (such as a snap of the fingers or a smack of the lips) (K.Pr. 59, 138); what is indicated by a crash, utter destruction, going crash (cf. **sūra-ṭ°**, p. 932*b*, l. 37). **—kaḍun** —कडुन् । चपेटिकादिना शब्दनम्, निःशेषेण व्ययीकरणम् m.inf. to make the sound of a slap, of cracking a board, or the like; to smack the lips (?) (K.Pr. 138); to spend (esp. extravagantly) to the last farthing or grain (of food, etc.). **-pŏṭās** -प्वटास् or **-puṭās** -पुटास् । स्पष्टभाषणम् m. 'crash flop', speaking aloud and plainly (esp. of proclaiming one's own or another's hidden fault), gossiping, tattling, scandal-mongering. **-pŏṭŏs^{i}** -प्वटासि । स्पष्टवक्ता adj. c.g. one who is in the habit of speaking clearly as above, a scandal-monger,

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tale-teller. —**trāwun** —त्रावुन् । तोत्राघाघातेन शब्दनम् m.inf. to make the sound of the crack of a whip on a person's body, to crack a whip on a person.

ṭāsa-pholᵘ टास-फलु । पुष्पविशेषबीजम् m. the seed of a certain plant (said to grow and ripen at the base of the flower, after the flower has been plucked). **-ṭās** -टास् । परितः शब्दनम् f. crashes all round (as in a salvo of artillery).

ṭis टिस् or **ṭīs** टीस् । अङ्गुलिपर्वध्वनिः onomat. m. the sound caused by cracking the joints of the fingers, backbone, etc. (an accompaniment of massage); the crack of the breaking of a dried branch of a tree, or similar sound. **ṭis** (or **ṭīs**) **kadun** टिस् (टीस्) कडुन् । अस्थिपर्वध्वन्युत्पादनम् m.inf. to make the joints of the fingers or of the backbone give out a cracking sound (in massage); to cause the sound of the crack of a dried branch of a tree. **ṭis-ṭis** टिस्-टिस् । शब्दविशेषः m. the crackling sound of burning wood, straw, or the like.

ṭisa-bŏkᵘ टिस-बुकु or **-bok**ᵘ -बकु । अस्थिपर्वध्वनिसमूहः m. 'a handful of cracks', a number of simultaneous cracks of the joints of the fingers, backbone, etc. (in massage). **-paparāray** -पपरारय् । पर्वास्थिधूनिसमूहः f. 'a pattering of cracks', i.q. the preceding. **-paparāy** -पपराय् । अङ्गुलिपर्वसु युगपच्छब्दोत्पत्तिः f., id.

tōs तोस् । पिपासा m. thirst (esp. when caused by eating something saline, acrid, pungent, or the like, and no water is available). —**hyon**ᵘ —ह्योनु । पिपासोद्गमः m.inf. such thirst to occur. —**lagun** —लगुन् । अति पिपासोद्भवः m.inf. parching thirst to attack a person (esp. when wandering on an arid desert in the hot season). —**pyon**ᵘ —प्योनु । अति पिपासाबाधा m.inf. thirst to be experienced by a person (esp. when caused by saline, etc., food, and no water is available). —**wŏthun** —व्वथुन् । पिपासोद्भवः m.inf. thirst caused as ab., or by sickness, to arise.

ṭōs टोस् in **ṭōsa-ṭōs** टोस-टोस् । कलहः f. a mutual struggle or fight (with fists or the like). **ṭōsa-ṭōs wŏthün**ᵘ टोस-टोस् व्वथंनू । कलहारम्भः f.inf. such a fight between two parties to arise. Cf. **ṭūs**ᵘ.

tōsa तोस । पक्षिविशेषः, लोमविशेषः m. popularly imagined to be a kind of bird, from the hair (? down) of which a valuable cloth is made, and said to live in the country to the north of Kashmīr (? Khōrāsān); a fine kind of shawl-wool, popularly supposed to be the hair (? down) of this bird; the cloth (which is a fine kind of *pashmīna*) made from this wool; cf. **tūs**ⁱ and **tōsakh.** **-pōbür**ᵘ -पोंबरू f. a shawl of this cloth (Rām. 1120).

ṭŏsᵘ त्वसु । अंगुलमानम् m. (in measuring) a finger-breadth (cf. **khajĕr**).

tūsⁱ तूसि (= طوسی) । धूम्रवर्णः adj. c.g. having the colour of a certain woollen cloth made in the city of Ṭūs in Khōrāsān, a kind of purple. Cf. **tōsa.**

ṭūsᵘ टूसु । मुष्टिप्रहारः m. (sg. abl. **ṭōsi** टोसि, pl. nom. **ṭūs**ⁱ टूसि), m. a blow with the clenched fist (cf. **lĕki-ṭ°**, p. 518*a*, l. 49, and **ṭōs**); met. a threatening gesture (cf. **achirwāl-ṭūs**ⁱ, p. 9*b*, l. 23). **ṭūs**ⁱ **din**ⁱ टूसि दिनि । मुष्टिप्रहारकरणम् m. pl. inf. to strike blows with the fist; met. without excuse to afflict (another).

tasbīh تسبیح f. (among Moslems) a string or chaplet of beads, a rosary (El. *tasbīh*, W. 463; K.Pr. 29, 63, 212); a Moslem necklace (El. *tasbi*).

tasfiyĕ تصفیه m. settlement, adjustment, disposal (of a case) (Gr.M.).

tēsh तेश् । तिष्यः, गर्वः m. N. of the eighth lunar asterism (in Skt. *Tiṣya* or *Puṣya*) (Śiv. 1550; Rām. 124, 1259–60); pride, haughtiness, arrogance. —**karun** —करुन् । गर्वप्रदर्शनम् m.inf. to display arrogance or imperiousness.

tēshĕ-tēshĕ तेश-तेश । काले काले adv. at each Tēsh; hence, now and then, occasionally.

tōshᵘ तोशु, **tōsh**ᵘ तांशू, see **tōh**ᵘ.

tēshĕl तेशल् । गर्वितः adj. c.g. proud, haughty, arrogant (K.Pr. 214).

tōshun तोशुन् । तोषणम् conj. 2 or 3 (1 p.p. **tūsh**ᵘ तूशु; 2 p.p. **tōshyōv** तोश्योव् or (Gr.Gr. xxxv) **tōchyōv** तोछ्योव्), to be pleased (by another's conduct), satisfied, gratified (e.g. of a master in regard to a servant) (Gr.Gr. 174, 206; Śiv. 44, 1690; Rām. 1094, 1580; K. 20, 95, 103, 139, 194, 293, 308, 330, 467, 477, 594, 643, 714, 750, 752, 963, 1133, 1163, 1165; YZ. 31, 114; K.Pr. 72, 153, 214); to show kindness (to) (K.Pr. 193); cf. **tōṭhun** and **ṭōṭhun.** **tūsh**ᵘ**-mot**ᵘ तूशु-मतु । संतुष्टीभूतः perf. part. (f. **tūsh**ᵘ**-mūts**ᵘ तूशू-मंचू, sg. dat. **tōshĕ-matsĕ** तोश-मच्), pleased, satisfied.

tōshĕnāwun तोशनावुन् conj. 1 (1 p.p. **tōshĕnōw**ᵘ तोशनोवु), to cause to be pleased, to cause to be satisfied (Gr.Gr. 174).

taishūr तैशूर् in **wūr-taishūr,** q.v., s.v. **wūr.**

tasht طشت, **tash**ᵉ**th** तश्थ् । पतद्ग्रहः f. (sg. dat. **tashti** तश्ति), a cup, bowl, basin, charger, salver, platter (Gr.M., *tashti-kĕth*, in a basin; YZ. 375, *tashtā*, with suff. of indef. art.); (in Ksh.) a spittoon.

tōsakh तोसख् । रोमोद्भवपटविशेषः m. (sg. dat. **tōsakas** तोसकस्), a valuable cloth popularly believed to be made from the hair (? down) of the *tōsa*-bird (see **tōsa**), a fine kind of *pashmīna*.

taskar तस्कर् । चौरः m. (f. **taskür**ᵘ तसकरू, q.v.), a thief.

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taskár^{i} तस्करि । चौर्यम् f. theft, thieving.

taskür^{u} तस्कॖरु । चौरस्त्री (चौर्यकर्त्री), f. a female thief (see **taskar**).

ṭāsal टासल् । विरावशीलः adj. c.g. making or emitting a sudden explosive sound (or habitually doing so) (see **ṭās**) (cf. **ok^{u}-ṭ°**, p. 19*a*, l. 49 ; **sata-ṭ°**, p. 944*b*, l. 46) (K.Pr. 209).

tasalī तसली or **tasallī** تسلّی m. consolation, comfort, solace (cf. **dilas tasallī diñ^{u}**, p. 211*a*, l. 14) (El. f., H. vi, 16). **tasalī gaṭshun** तसली गछुन् । आश्वस्तीभवनम्, त्यक्ताशीभवनम् m.inf. consolation to happen, to become consoled, comforted (K.Pr. 103); to be satisfied, have sufficient (W. 143, *tasallā g°*) (Rām. 953, 1565 ; K.Pr. 170, *tasallá*) ; consolation to go (i.e. to depart), to be disappointed, lose all hope (of accomplishing some task). **—karun** —करुन् । आश्वासनम्, संत्यक्ताशीकरणम् m.inf. to console, comfort, solace ; to render (a person) hopeless, to destroy (a person's) hope, disappoint (as ab.).

ṭasōla टसोल । उपहासः m. ridicule, a jest, (as a joke) charging another with some non-existent quality or fault; cf. **ṭas^{a}na**. **—trāwun** —त्रावुन् । उपहासख्यापनम् m.inf. to spread abroad ridicule, as ab.

tösildār तॊसिल्दार् (= **tahsīldār** تحصیلدار q.v.) m. a certain revenue official, a collector of revenue (Gr.M.).

tösma तॊस्म (= تسمہ) । सूक्ष्मचर्मखण्डानि m.pl. long thin strips of skin or leather, leather straps, thongs. **—tulán^{i}** —तुलॖनि । अतिताडनम् m. pl. inf. to raise strips of skin, to flog a person so as to flay him. **—wudāwán^{i}** —वुडावॖनि । सूक्ष्मचर्मखण्डाहननम् m.pl.inf. to cause strips of skin to fly, to flog, as ab.

ṭas^{a}na टसन । उपहासः m. a jest, a joke, (as a joke) charging another with something (e.g. telling him that he is hiding away something wanted). Cf. **ṭasōla**.

ṭ^{a}sun ट्सुन् । अन्तरावेशनम् conj. 1 (1 p.p. **ṭ^{o}s^{u}** ट्सु; 2 p.p. **ṭ^{a}sōv** ट्सोव्, Gr.Gr. 208, 224), forcibly to thrust into or pierce, to stab, poke into, prod (e.g. with a nail, a dagger, the finger, etc.); cf. **ṭ^{a}sanun**. **ṭ^{o}s^{u}-mot^{u}** ट्सु-मतु । अन्तरावेशितः perf. part. (f. **ṭ^{ü}s^{ü}-müṭs^{ü}** ट्सू-मॖचू), thrust into, forced into, etc.

tasond^{u} तसॊन्दु, see **tih**.

ṭ^{a}sanun ट्सनुन् । अन्तर्नयनम् conj. 1 (1 p.p. **ṭ^{a}son^{u}** ट्सॊनु, f. **ṭ^{a}sün^{ü}** ट्सॖनू ; 2 p.p. **ṭ^{a}sanōv** ट्सनोव), forcibly to thrust into or pierce, to stab, poke into, prod (e.g. a nail, a dagger, the finger, etc.) (cf. **hĕng ṭ^{a}sanán^{i}**, p. 339*a*, l. 38); cf. **ṭ^{a}sun**. **ṭ^{a}son^{u}-mot^{u}** ट्सॊनु-मतु । अन्तरावेशितः perf. part. (f. **ṭ^{a}sün^{ü}-müṭs^{ü}** ट्सॖनू-मॖचू), thrust into, forced into, as ab.

ṭāsur^{u} टासुरु । उत्तानकल्पः adj. (f. **ṭās^{ü}r^{ü}** टासॖरू), (of some eating vessel or the like) shallow, not deep.

tĕsur^{u} त्यसुरु । तृप्तः adj. (f. **tĕs^{ü}r^{ü}** त्यसॖरू), (esp. after eating) satiate, sated, glutted, gorged.

tösīr तॊसीर् تأثیر m. effect, operation, mode of operating (e.g. the operation or effect of a medicine) (Gr.M.).

ṭāsarahāray टासरहारय् । परितो निनादः f. a multitude of crashes, bangs, or similar loud explosive noises, sounding in all directions (cf. **ṭās**).

ṭisarāray टिसरारय् । ध्वनिविशेषः f. a multitude of crackling sounds, such as those emitted by burning dry firewood, or the like (cf. **ṭis**).

tasvīr तस्वीर् تصویر ? f. a picture, a painting, drawing (Rām. 130).

tata तत, see **tot^{u}**.

ṭaṭa टट । अण्डकोशः m. the scrotum (including the testes) (cf. **pōsh**, p. 778*a*, l. 42).

tatē तते, see **tati**, s.v. **tot^{u} 2**, p. 1040*a*, l. 38.

tát^{i} तॖति, **tati** तति, **tatī** तती, see **tot^{u} 2.**

ṭáṭ^{i} टॖटि । मलपरित्यागस्थानम् f. (sg. dat. **ṭacĕ** टच्य), a privy, jakes.

tatŏ तत्व, see **panṭsa-tatŏ**, p. 742*b*, l. 6. See also **tattwa**, the Skt. form of the word (Śiv. 1033).

tet, in **tet gad, tet shakr**, see **ṭyoṭh^{u}**.

teti, see **tát^{i}**, s.v. **tot^{u} 2**, p. 1040*a*, l. 22.

titī तिती in **titī tī** तिती ती the call of a hen to her chicks (W. 129, K.Pr. 118).

tīt^{i} तीति, **tūt^{i}** तूति, see **tyūt^{u}**.

tiót, see **ṭyoṭh^{u}**.

tŏt, see **tot^{u} 2.**

ṭŏṭ, see **ṭoṭ^{u}**.

tot, tōt, see **tōṭh^{u}**.

ṭōṭa टूट । कपटः m. a plausible knave, one who swindles by means of clever language. Cf. **ṭōṭākh.**

tŏtā त्वता f. praise, commendation (Gr.M.; Śiv. 733, 756, 1117, 1334, 1907 ; Rām. 1108*c* ; K. 53, 412, 610, 962); with suff. of indef. art. **tŏtāh**, a praise, i.e. a song of praise (K. 1152). I.q. **stutā, tōth 2,** and **tōth**, qq.v.

tōta तोत توت । शुकः (पक्षी) m. a parrot (Gr.Gr. 94 ; Gr.M.; W. 3; Śiv. 962, 1362; H. ii, 4–17 ; K.Pr. 78). **-cashm** -चश्म । निर्हार्दः adj. c.g. 'parrot-eyed', faithless, false, treacherous. **-kol^{u}** -कॊलु । ईषन्मूकः adj. (f. **-küj^{u}** -कॖजू), 'parrot dumb', i.e. not speaking clearly, mumbling, inarticulate (esp. of a child).

ṭōṭa 1 टोट । आग्रहः m. (under another's orders) determination, persistence, zeal (in completing some work).

ṭōṭa 2 टोट । स्तम्भविशेषः m. a beam or rafter for supporting the roof of a house.

ṭōṭa 3 टोट । गुलिकाविशेषः m. a gun-cartridge.

ṭōṭa 4 टोट । हानिः m. loss, damage (incurred in a sale or the like). **—pyon^{u}** —प्यॊनु । हानिसंभवः m.inf. such loss to befall (a person).

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tōti तोति । तथापि conj. nevertheless, still, yet, even so, even then (Gr.M.; L.V. 29; Śiv. 1353–4; Rām. 1601; K.Pr. 70, 165 (*totih*); K. 781, 1117, 1124). I.q. **tawa-ti,** p. 969*b*, l. 22.

ṭōṭ^{u} टूटु । कार्पासबीजम् m. a seed of cotton, a single cotton-seed (cf. **kapasi-ṭ°,** p. 464*a*, l. 43) (El. *ṭuṭ*; L. 459, *tudth*); met. a very small, or microscopic, quantity of anything (cf. **thani-ṭ°,** p. 979*b*, l. 37). Cf. **tōṭh** and **ṭōṭh.**

ṭōṭ^{i} टूटि । कर्पासबीजानि, आयासः m.pl. cotton-seeds (in quantity); (of a servant or the like) fatigue, weariness, worry (caused by being sent hither and thither, and never having any rest). **-ăcār** -ऑचार् । आयासदायि विवन्धनम् 'worry-pickles', (to a servant or the like) worry caused by not being allowed to come and go (i.e. by being kept at his work, etc.). **—anān^{i}** —अनंनि । आयासदानम् m. pl. inf. to cause worry (to a servant, etc.) by constantly sending him hither and thither. **-byōl^{u}** -ब्योलु । कर्पासबीजम् m. a single cotton-seed as found amid cotton which has been extracted from the husk. **-carkh** -चर्ख् । कर्पासयन्त्रकम् m. (sg. dat. **-carkas** -चर्कस्), an instrument for extracting the seeds from cotton, a cotton-carder. **-hond^{u} hyuh^{u}** -हंडु हिहु । अत्युजुस्वभावः m. 'like a ram (fattened) on cotton-seeds', hence, a simple-minded, cool-tempered person (who is not affected by abuse or the like). **-khōyĕ** -खुय । अविनयः f.pl. 'microscopic politenesses', the want of manners of a rude, ill-mannered, child, or the like. **—yin^{i}** —यिनि । आयाससमापत्तिः m. pl. inf. weariness to come (caused by searching in vain for something lost or the like). **-yĕnd^{a}r** -यन्द्र् । कर्पासयन्त्रकम् m. a machine for carding cotton (freeing it from the seeds).

tot^{u} 1 ततु । तप्तः adj. (f. **tüts^{u}** तचू), very hot, red-hot (El. *taut, tōt,* hot; Gr.Gr. 29, 140; Śiv. 1870; Rām. 723, 1587); hot, not cold (cf. **tāpa-t°,** p. 1015*a*, l. 21) (L.V. 56–7; K.Pr. 213); fervent, zealous; passionate, wrathful; (in f.) (of soil) rendered too warm by the presence of large stones (L. 321, *tats*); (as subst. m.) a burnt place on the body, a scar caused by burning (cf. **nāra-t°,** p. 648*a*, l. 44).

tata-bād तत-बाद् । रोगविशेषः m. N. of a certain disease affecting the skin, and accompanied by a burning sensation and fainting. **—gōmot^{u}** —गोमतु । अन्तःकोपाविष्टः perf. part. (f. **—gömüts^{u}** —गोमचू), indignant, in a bad temper. **—grọd^{u}**—ग्रुदु । आपातध्वंसः m. a furious vulture (pouncing on an unsuspecting dove); hence, sudden unexpected destruction (cf. **grad** and **grọd^{u}**). **—grọd^{u} gatshun** —ग्रुदु गछुन् । आपातध्वंसीभवनम् m.inf. sudden unexpected destruction to occur. **—gatshun**—गछुन् । क्रुद्धीभवनम् m.inf. to become hot; (of some old or venerable person) to become angry or indignant (at some contrary happening). **—hār** —हार् । जलतापनयन्त्रविशेषः m. a boiler for heating water. (In the centre is a tube filled with burning charcoal.) **—khāna** —खान । संतापनकोष्ठकम् m. a heated room, a room made hot; a room specially heated in which a criminal (or enemy) is shut up as a torture. **—khānas ladun** —खानस् लदुन् । संतप्तकोष्ठे निवासनम् m.inf. to put (a criminal or enemy) into a heated room (as ab.). **—karun** —करुन् । क्रुद्धीकरणम् m.inf. to enrage (a person), to make furious. **—phū** —फू । अत्युष्णफूत्कारः f. a hot expiration, emitting a hot breath. **—phū karawun^{u}** —फू करवुनु । अत्युष्णनिःश्वासोष्मा n.ag. (f. **—karavüñ^{u}** —करवंञू) (of food or the like) steaming hot, pouring forth hot steam. **—paṭ^{a}ran lagun** —पत्रन् लगुन् । अतिचिन्ताव्यग्रीभवनम् m.inf. 'to find oneself on red-hot leaves (or sheets of iron)'; hence, to be in acute distress and at one's wits' ends (e.g. in endeavouring to find means for recovering property for which one is responsible, or for securing the recovery from sickness of one near and dear). **—töv^{u}** —तावू । असह्यघर्मः f. 'a red-hot frying-pan', intense hot weather. **—töv^{u} gatshün^{u}** —तावू गछ्ञू । अतिसंतप्तीभवनम् f.inf. intense heat to be felt (e.g. in fever, or in hot weather). **—töv^{u} karün^{u}** —तावू कर्‍ञू । अतिसंतप्तीकरणम् f.inf. to cause extreme heat to be experienced (e.g. by inducing violent fever, or compelling a person to journey in the hot weather). **—wōñ^{u}** —वोञु । अत्युष्णजलम् m. hot water, boiling water.

tăt^{i} kala-push^{i} din^{i} तति कल-पुशि दिनि । छेदनात्मिका चिकित्सा m. pl. inf. to apply hot caps (as a cure for indigestion). (Woollen caps are heated and applied to the painful part.)

tatsa kanĕ hĕnĕ तच कन ह्यन । अनिच्छापूर्वको हठः f. pl. inf. 'to take up hot stones', (when ordered to go somewhere) to show obstinate unwillingness (cf. our 'dropping a thing like a hot potato'). **—kat^{a}rĕ hĕnĕ** —कत्र्य ह्यन । सर्वथाऽस्वीकरणम् f. pl. inf. 'to take up hot potsherds', insolently and peremptorily to refuse (to do some work). Cf. the preceding.

tatsi tāvi gatshun तचि तावि गछुन् । महाचिन्ताव्याकुलीभवनम् m.inf. 'to go on to a red-hot frying pan', to become utterly distraught, to be at one's wits' ends.

tüts^{u} karün^{u} तचू कर्‍ञू । अत्याक्षेपः f.inf. to use hot (abuse), i.e., when one is too lazy to do a work oneself, to abuse and threaten another to make him do it. **—rŏpay** —र्वपय् । नवीनोट्टङ्कितरौप्यिका f. a hot rupee,

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a rupee hot from the mint, a newly-coined rupee. —töv^ü —तांवू । अतिघर्मबाधा f. a red-hot frying pan, the extreme midday temperature in the hot weather.

tot^u 2 तॖतु । तत्र adv. there, in that place (out of sight) (cf. **yut^u kĕhō tot^u**, p. 390*b*, l. 1) (El. *tut*; Gr.Gr. 113, 156; W. 94, *tòt*, *tut*; Rām. 152, 583, 885, 952, 1336; K. 593, 1117; H. xii, 16–7; K.Pr. 102, 237); to that place, thither (Gr.M.; Śiv. 65, 722, 1880; Rām. 119, 543, 602, 770, 814, 854, 1100, 1108*c*, 1143*g*, 1480, 1503, 1535, 1542, 1676, 1688, 1707, 1752; K. 42, 128, 1140; H. v, 1); from there (H. iii, 9); (*yot^u tot^u*, wherever, Rām. 1776; everywhere, Rām. 99). **-kun** -कुन् । तद्दिशं प्रति adv. towards there (out of sight), thither, towards that direction (Gr.Gr. 160). **-tām** -ताम् or **-tāñ** -ताञ् adv. up to there, as far as that place (Rām. 1677, 1719, *-tām*; 885, *-tāñ*); as far as then, up to that time (Śiv. 681, *-tām*; Rām. 303, 1233, 1236, *-tāñ*; K. 797, 815, *-tāñ*; 1058, *-tām*).

tàt^i तॖति । तत्रैव adv. even there, in that very place (out of sight) (u.w. vbs. of placing or the like) (El. *tati*, there; W. 94, *tati* and *teti*; L.V. 48, 49, 68; Śiv. 305, 1035, 1108); there, in that place (as ab.) (Gr.Gr. 154; Rām. 109, 546, 625, 941, 1258, 1294, 1719; K. 68, 604, 678; H. ii, 1; v, 1, 7, 9; viii, 9; YZ. 38); from that very place, only from there (Śiv. 635).

tati तति । तत्र adv. from there (out of sight), thence (El. *tatih*; Gr.Gr. 155; Rām. 80, 462, 942; K. 491, 496, 604, 627, 699, 758, 1060; H. iv, 2; vii, 17); there, in that place (out of sight) (u.w. vbs. of placing or the like) (Gr.Gr. 150; Gr.M.; L.V. 70, 88; Śiv. 77, 120, 130, 318, 412, 674, 908, 910, 972, 1197, 1316–7, 1328, 1357, 1892; Rām. 298, 310, 363, 381, 409, 564, 582, 586–7, 641, etc.; K. 71–2, 219, 220, 223, 230–1, 235, 244, 263, 405, 411, 598, etc.; H. iv, 7; v, 7; x, 5; xii, 4, 6, 14, 16); there, under those circumstances (L.V. 41, m.c. *tatē*). **-ōtra** -ओत्र or —**ūtra** —ऊत्र । प्रपरह्यः adv. on the day before the day before yesterday, two days before yesterday, i.e. three days ago. **-ōtruk^u** -ओत्रुकु or **-ūtruk^u** -ऊत्रुकु । परतरह्योभवः adj. (f. **ō(ū)trüc^ü** ओ(ऊ)त्रचू), of, or belonging to, or produced three days ago. **-ōtra-kani** -ओत्र-कनि or **-ūtra-kani** -ऊत्र-कनि । किञ्चित्प्रपरह्यः adv. perhaps, probably, or about, three days ago. **-ōtra-kanyuk^u** -ओत्र-कन्युकु or **-ūtra-kanyuk^u** -ऊत्र-कन्युकु । प्रयः प्रपरह्यस्तनः adj. (f. **-ō(ū)tra-kanic^ü** -ओ(ऊ)त्र-कनिचू), of, belonging to, or produced, about three days ago. **-köl^i-kĕth** -कॉलि-क्यथ । परतरश्वः adv. on the day after the day after to-morrow, two days after to-morrow, three days hence (Gr.Gr. 157); cf. **köl^i-kĕth**, p. 434*b*, l. 8. **-köl^i-kĕthuk^u** -कॉलि-क्यथुकु । परतरश्वस्तनः adj. (f. **köl^i-kĕthüc^ü** कॉलि-क्यथचू), of, belonging to, or produced, three days hence. **-köl^i-kĕth-kani** -कॉलि-क्यथ-कनि । प्रायः परतरश्वः adv. perhaps, probably, or about, three days hence. **-kin^i** -किनि । तत्पार्श्वतः adv. thence, from that direction (out of sight) (u.w. vbs. of going, looking, or the like) (Gr.Gr. 158). **-pĕṭha** -प्यठ । तत्स्थानात् adv. from there (out of sight), thence (u.w. vbs. of coming or the like) (Gr.Gr. 155, K. 493). **-yōr-kun** -योर्-कुन् । तत्कालात्प्रभृति adv. ever since then, from then up to now.

tatī तती, see **tatiy**, bel.

tatĕy or **tatyĕy** तत्यय् (for **tati + ay 2**) if there (Rām. 1547).

tatiy ततिय् or **tatī** तती । तत्रैव, तत्काल एव adj. even there, in that very place (out of sight) (u.w. vbs. of placing, remaining, or the like) (Śiv. 112, *tatī*; 1614, *tatiyĕ*, m.c.; Rām. *tatī*, 1588, 1605, 1616; *tatiy*, 230, 265, 315, 335, 376, 397, 588, 642, etc.; K. *tatiy*, 80, 409, 774; H. id., v, 9); even then, at that very time (L.V. 104; Rām. *tatiy*, 144, 1752–3; K. *tatiy*, 217, 879); from that very place (Rām. *tatiy*, 575); from that very time (Rām. *tatī*, 1607, 1610); for that very cause (K. 618); in that very way, just so (Rām. *tatiy*, 910, 1256, 1634).

tàtiy तॖतिय् । तत्रैव adv. even there, in that very place (out of sight) (u.w. vbs. of placing or the like) (L.V. 51).

totuy तॖतुय् । तत्रैव adv. to that very place (out of sight), even thither (u.w. vbs. of going or the like) (L.V. 47; Śiv. 675, 1101; Rām. 321, 575, 1738; K. 619); in that very place (o. of s.), even there (Gr.Gr. 156; Rām. 746, 1327).

tatyuk^u तत्युकु, ततिकु । तत्रत्यः adj. (f. **tatic^ü** ततिचू), of, belonging to, or produced, there (out of sight) (Gr.Gr. 150; Śiv. 1087, 1099; K. 714).

ṭot^u टॖटु । अश्वः m. (f. **ṭüṭ^ü 1** टॊटू (for **2**, see s.v.), sg. dat. **ṭacē** टच्), a horse, esp. a pony (cf. **gur^i-ṭüṭ^ü**, p. 299*a*, l. 15) (El. *ṭaṭ*, a pony mare; W. 121, *ṭoṭ*; K.Pr. 11, 174).

ṭàṭ^i-khōyĕ टॖटि-खुय । पशुवद्वृत्तिः f.pl. 'horse-habits', conduct like that of a brute-beast, insolent and foolish conduct. **-wöl^u** -वोलु । अश्वभारिकः m. (f. **-wājĕñ** -वाज्यञ. His wife is **ṭàṭ^i-wöl^i-bāy** टॖटि-वॉलि-बाय्), a horse-keeper, one who lives by conveying loads on horse-back, a horse-carrier.

ṭȫṭa 1 टॉट । दुर्वहकार्यनिर्वाहः m. employment on a very troublesome and difficult work, which must, somehow

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or other, be accomplished. —rōzun —रोज़ुन् । दुर्वहकार्यविशेषः m.inf. such work to remain to be done, i.e. not completed, and still waiting to be finished. —thawun —थवुन् । दुर्वहकार्यविशेषणम् m.inf. to leave such work to be finished by someone else.

ṭōṭi-wôl^{u} टॉँटि-वोलु । क्षुद्रचित्तः adj. (f. -wājĕn -वाज्यञ्), a miser, skinflint, niggard.

ṭōṭa 2 टॉँट, see ṭōṭh^{u}.

tut, see tot^{u} 2.

tūt توت m. a mulberry (El.; cf. *shah tút*, L. 348). Cf. t^{a}l.

ṭut, see ṭōṭ^{u}.

tuta तुत in **tuta-mōch** तुत-मॉँछ् । पुष्पविशेषरसः m. (sg. dat. mōchas मॉँछस्), the honey, or nectar, found in the flower of a certain plant. People suck the flower by its lower end or tail. ? Cf. tūt.

tūt^{i} तूति in tūt^{i}-lambukh तूति-लंबुख् । सुदीर्घवृत्तान्तः m. (sg. dat. -lambakas -लंबकस्), a long prolix involved story, a story with a number of others emboxed in it, and without any clear ending; cf. tū̃t^{i}. -zĕv -ज़्यव् । शीघ्रसंभाषिता f. rapid (but still appropriate and logical) speaking or rhetoric. -zĕwal -ज़्यवल् । शीघ्रसंभाषणशीलः adj. e.g. an eloquent, rapid, speaker, as ab.

tū̃t^{i} तूँति or tū̃th^{i} तूँथि adj. e.g. in tū̃t^{i} (or tū̃th^{i})-kor^{u} तूँति (तूँथि)-कोरु । चर्मतन्तुः m. catgut (used for stringing the bow of a cotton-carder). -pür^{u} -पोरु । अतिजल्पनम् f. long, unseasonable, unrestrained garrulity. Cf. tūt^{i}.

ṭū̃ṭ^{i} टूँटि । धूम्रपाननलिकाग्रम् f. (sg. dat. ṭōcĕ टॉँच्य), a spout, esp. (in Ksh.) the mouthpiece of the long stem of a hookah.

tut^{u} तुतु । दीर्घतुण्डः adj. (f. tuts^{u} तुछू), long faced, having the nose and other features thin and long (cf. shōga-t°, p. 872*a*, l. 19). —hyuh^{u} —ह्युहु । कृशमुखः adj. (f. tuts^{u} hish^{u} तुछू हिशू), lean-faced (from disease, anxiety, or the like).

tū-tū तू-तू, see tū.

ṭū-ṭū टूँ-टूँ, see ṭū.

ṭūṭ^{u} 1 टूटू, f. of ṭot^{u}, q.v.

ṭūṭ^{u} 2 टूटू । अनुसरणखेददानम् f. (sg. dat. ṭacĕ टच्य), worrying (a person engaged in urgent work) by continually dogging or interrupting him.

tatabāh ततबाह् । कल्पितवृत्तान्तः m. a false or invented tale, esp. when designed to injure another's character.

tītabatērī तीतबतेरी f. the Himalayan honeysuckle (*Lonicera quinquelocularis*) (El.). Cf. pākhor^{u}.

tath तथ, see tih.

ṭath टठ । बृहत्स्थाली m. (sg. dat. ṭaṭhas टठस्), a kind of large earthen dish. —khyon^{u} —ख्योनु । बहुखादनम् m.inf. to eat the contents of such a dish, to eat a great quantity, to gobble, devour. Cf. tuṭha.

tāth ताथ m. (sg. dat. tātas तातस्), gleet (El. *tát*).

ṭāth टाठ m. (sg. dat. ṭāṭas टाटस्), sackcloth, canvas (Gr.M.).

tēth त्यथ् । तिथिः f. (sg. dat. and pl. nom. tīts^{u} 1 तीछू, as if from tēth तेथ), a lunar day, the time between two risings of the moon (Rām. 1259).

ṭēth ट्यठ् । अत्यपेचा f. (sg. dat. ṭēṭhi ट्यठि), intense desire, intolerable craving (esp. for opium or similar intoxicating drug, felt by one addicted to its consumption, and not getting it at the usual time) (El. *ṭét*, intoxication; Gr.Gr. 126, according to which it is a verbal noun of ṭēṭhun, q.v., with a special meaning). —khārün^{u} —खारुँनु । अमर्षोद्भावनम् f.inf. to cause intolerable craving, as ab. —khasün^{u} —खसुँनु । अमर्षोद्भवः f.inf. impatient and unendurable craving (for a drug, as ab.) to arise (e.g. when the drug becomes unobtainable). —mōrün^{u} —मोरुँनु । अमर्षशान्तिः f.inf. such craving to be allayed (e.g. by the obtainment of some small quantity of the drug). —mōravün^{u} —मोरवुँनु । अमर्षशमनम् f.inf. to allay another's craving (as ab.) (e.g. by providing some small quantity of it).

ṭĕṭha ट्यठ, ṭĕth^{u} ट्यठु, see ṭyoth^{u}.

tēth तेथ् । दायविशेषः f. (sg. dat. tīts^{u} 2 तीछू, for 1, see tēth, for 3, see tyūt^{u}), a certain present (of a fixed multiple of five rupees) given to the relations of the bride or bridegroom. According to L. 262, the sum varies from eight annas to five rupees, and is paid to the bridegroom whenever the bride's father invites her on a visit. tīts^{u} तीछू । सुदायविशेषः f.pl. a present (of a multiple of seven rupees) paid to the bride on the occasion of her second entrance to her husband's house, after visiting her parents' house for the first time after her marriage.

ṭēth टेँठ or (qq.v.) ṭīṭh^{i} टीठि, ṭīṭh^{u} टीठु । गर्वः f. (sg. dat. ṭēṭi टेँटि), self-pretension, self-confidence, self-conceit; cf. ṭōth 2. —khārün^{u} —खारुँनु । गर्वारोपणम् f.inf. to raise self-confidence, to fill another with a good opinion of himself. —khasün^{u} —खसुँनु । गर्वाविष्कारः f.inf. (in doing another's work) self-confidence to rise, self-conceit or independence to be shown. Cf. ṭīṭh^{i} kh°.

ṭēṭi-wôl^{u} टेँटि-वोलु । गर्वितः adj. (f. -wājĕn -वाज्यञ्), a self-confident or arrogant person.

titha तिथ । तथा adv. in that manner, so (Gr.Gr. 153, Gr.M., Rām. 1500, K. 432); **yitha titha,** in any way, in some way or other, somehow (Śiv. 75; K. 138, 1098, 1114, 1119, 1126); cf. tyuth^{u}. **titha pōth^{i}**

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तिथ पांठि or —pöṭhin —पांठिन् । तत्प्रकारेण adv. in that manner, in that way (Gr.Gr. 153, Śiv. 52).

tithay तिथय् । तथैव, तत्क्षणादेव adv. in that very manner, exactly so (El. *tithai, tithúi*; Gr.Gr. 92; Gr.M.; L.V. 100; Śiv. 432; Rām. 59, 74, 111, 113, 156, 167, 236, 372, 404, 482, etc.; K. 58, 77, 582, 847, 863, 902, 1173–4); from that very moment (u.w. vbs. of going and the like) (Śiv. 691, 696, 780, 782, 784, 790, 879, 1300, 1336; Rām. 208); at that very moment (K. 339, 645). —pöṭh^{i} —पांठि adv. in that very manner, in such a way that (Gr.M.; Śiv. 240, 439, 713–4; H. xii, 22).

ṭĩṭh टीँठ् । नेत्रोन्मेषनिमेषौ f. (sg. dat. ṭĩṭi टीँटि), the moving of the eyelids up or down, a wink, blink (cf. **ȧch^{i}-ṭ°**, p. 8*b*, l. 44). Cf. **ṭĩṭar.**

tith^{i} तिथि, see **tyuth^{u}.**

ṭīṭh^{i} टीठि in **ṭīṭh^{i} khasüñ^{ü}** टीठि खसंञू । गर्वोत्पत्तिः f.inf. i.q. **ṭẽṭh khasüñ^{ü}**, s.v. **ṭẽṭh,** q.v.

ṭĩṭh^{ü} टीँठू f. (sg. dat. **ṭĩchĕ** टीच्य), pride (Gr.Gr. 62), i.q. **ṭẽṭh,** q.v.

tŏth 1 त्वथ् in **pānts tŏth,** see p. 742*b*, ll. 6, 14. This word is another form of **tattwa,** q.v. (Śiv. 1498, 1685, 1831).

tŏth 2 त्वथ् f. (sg. dat. **tŏts^{ü}** त्वंचू), praise, eulogy (K. 15, 62, 386, 1048). I.q. **stutā, tŏtā,** and **tōth,** qq.v.

tŏth 3 त्वथ् । धार्ष्ट्यादिगुणोपेतः adj. c.g. one who is impudent, quick-witted and expert.

tŏṭh त्वठ् । मलतुटिः m. (sg. dat. **tŏṭas** त्वटस्), a small atom of dirt or seed remaining in cotton after it has been carded. Cf. **ṭŏṭ^{u}** and **ṭŏṭh.**

ṭŏṭh ट्वठ् । विकृतकर्पासः, कपटः m. (sg. dat. **ṭŏṭas** ट्वटस्), a boll, or capsule, on the cotton-plant, which has gone bad (and contains no cotton fit for spinning), or which refuses to ripen (cf. **kapasi-ṭ°**, p. 464*a*, l. 44); met. a deceiver, one who uses language (pleasant to hear, but) deceitful. Cf. **ṭŏṭ^{u}** and **tŏṭh.**

ṭŏṭh^{u} ट्वठु or **ṭoṭh^{u}** टठु । सार्धद्रोणद्वयमितः adj. (f. **ṭüṭh^{ü}** टठू), (of rice or the like) weighing two and a half *trakhs* (see **trakh 2**) of six Kāshmīrī seers each, or fifteen seers in all (cf. **tŏm^{a}la-ṭ°**, p. 1006*b*, l. 31) (Gr.Gr. 145). Cf. **ṭaṭhul^{u}.**

tōth तोथ । स्तवः m. (sg. dat. **tōtas** तोतस्), praise, eulogy; cf. **tŏtā** and **tŏth 2.** —**karán^{i}** —करनि । स्तवनम् m. pl. inf. to sing the praises (of), to eulogize publicly.

tȭth तोँथ् । चञ्चुः, तर्जन्यङ्गुलिः f. (sg. dat. **tȭti** तोँति, Gr.Gr. 70) the beak (of a bird or the like) (El. *tónt*; Śiv. 1064; Rām. 604; K. 191; K.Pr. 34, *twith*); the fore-finger; i.q. **tyũth^{u}** in **lashi-tyũth^{u},** p. 533*b*, l. 47.

tȭta-krĕhon^{u} तोँत-क्रयहंनु । कृष्णचञ्चुः adj. (f. **-krĕhüñ^{ü}** -क्रयहंञू or **tȭtsa-krĕhüñ^{ü}** तोँच-क्रयहंञू), black-beaked; (of a pen) black-nibbed; (of a human being) weak-faced (gentle-faced) but nevertheless inwardly secret (esp. when he or she has power to crush another), fair-faced but sly.

t^{o}th^{u} त्थु । वसनम् m. a garment (esp. of thin material).

t^{a}th^{i} त्थि । वसनानि m.pl. clothes (esp. used with regard to clothes for the wash).

ṭôṭh^{u} टोठु or (q.v.) **ṭhôṭh^{u}** ठोठु । प्रियः adj. (f. **ṭöṭh^{ü}** टांठू, sg. dat **ṭāchĕ** टाच्य), dear, beloved, precious, darling (cf. **kāmi-ṭ°**, p. 444*a*, l. 17; **mājĕ-ṭ°**, p. 557*b*, l. 34) (Gr.Gr. 139; Gr.M.; W. 20, *ṭoṭ*; Śiv. 7, 435, 1547; Rām. 510, 628, 729, 1737; K. 289, 728, 803, 1133; H. iv, 4; *ṭhôṭh^{u}*, vii, 4; YZ. *ṭôṭ*, 77, 131, 263; K.Pr. 29, 166, 215); favourite, liked (e.g. dainty food); generous (El.); venerable (El.); magnificent, splendid (El.); extreme, very great (K. 551, of grief). —**thāwun** —थावुन् m.inf. to prefer (El. *ṭóṭ th°*).

ṭāṭhi टाठि, vocative, Dear One!; (politely) Sir! (Rām. 268).

ṭöṭh^{i}-dag टांठि-दग् । वत्सलदुःखम् f. the smart of a beloved one, the sorrow caused by the loss or death of a beloved one (such as a wife or son). **-dag pĕñ^{ü}** -दग् प्यंञू । वत्सलदुःखसमापत्तिः f.inf. such sorrow to befal. **-dagal** -दगल् । वत्सलदुःखदुःखितः adj. c.g. afflicted with such sorrow. **-khāv** -खाव् । वत्सलादी m. devouring a beloved, a man who devours (i.e. destroys) those whom he loves (an expression used in cursing). **-khāwal** -खावल् । वत्सलादिनी f. a woman who devours those whom she loves (used in curses, as ab.). **-pon^{u}** -पंनु । वत्सलदुःखम् m. mourning for a beloved, sorrow at the sudden death of a beloved son or the like.

ṭöṭh^{ü} dag टांठू दग् । प्रिया दुःखिता f. 'beloved sorrow', the feeling of terrible sorrow experienced by some unbearable grief. Cf. K. 551, ab.

tȭth 1 तोँथ् । सूक्ष्मतन्तुः, स्निग्धधारा f. (sg. dat. **tȭts^{ü}** तोँचू), a fine thread, fibre, filament; catgut, a sinew; wire; the string of a musical instrument; a thin filament of strong syrup or other glutinous liquor). Cf. **ṭȭṭh^{ü}.**

tȭth 2 तोँथ् f. self-conceit, overweening pride (i.q. **ṭẽṭh,** q.v.), in **tȭth khārüñ^{ü}** तोँथ् खारंञू । श्लाघादिना मदोत्पादनम् f.inf. by praise or flattery to fill (a person) with overweening pride (so that he refuses to listen to reason). —**khasüñ^{ü}** —खसंञू । श्लाघनादिमूर्छनापत्तिः f.pl. to be filled with overweening pride (as ab.) (so that one is insensible to reason).

ṭȭṭh^{ü} टाँठू । स्निग्धधारा f. (sg. dat. **ṭãchĕ** टाँच्य), a thin filament or stream of some liquid (such as oil, melted butter, honey, or even milk) (cf. **dŏda-ṭ°**, p. 190*a*, l. 41; **khira-ṭ°**, p. 409*a*, l. 41; **tīla-ṭ°**, p. 999*a*,

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l. 15); cf. tōth 1, q.v. —khārüñ^u —खार्‌ञू । आयतीकरणम् f.inf. to spin a long yarn, make a prolix statement or criticism. —khasüñ^u —खसंञू । आयतीभवनम् f.inf. (of a statement or criticism) to become prolix.

ṭōṭa-kĕlam टॉट-क्यलम् । स्निग्धदेवदारुद्रवः m. the trickling resin exuding from a fir-tree.

ṭutha टुठ । बह्वन्नम् m. a great meal, a large quantity of food eaten at one time. Cf. ṭath.

ṭūṭh टूठ् or ṭũṭh टूँठ् m. in —gandun —गंडुन् । दूरे निष्कासनम् m.inf. to expel, banish, exile (a son, servant, or other member of a family).

tũth^i तूँथि, see tũt^i.

ṭũṭh^u टूँठु । पक्षिविशेषः m. a certain aquatic fish-eating bird (cf. bada-ṭyūṭh^u, p. 82b, l. 30, and kŏla-ṭyūṭ^u, p. 437b, l. 29, and (?) tuzukh).

ṭaṭhāj^i टठाजि, ṭaṭh^uj^u टठुजू or ṭaṭhüj^u टठंजू, sometimes (e.g., p. 692a, l. 15) spelt ṭhaṭhüj^u ठठंजू । काष्ठपात्रिका f. a wooden trough, a tub (cf. g^asa-ṭ°, p. 307a, l. 31; kŏm^u-ṭ°, p. 443b, l. 18; phal-ṭh°, p. 692a, l. 15) (Gr.Gr. 36, 145; Gr.M.); cf. ṭōṭh^u. This word is fem. of ṭaṭhul^u, q.v.

ṭōṭh^aka टोठक । पटुः adj. c.g. clever, sharp, smart, intelligent (esp. of a boy).

ṭaṭhul^u टठुलु । काष्ठमयकण्डोलः m. a basket for holding grain or the like (made of wood, cane, or bamboo, and sufficient to hold a ṭōṭh^u (q.v.) of grain) (Gr.Gr. 36, 145); a tray (commonly made of elm-wood and used by Moslems) (L. 80, *tattul*). Cf. ṭaṭhāj^i.

ṭĕṭhun ट्यठुन् । तिक्तीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p. ṭĕṭhyōv ट्यठ्योव्), to become bitter or acrid, (of food) to become bitter (and gone bad) (El. *tithun*; Gr.Gr. 126, 174; W. 113, *tĕtun*; K.Pr. 5, 62); met. to become angry (at something); cf. tyoth^u. ṭĕṭhyō-mot^u ट्यठ्यो-मंतु । तिक्तीभूतः, सामर्षीभूतः perf. part. (f. ṭĕṭhyē-müṭs^u ट्यठ्ये-मंचू), become bitter, as ab.; become angry (at something).

tōṭhun तोठुन् । तुष्टीभवनम् conj. 2 or 3 (1 p.p. tūṭh^u तुठु; f. tūṭh^u तूठू, dat. tōchĕ तोछ्य; 2 p.p. tōṭhyōv तोठ्योव् (Śiv. 701, 705, 735) or tōchyōv तोछ्योव्), to become satisfied, pleased, gratified (by another's conduct) (Śiv. 1043, 1403, 1406; Rām. 537; K. 16, 239, 310, 1104, 1172); (of a god) to be pleased or appeased (by worship or the like) (Śiv. 309, 484, 982; Rām. 75, 226, 940, 1274; K. 269, 611, 621, 792, 877, 1173–4); (as vb. trans.) to be pleased with, gracious to (dat. of person) (Śiv. 75, 115, 190, 205, 488, 660, 701, 705, 734–5, 1045, 1341, 1378; Rām. 125, 508; K. 309, 671); cf. tōshun and ṭōṭhun. tūṭh^u-mot^u तुठु-मंतु । तुष्टीभूतः 1 perf. part. (f. tūṭh^u-müṭs^u तूठू-मंचू, dat. tōchĕ-maṭsĕ तोछ्य-मच्य), pleased, gratified, appeased, as ab. tōṭhyō-mot^u तोठ्यो-मंतु । तुष्टीभूतः 2 perf. part. (f. tōṭhyē-müṭs^u तोठ्ये-मंचू), id.

ṭōṭhun टोठुन् । प्रसन्नीभवनम् conj. 2 or 3 (1 p.p. ṭūṭh^u टूठु; f. ṭūṭh^u टूठू, dat. ṭōchĕ टोछ्य; 2 p.p. ṭōṭhyōv टोठ्योव्), i.q. tōṭhun, q.v. (Śiv. 1471 to be pleased, satisfied). ṭūṭh^u-mot^u टूठु-मंतु । संतुष्टीभूतः perf. part. (f. ṭūṭh^u-müṭs^u टूठू-मंचू, dat. ṭōchĕ-maṭsĕ टोछ्य-मच्य), i.q. tūṭh^u-mot^u, s.v. tōṭhun, q.v. ṭōṭhyō-mot^u टोठ्यो-मंतु । संतुष्टीभूतः perf. part. (f. ṭōṭhyē-müṭs^u टोठ्ये-मंचू), i.q. tōṭhyō-mot^u, s.v. tōṭhun, q.v.

ṭāṭhañār टाठञार् । प्रियता m. loving conduct, fondness (esp. that of a parent who spoils his child by such) (Gr.Gr. 139).

ṭĕṭhanāwun ट्यठनावुन् or (q.v.) ṭĕṭh^arāwun ट्यठरावुन् conj. 1 (1 p.p. ṭĕṭhanôw^u ट्यठनोवु), i.q. ṭĕṭh^arāwun, q.v. (Gr.Gr. 174).

ṭĕṭhur^u ट्यठुरु । गडकविशेषः m. the fry of a certain fish. It is said to have a bitter taste. Cf. tyoth^u.

ṭĕṭh^arāwun ट्यठरावुन् or (q.v.) ṭĕṭhanāwun ट्यठनावुन् । तिक्तीकरणम्, कुपितीकरणम् conj. 1 (1 p.p. ṭĕṭh^arôw^u ट्यठरोवु), to make bitter, render bitter (Gr.Gr. 174); to render (a person) angry (by some undesired conduct).

tōṭhawun^u तोठवुनु n.ag. (f. tōṭhavüñ^u तोठवंञू), one who is pleased, gratified, appeased (see tōṭhun) (Śiv. 1199).

tithiy तिथिय्, see tyuth^u.

titōjī तीतोजी or tĕyĕtōjih त्ययतोजिह । त्रिचत्वारिंशत् card. forty-three (Gr.Gr. 78 *tĕyĕ°*).

ṭōṭākh टुटाख् । मिथ्योक्तिः f. (sg. dat. ṭōṭākas टुटाकस्), telling lies, fabricating a cock-and-bull story (either as a joke, or with intent to cheat). Cf. ṭōṭa.

ṭōṭakā-mānzil टुटका-मंज़िल् । असंभवजल्पनम् m. chattering impossibilities, telling tall or impossible yarns (as if one were a lunatic).

ṭōṭukh टॉटुख् । दुष्प्रकृतिः m. (sg. dat. ṭōṭakas टॉटकस्), a foul-mouthed, ill-natured fellow.

ṭōṭakh टॉटख् । दुष्प्रकृतिका f. (sg. dat. ṭōṭaki टॉटकि), an abusive ill-natured woman. -nôr^u -नोरु । कोलाहलविधायी adj. (f. -nör^u -नॉरू), a noisy child, one who for little or no reason is always ready to make a noise.

ṭuṭakh टुटख् in lĕjĕ-ṭuṭakh, p. 517a, l. 7, q.v.

tatkshĕna तत्क्षन । तत्क्षणे adv. (a word borrowed from Skt.) at that moment, at that time (K. 660, 870).

tĕtōl^u तैंतोलु । अग्रभागः m. the top or summit of anything (e.g. a treetop, a mountain summit).

titāla तिताल । गानविशेषः m. a certain measure in music (consisting of three beats and a rest).

ṭŏṭal टुटल् (c.g.) or ṭŏṭol^u टुटलु (f. ṭŏṭ^uj^u टुटुजू) ।

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सत्येऽप्यसत्यारोपकः adj. one who is in the habit of charging others with untruthfulness, even when their words are true, a contradictor, one who habitually gives the lie to others. Cf. **ṭŏṭañ.**

tōtal तौँतल् । तीक्ष्णतुण्डः adj. c.g. 'beaky' (cf. **tōth**), (of a bird) sharp-beaked; (of a stone, spike, or the like) sharp-pointed.

tōtalā तोतला f. N. of a mountain goddess worshipped in Kashmīr, a form of Pārvatī (Śiv. 1162).

tōtil तांतील् (= تعطيل) ? f. neglecting, abandoning; **nyāyĕs tōtil,** slowness in quarrelling (K.Pr. 103).

ṭĕṭam ट्यटम् in **ṭĕṭam-ṭōrᵘ hyuhᵘ ट्यटम्-टोर् हिह् । उत्थितः** adj. (f. **—hishᵘ —हिशू**), suddenly appearing upright.

ṭŏṭam टुटम् । बलाद्दापनम् m. forcible tyrannous conduct (compelling a weaker to surrender property, do some work, act as a slave, or the like). Cf. **ṭŏṭun.**

tŏtām त्वताम्, or **tutām तुताम्,** or **tŏ(tu)tāmath त्व(तु)तामथ्** adv. up to then, as far as that (El., W. *tutām*); then (El. *tutām*). Cf. **tōtāñ.**

ṭōṭam टोटम् in **ṭōṭam-nay टोटम्-नय् । अकिञ्चनता** f. (in a famine or the like) utter poverty (due to such); cf. **ṭŏṭun. ṭōṭam-nayĕ wātun टोटम्-नय वातुन् । दरिद्रतोपनतिः** m.inf. to arrive at (i.e. fall into) such utter poverty.

tatĕn तत्यन् । तत्र adv. there in that place (out of sight) (u.w.vbs. of placing or the like) (Gr.Gr. 155); in addressing a woman, this word takes the form **tatĕnī तत्यनी.**

tatinukᵘ ततिनुक् । तत्रत्यः adj. (f. **tatinücᵘ ततिनंचू**), of, belonging to, or produced there (out of sight).

tatĕnan तत्यनन् or **tatĕnas तत्यनस् । तत्र** adv. there, in that place (out of sight) (u.w.vbs. of standing or the like) (Gr.Gr. 155).

tátⁱnas तंतिनस् । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tátⁱnᵘy तंतिनुय् । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tatun ततुन् । तप्तीभवनम् conj. 3 (2 p.p. **tatyōv तत्योव्**), to be, or become, hot (cf. **bāra t°,** p. 117*b*, l. 4) (Gr.Gr. 173; L. 464, to be warm); to be, or become, hot with rage, to be filled with anger. **—tūrun —तूरुन् । शीतोष्णम्** m. (sg. dat. **tatanas tūranas ततनस् तूरनस्**), (in fever) cold and heat together (one internal and the other external).

tatyō-motᵘ तत्यो-मतु । तप्तीभूतः, क्रुद्धीभूतः perf.part. (f. **tatyĕ-müṭsᵘ तत्ये-मंचू**), become hot; filled with anger.

taitĕn तैत्यन्, tītĕn तीत्यन्, tōtĕn तात्यन्, and **tūtĕn तूत्यन्,** see **tyutᵘ.**

tŏtun त्वतुन् conj. 1 (1 p.p. **tŏtᵘ त्वतु,** f. **tŏṭsᵘ त्वचू**), to praise, eulogize, sing praises to (K. 14, 63, 255, 384, 387, 681, 934).

ṭŏṭun टुटुन् । अवकाशसंकोचः, वृत्त्यादिसंकोचः conj. 3 (2 p.p. **ṭŏṭyōv टुट्योव्**), to have insufficient room (e.g. in a house or for sitting), to be crowded; to have (or find oneself with) insufficient means of livelihood (cf. **atha ṭ°,** p. 63*b*, l. 18) (L.V. 13). **ṭŏṭun yunᵘ टुटुन् यिनु । जीविकाल्पीभवनम्** m.inf. one's livelihood to become insufficient.

ṭŏṭan-wād टुटन्-वाद् । संकोचः m. distress caused by insufficient profits (from one's livelihood); worry, distress (caused by another's oppression). **-wād anun -वाद् अनुन् । संकोचापादनम्, चित्तपीडासंपादनम्** m.inf. to cause another's livelihood to give insufficient profits; to cause worry or distress to another. **-wād yunᵘ -वाद् यिनु । संकोचापत्तिः** m.inf. loss of profits (as ab.) to occur; worry, or distress, as ab., to occur.

ṭŏṭyō-motᵘ टुट्यो-मंतु । संकुचितः perf. part. (f. **ṭŏṭyĕ-müṭsᵘ टुट्ये-मंचू**), crowded, oppressed by want of room; having insufficient means of livelihood.

tatinukᵘ ततिनुक्, tatĕnan तत्यनन्, tatĕnas तत्यनस्, tátⁱnas तंतिनस्, tátⁱnᵘy तंतिनुय्, see **tatĕn.**

ṭŏṭañ टुटञ् । सत्ये असत्यारोपकस्त्री f. a woman who is in the habit of giving the lie to others, even when they are speaking the truth, one who habitually contradicts, or gives the lie to, others. Cf. **ṭōṭal.**

tōtāñ त्वताञ्, or **tutāñ तुताञ्,** or **tŏ(tu)tāñĕth त्व(तु)ताञ्यथ्** adv. up to then, as far as that (i.q. **tōtām,** q.v.) (K.Pr. 101, 197, 257, *tután*).

tatpad तत्पद् m. (a form directly borrowed from the Skt. *tatpada*, 'that expression') (Śiv. 1851, where the expression referred to is the Skt. formula '*sō'ham*', 'I am He', i.e. 'I am one with the Supreme').

ṭaṭārā ṭū टटारा टू । मेघगर्जितम् onomat. m. thunder; any thunderous sound.

taturᵘ ततुर् m. *Artemisia Indica* and *vestita* (El. *tataur*). Cf. **tatwen.**

tatūr ततूर्, see **tattūr.**

tatūra ततूर m. balsam (*Balsamina impatiens*) (El.; cf. **trúal**).

taturᵘ ततुर् । दाहव्यथा m. a burning sensation, a smart (caused e.g. by fire, or by the application of caustic or the like to a sore place) (El.; Gr.Gr. 33, 35). **—wŏthun —व्वथुन् । दाहपीडोद्भवः** m.inf. such a burning sensation to arise.

ṭaṭurᵘ टटुर् । जीर्णः adj. (f. **ṭaṭᵘrᵘ टटंरू** or **ṭüṭᵘrᵘ टंटरू**), (of man or beast) wasted from old age, decrepit, stricken in years (cf. **buda-ṭ°,** p. 85*b*, l. 3).

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tatᵘrᵘ ततॖ्रु or **tütᵘrᵘ** तॖतॖ्रु । क्रोधव्यथा f. agitation, disquietude, anguish (such as is felt by one in a rage) (Gr.Gr. 33, 35); unsatisfied craving for an intoxicating drug (felt by a drug-fiend) (cf. **shōda-t°**, p. 871*a*, l. 12); cf. **taturᵘ**. **—anünᵘ** —अनॖंनू । क्रोधव्यथोत्पादनम् f.inf. to cause internal disquietude (as ab.). **—khasünᵘ** —खसॖंनू । क्रोधव्यथोत्पत्तिः f.inf. craving to arise (in a drug-fiend, when unable to get his drug at the usual time). **—yinᵘ** —यिनॖू । व्यथोद्भवः f.inf. such craving to attack (a drug-fiend).

tētri तेत्रि, a jingle of **bētri**, p. 145*a*, l. 46, q.v.

tētar तेतर् or **tītrī** तीत्री m. *Rhus Buckiamela* (El.).

titar तितर् or **tītar** तीतर् । तित्तिरिः(पक्षी) m. the francoline partridge (*Perdix francolinus*).

ṭiṭur टिटुर् । पक्षिविशेषः m. (sg. dat. **ṭiṭaras** टिटरस्), N. of a certain bird, (?) the sandpiper, peewit, lapwing (*Tringa vanellus*).

tītar तीँतर्, in **tītar-gūjⁱ** तीँतर्-गूजि । योन्यूर्ध्वरन्ध्रम् f. a certain section of the female private parts (obsc.).

ṭīṭar टीँटर् in **ṭīṭar-kônᵘ** टीँटर्-कोनु or **ṭīṭᵃram-kônᵘ** टीँट्रम्-कोनु । निमेषोन्मेषकाणः adj. (f. **-kōnᵘ** -कॉञू), blind of one eye, owing to inability to move the eyelids. Cf. **ṭīṭh**.

tītrᵃh तीत्रह् or **tĕyĕtrᵃh** तयत्रह् । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77 *tĕyĕ°*).

tatārⁱlad तताँरिलद् । दाहव्यथायुक्तः adj. c.g. (as subst., f. **tatārⁱladiñ** तताँरिलदिञ्), suffering from the anguish caused by the smarting of a wound; suffering from the pains or smart of anger; (of a drug-fiend) suffering from unsatisfied craving for the drug.

ṭīṭᵃram टीँट्रम् in **ṭīṭᵃram-kônᵘ** टीँट्रम्-कोनु । निमेषोन्मेषकाणः adj. (f. **-kōnᵘ** -कॉञू), i.q. **ṭīṭar-kônᵘ**, s.v. **ṭīṭar**, q.v. **-nay** -नय् । दूरस्थगहनारण्यविशेषः f. N. of an enclosed forest in the western mountains of Kashmīr, into which the ancient kings used to sentence criminals to life-long banishment.

tatᵃrĕlad तत्र्यलद् । अन्तर्व्यथायुक्तः adj. c.g. (as subst., **tatᵃrĕladiñ** तत्र्यलदिञ्), i.q. **tatārⁱlad**, q.v.

ṭŏṭᵃran टॖ्टरन् । संकुचितीकरणम् f. (sg. dat. **ṭŏṭᵃrünᵘ** टॖ्टरॖंञू), crowding (other things, such as houses in a street) close together (Gr.Gr. 121). **ṭŏṭᵃran-wād** टॖ्टरन्-वाद् । संकोचनव्यवहृतिः, मनउद्वेगः m. a habit or custom of crowding things together (e.g. by stopping traffic on a road); agitation, anxiety, or distress, of mind (caused by another's frequent anger, persistent enmity).

ṭŏṭᵃrun टॖ्टरुन् conj. 1 (1 p.p. **ṭŏṭᵒrᵘ** टॖ्टरु), to cause to have insufficient room, to crowd (things or persons) together (Gr.Gr. 121); to cause (a person) to have insufficient means of livelihood. Cf. **ṭŏṭun**.

tatarāray ततराऱय् or **ṭaṭarāray** टटराऱय् । शब्दवदासारः f. (of rain, —°) noisy torrents, pattering, pouring. Cf. **tatarāy**.

ṭŏṭᵃrāwun टॖ्टरावुन् conj. 1 (1 p.p. **ṭŏṭᵃrôwᵘ** टॖ्टरोवु), to crowd (things) together (e.g. houses on a public road). **ṭŏṭᵃrôwᵘ-motᵘ** टॖ्टरोवु-मतु । संकोचितः perf. part. (f. **ṭŏṭᵃrövᵘ-mütsᵘ** टॖ्टरॉवू-मॖंचू), crowded together (by someone) (as ab.).

tatarāy ततराय् or **ṭaṭarāy** टटराय् । अत्यासारः, शब्दवदासारः f. (of rain, —°) a pouring continuous torrent (esp. when accompanied by noise). Cf. **tatarāray**.

tats, see **totᵘ** 1.

tĕṭis, see **tyothᵘ**.

tītis तीतिस्, **tūtis** तूतिस्, see **tyūtᵘ**.

tattŏ तत्त्व, see **tattwa**.

totutᵘ तॖतुत्, (Gr.Gr. 156) **tatuth** ततुथ्, or **totuth** तॖतुथ् । तत्र adv. to that place (out of sight), thither (u.w.vbs. of going or the like); in that place (o. of s.), there (Gr.Gr. 156); cf. **totᵘ** 2. **tatuthᵘy** ततुथ्य् adv. even there (Gr.Gr. 156).

tatith ततिथ् । तत्र adv. in that place (out of sight), there (El.); cf. **tātⁱ**, p. 1040*a*, l. 20. **tātⁱthiy** तॖतिथिय् । तत्रैव adv. even there, in that very place (Rām. 1635).

tattul, see **ṭaṭhulᵘ**.

tattūr (? **tatūr** ततूर्), m. *Datura stramonium* (El.). Cf. **daturᵘ**.

tattwa or **tattŏ** तत्त्व m. a Skt. technical term (*tattva*), an element, (pl.) the fundamental and general factors of which the universe consists (L.V. 20, Śiv. 1850). In Ksh. also spelt **tatŏ**; cf. **pantsa-tatŏ**, p. 742*b*, l. 2 (Śiv. 1033). Another form of the same word is **tŏth** 1 (Śiv. 1498, 1585, 1831).

tatwen (? spelling) m. *Artemisia sacrorum* and *vulgaris* (El.). Cf. **tatorᵘ**.

tetwán (L. 67, 75), see **tĕtha-vĕna**, s.v. **tyothᵘ**.

tatĕy तत्यय्, **tatiy** ततिय्, **tātiy** तॖतिय्, **tatyukᵘ** तत्युकु, see **totᵘ** 2.

tātᵘy तातुय्, a jingle of **ātᵘy** in **ātᵘy-tātᵘy**, p. 69*b*, l. 6.

totuy तॖतुय्, see **totᵘ** 2.

taityau तैत्यौ, **tītyau** तीत्यौ, **tötyau** तॉत्यौ, **tūtyau** तूत्यौ, see **tyūtᵘ**.

tītyumᵘ तीत्युमु । तत्संख्यः adj. (f. **tītimᵘ** तीतिमू), (of things not within sight) consisting of so many of the same number as that (out of sight) (Gr.Gr. 150).

tītyunᵘ तीत्युनु । तन्मानकः, तन्मूल्यकः, तद्वयस्कः, adj. (f. **tītiñᵘ** तीतिञू), weighing so much, measuring so much, so much, so long; costing so much, worth so much (Gr.Gr. 148); aged so much, of the same age as (that, etc.). In all these meanings the thing with which comparison is made must be out of sight.

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tatyĕy तत्यय्, see **tot^{u} 2.**

taitsa तैत्स, **taitsi** तैत्सि, **tītsa** तीत्स, **tītsi** तीत्सि, **tötsa** तांत्स, **lötsi** तांत्सि, **tūtsa** तूत्स, **tūtsi** तूत्सि, see **tyūt^{u}.**

tīts^{ü} 1, 2, तीत्सू, see **tĕth, tēth.**

tīts^{ü} 3 तीत्सू, **tūts^{ü}** तूत्सू, see **tyūt^{u}.**

tōtsa तोँत्स, see **tōth.**

tüts^{ü} तंत्सू, see **tot^{u} 1.**

t^{a}tsh तछ् । मलिनवसनखंडम् f. (sg. dat. **t^{a}tshi** तछि), anything small, little, trifling; (in Ksh.) a dirty rag, a clout (cf. **atha-t°**, p. 63*b*, l. 20; **mal-t°**, p. 564*a*, l. 31). **—karün^{ü}** —करंञू । पटखण्डमार्जनया जलसंसर्गः f.inf. to wipe off (with a clout) (cf. **mal-t° k°**, p. 564*a*, l. 33); (in boiling milk or the like, when it is on the point of boiling over) to wipe the outside of the vessel with a rag dipped in cold water (to stop the boiling over).

t^{a}tsha kaḍañĕ तछ कडञ । अतिजीर्णनम्, मूलांशांशमभिमुखीकृत्य परिभाषणम्, अत्यभ्यासः f.pl.inf. to wear (clothes, etc.), to rags; to tear (a person) to rags, i.e. to abuse someone (who is an object of anger) root and branch, including his progenitors up to his first ancestor; to wear oneself to rags by intense study. **—karith trāwañĕ** —करिथ् त्रावञ । क्षुद्रखण्डशो विधानम् f. pl. inf. to tear up into small fragments.

t^{a}tshi añĕma tshunun तछि अञम छुनुन् । अतिक्षीणस्य मण्डपायनम् m.inf. to feed (some very exhausted invalid) by (squeezing) a rag dipped in gruel or the like (into his mouth). **-palav** -पलव् । पात्रमार्जनकर्पटः m. a rag for wiping dishes, a dish-clout.

titsh^{ü} तिछू, see **tyuth^{u}.**

tŏtsh त्वछ् । शक्तिः f. ability, power (to endure adversity, etc.), power of endurance (K.Pr. 13, *tuts*).

tatsar तत्सर् । उष्णत्वम् m. heat (esp. great heat), fervour, calidity (cf. **tāpa-tatsar,** p. 1015*a*, l. 22) (Rām. 532); fever (El. *tazzar*). See **tot^{u} 1.**

tītsar तीत्सर् । तत्परिमाणता m. so muchness, the measure, quantity, or amount (of anything). Cf. **tyūt^{u}.**

taṭs^{a}ran तंत्सरन् । तापनम् f. (sg. dat. **taṭs^{a}rün^{ü}** तंत्सरंञू), making hot, heating, calefaction.

taṭs^{a}run तंत्सरुन् । तप्तीकरणम् conj. 1 (1 p.p. **taṭs^{o}r^{u}** तंत्सरु), to heat, make hot, make red-hot (Gr.Gr. 173); cf. **tatun. taṭs^{o}r^{u}-mot^{u}** तंत्संरु-मंतु । तप्तीकृतः perf. part. (f. **taṭs^{ü}r^{ü}-müts^{ü}** तंत्संरू-मंत्सू), heated, made red-hot.

taṭs^{a}rāwun तंत्सरावुन् । तप्तीकरणम् conj. 1 (1 p.p. **taṭs^{a}rôw^{u}** तंत्सरोवु), i.q. **taṭs^{a}run,** q.v. (Gr.Gr. 173). **taṭs^{a}rôw^{u}-mot^{u}** तंत्सरोवु-मंतु । तप्तीकृतः perf. part. (f. **taṭs^{a}röv^{ü}-müts^{ü}** तंत्सरांवू-मंत्सू), i.q. **taṭs^{o}r^{u}-mot^{u},** ab., q.v.

ṭãv टँव् onomat. m. a single bark of a dog (cf. **hūn^{i}-ṭ°,** p. 337*a*, l. 16). **ṭãv ṭãv** टँव् टँव् । श्वरवः onomat. m. the barking of a dog; a similar sound uttered by a human being; used met. in **bīra-ṭãv-ṭãv,** p. 117*a*, l. 41.

tawa 1 तव, see **tih.**

tawa 2 तव m. an iron plate or pan on which cakes and the like are toasted or grain is parched. **-buz^{ü}** -वुज़ू । अर्धशो भर्जनम् f. half-frying, half-baking (on such a griddle) (so that the article cooked is just browned outside).

tāv ताव् تاو । भर्जनम्, अनावृष्टिदाहः, चित्तोत्साहातिशयः, क्षुज्ज्वरः, मदः m. extreme heat (Gr.Gr. 124, 137); roasting, frying, baking (cf. **hŏkha-t°,** p. 377*a*, l. 45) (Rām. 1626); parching due to drought (cf. **hŏkha-t°,** p. 377*a*, l. 43); parching dryness (cf. **āma-t°,** p. 29*b*, l. 1); a method of ploughing for rice, dry ploughing (L. *táo*, 332, 463); ardour, zeal, eagerness (for accomplishing some task); distress, suffering (from weariness or the like) (Śiv. 1824); exhaustion (H. xi, 13); the burning of hunger, fever, etc. (esp. when the sufferer is wasted away by famine), famine-fever (cf. **hŏkha-t°,** p. 377*a*, l. 44); pride, conceit (in one's own learning, beauty, wealth, high office, etc.) (cf. **tama-t°,** p. 1005*a*, l. 10); contortion, twist, coil, curl. This word combines the meanings of both **tawun** and **tāwun.** **—anun** —अनुन् । तापनम्, प्रोत्साहनम् m.inf. to dry something moist; to bring zeal (to oneself), to apply zeal; to bring zeal (to another), to fill with zeal. **—āsun** —आसुन् । प्रोत्साहोष्मसंभवः m.inf. ardour, or zeal, to come into existence (for the accomplishment of some difficult task). **—dyun^{u}** —दिनु, m.inf. to twist, curl (something, dat.) (K.Pr. 239). **—karun** —करुन् । शोषापत्तिः m.inf. to do parching, i.e. parching, or drought, to exist, e.g. drought to occur in a field, or parching fever in the body. **—lagun** —लगुन् । क्षुधा तापोद्भवः m.inf. famine-fever to attack (a person). **—wŏthun** —व्वथुन् । क्षुधा रोगोद्भवः m.inf. famine-fever to come into existence. **—yun^{u}** —यिनु । शोषापत्तिः, प्रोत्साहसमापत्तिः m.inf. drought to come; eagerness, ardour, zeal (esp. when due to rivalry) to come into existence.

tāwa-bŏḍ^{u} ताव-वुडु । तैलपक्कः adj. (f. **-bŏḍ^{ü}** -वुडू, dat. **-bŏjĕ** -वुज्य), 'sunk by frying,' merely cooked in deep oil or the like (and not subsequently cooked with flavouring matter) (chiefly u.w. reference to pieces of fish); cf. **bŏḍun** and **töv^{i}-gāḍa,** p. 1047*a*, l. 47. **-chŏkh** -छुख् । कठिनव्रणः m. (sg. dat. **-chŏkas** -छुकस्), a severe and painful wound. **-hot^{u}** -हंतु । मदोष्मयुक्तः adj. (f. **-hüts^{ü}** -हंचू), smitten with heat, hot (Gr.Gr. 137); smitten with pride or self-conceit (such

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as incites to ardour). **-muj^{i}** -मुजि or **-muj^{u}** -मुजू (sometimes written **-mujy** -मुज्य्) । मूलकसूद्विशेषः f. large radishes or the like, cut up and slightly fried in oil, and then boiled with spices. **—wālun** —वालुन् । मद्दोष्मपरित्याजनम् m.inf. to bring down from conceit, to lower another person's self-conceit. **—wasun** —वसुन् । मद्दहीनीभवनम् m.inf. to descend from self-conceit, to become deprived of, or freed from, self-conceit. **-woth^{u}** -वॊथु । मद्दान्निर्गतः adj. (f. **-wüṭsh^{u}** -वॊछू), (from henceforth) freed from self-conceit. **—woth^{u}-mot^{u}** —वॊथु-मॊतु । विगतमद्दोष्मा perf. part. (f. **—wüṭsh^{u}-müṭs^{u}** —वॊछू-मॊचू), one whose self-conceit has departed.

ṭāv टाव् । विडम्बनम् onomat. m. a single caw of a crow; met. ridicule, derisive sarcasm (esp. when broadcast), public deriding (exciting angry reprisals) (K.Pr. 107, translated 'news'). **—ṭāv** —टाव् । काकशब्दः onomat. m. the repeated caws of a crow, the cawing of a crow. **—tulun** —तुलुन् । विडम्बनवाक्योच्चारणम् m.inf to raise ridicule; (esp. among a number of boys) to shout (at another) in ridicule (and so excite his anger). **—wŏthun** —वॊथुन् । विडम्बनोत्थानम् m.inf. such anger raising ridicule to be uttered.

tāwa ताव । सुवर्णमुद्राविशेषः m. a certain gold coin used in Tibet.

tiwa तिव । त्रिकम् (त्रिसंख्याकः) subst. and adj. c.g. a group of three, a triad.

ṭīv टींव् । उत्साहः f. zeal, determination (in endeavouring to accomplish some work, even if it is impossible).

tōv तोव् in **tōv-tö** तोव्-तॅा । तकारः m. the name used in schools for the Śāradā character equivalent to the Nāgarī letter त *ta*.

tōw^{u} 1 तोवु । ताम्रसंसृष्टः adj. (fem. **töv^{u}** 1 तांवू, for 3, see **töv^{i}**) (of gold) alloyed with copper (this hardened alloy being used for ornaments, etc.).

tōw^{u} 2 तोवु adj. (f. **töv^{u}** 2 तांवू, for 3, see **töv^{i}**) heated, made hot, used —°, as in **aḍa-t°**, p. 12*a*, l. 29; **ok^{u}-t°**, p. 19*b*, l. 1.

töv^{i} तांवि or **töv^{u}** 3 तांवू । ऋजीषम् f. a frying-pan or similar cooking vessel (cf. **gāḍa-t°**, p. 276*b*, l. 20; **hŏkha-t°**, p. 327*a*, l. 46; **tata-töv^{u}** and **taṭsi tāvi gaṭshun**, p. 1039*b*, ll. 24, 44; **tüṭs^{u} töv^{u}**, p. 1040*a*, l. 2; **ṭsöcē-t°**, s.v. **ṭsöṭ^{u}**) (Rām. 723; K.Pr. 38, wrongly written *thor*, 91 *tāv*, 107 *tor*); met. drought (cf. **hŏkha-t°**, as ab.); burning fever (cf. **hŏkha-t°**, as ab.). Cf. **tāv**.

töv^{i}-gāḍa तांवि-गाड । तैलपक्वमीनाः f.pl. fish cut up into pieces and fried in deep oil, before making them into a stew; cf. **tāwa-bọḍ^{u}**, p. 1046*b*, l. 46. **-gāḍa-lawās** -गाड-लवास् or **-gāḍa-lawāsa** -गाड-लवास । तैलपक्वमीनापूपाः m.pl. pancakes made with pieces of this fried fish offered to a bridegroom and bride on the occasion of the Śiva-rātri festival.

tāvi kaḍun तावि कडुन् । तैले भर्जनम् m.inf. to fry pieces of fish, meat, curds, etc., in oil, as ab. **—kraṭshi laḍun** —क्रछि लडुन् । अत्याक्रोशनम् m.inf. 'to raise from the griddle and hot shovel', to vituperate, abuse, curse.

tövī तांवी m. *Grislea tomentosa* (El. *táwi*). Cf. **thöyī**.

tüv^{u} तंवू । कोपः f. inward wrath, secret anger; cf. **taviñ**. **—yiñ^{u}** —यिञ् । अन्तर्द्वेषोद्भवः f.inf. such anger to come to a person.

tāwadār तावदार् । तप्तप्रायः adj. c.g. (of crops or the like) withered by the heat of drought.

tawuk^{u} तवुकु, see **tih**.

tāwakal तावकल् (= توكل) adj. c.g. confident (El.).

twam, tŏm त्वम् the Skt. word for 'thou', quoted in Śiv. 1851. So **twamēvay** for Skt. *tvam-ēva*, thou only, even thou (Śiv. 1761).

tawan 1 तवन् (for 2, see **tawun**) । कुक्षिः f. (sg. dat. **tavüñ^{u}** तवंञू), the belly (a word used in cursing abuse).

tāwan तावन् । द्वेषः, हानिः m. burning jealousy, consuming envy, heart-burning, rancour; burning sorrow, sorrow caused by the death of one very dear; (in trading, instead of making a profit) loss of part of the capital (cf. **tamāhas t° pyon^{u}**, p. 1006*a*, l. 44). **—āsun** —आसुन् । अत्यमर्षणोद्भवः m.inf. jealousy to obsess a person. **—pyon^{u}** —प्यॊन् । भर्तृमरणम् (वैधव्यप्राप्तिः), अतिहान्युद्भवः m.inf. burning sorrow to fall, (of a woman) to lose her husband by death, to become a widow; (in trade, instead of profit) serious loss of capital to be incurred (YZ. 553 (met.)). **-zad** -ज़द् । प्रियाशोकग्रस्तः m. (of a man) smitten by burning sorrow due to the death of, or separation from, a beloved one. **-zadiñ** -ज़दिञ् । भर्तृशोकाकुला f. (of a woman) distraught by the burning sorrow due to the death of a husband.

tawun तवुन् । भर्जनम्, धार्ष्ट्यख्यापनम् conj. 1 (1 p.p. **tow^{u}** तंवु), to roast, toast, parch (grain) (burning only the outer surface) (cf. **sĕkh tavüñ^{u}**, p. 904*b*, l. 36) (K.Pr. 213); to display impudence, show impertinence, act audaciously, have no shame before one's betters or equals.

tow^{u}-mot^{u} तंवु-मंतु । भर्जितः perf. part. (f. **tüv^{u}-müṭs^{u}** तंवू-मंचू), parched, toasted, as ab.

tawan 2 तवन् (for 1, see s.v.) in **tawan-phash** तवन्-फश् । ईषद्भर्जनम् m. a very slight parching, as ab.

tavith wawun तविथ् ववुन् । वैरोत्पादनम् m.inf.

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'having parched to sow', to sow (grain) that has been parched, and is hence dead; (met.) to sow seeds of enmity (i.e. by opposing a person so as to render his actions fruitless for ever).

tāwun तावुन् । तापनम् conj. 1 (1 p.p. **tôwᵘ** तोवु), to warm, to heat (Gr.Gr. 124, L. 464, K.Pr. 75); to make to glow, make red-hot; to heat (a person) (in a Turkish bath or the like). **tôwᵘ-motᵘ** तोवु-मतु । तापितः perf. part. (f. **tövᵘ-mütsᵘ** तावू-मंचू), heated, warmed, etc., as ab.

ṭuwun टुवुन् । संकुचितीकरणम् conj. 1 (1 p.p. **ṭuwᵘ** टुवु), to close, shut up (the hand, eye, mouth, or the like) (cf. **atha t°**, p. 63*b*, l. 22; **dan** or **dand ṭuwānⁱ**, p. 221*a*, l. 6; p. 224*a*, l. 45) (K. 138; H. xii, 22); firmly to close up any orifice genl.; (of a flower) to close the petals (Gr.Gr. 120). **ṭuwᵘ-motᵘ** टुवु-मतु । संकुचितः perf. part. (f. **ṭuvᵘ-mütsᵘ** टुवू-मंचू), closed, as ab.

tāwan-dār तावन्-दार् । प्रीत्या पालकः adj. c.g. a loving guardian (esp. of an orphan child). Cf. **tāwan.**

tāwanunᵘ तावनुनु adj. (f. **tāwanüñᵘ** तावनंञू) (in trading) that which is of small value, or has lost or is losing its value (Śiv. 1566). Cf. **tāwan.**

ṭuwanāwun टुवनावुन् conj. 1 (1 p.p. **ṭuwanôwᵘ** टुवनोवु), to cause to be closed (e.g. of the eyes) (K. 256).

taviñ तविञ् f. inward wrath, secret anger, secret hatred; cf. **tüvᵘ**. **—yiñᵘ** —यिञू । द्वेषोत्पत्तिः f.inf. such anger or hatred to come to a person.

ṭuviñ टुविञ् । संकोचः f. shutting up, closing; (of a flower) the closing of the petals (Gr.Gr. 120); mean-heartedness. **—lagüñᵘ** —लगंञू । क्षुद्रतासंभवः f.inf. mean-heartedness, stinginess, niggardliness (esp. on the part of a master towards his household) to affect a person. **—yiñᵘ** —यिञू । हृत्संकोचापत्तिः f.inf. such niggardliness to come (to a person).

tāvĕr ताव्यर् । ताम्रसंसृष्टता m. the alloying of gold with copper (in order to harden it). Cf. **tôwᵘ 1.**

tĕvᵘrᵘ त्यव्रु or **tĕvürᵘ** त्यवंरु । तरुणी f. a pretty and pert damsel (esp. aged between sixteen and twenty-four) (cf. **ranga-t°**, p. 837*a*, l. 31).

tīvra तीव्र adj. c.g. intense, severe, acute, violent, extreme (Śiv. 1208, 1744, 1797, all of asceticism).

tawörīkh तवांरीख् تواریخ m. (sg. dat. **tawörīkhas** तवांरीखस्), histories, a history, chronicle (Gr.M.).

tōwarun तोवरुन् । क्रूरदृष्ट्येक्षणम् conj. 1 (1 p.p. **tōworᵘ** तोवरु), to make red-hot, to heat (metals) (El.); to look fiercely or threateningly (K.Pr. 26); to look obliquely, to take a sidelong look (cf. **ächⁱ tōwarüñᵘ**, p. 8*b*, l. 43; p. 116*b*, l. 16); cf. **tōwarāwun. tōworᵘ-motᵘ** तोवरु-मतु । क्रूरदृष्टीक्षितः perf. part. (f. **tōvürᵘ-mütsᵘ** तावंरू-मंचू), looked at threateningly or fiercely.

tōwarāwun तोवरावुन् । क्रूरदृष्ट्या समीक्षणम् conj. 1 (1 p.p. **tōwarôwᵘ** तोवरोवु), i.q. **tōwarun,** q.v. **tōwarôwᵘ-motᵘ** तोवरोवु-मतु । क्रूरदृष्टीक्षितः perf. part. (f. **tōwarövᵘ-mütsᵘ** तोवरांवू-मंचू), i.q. **tōworᵘ-motᵘ,** q.v. s.v. **tōwarun.**

taway तवय्, see **tih.**

tavyunᵘ तव्युनु । भर्जनम् m. the parching of grain or the like, toasting.

tawāẓa तवाज़ (= تواضع) । वाक्चातुर्यम् m. civility, courtesy, politeness (usually pl. in this sense) (Gr.M.); (in Ksh.) cleverness in speech, smartness of language, aptness of retort (esp. called forth by another's interruption, heckling, abuse, or the like). Cf. **tāñĕr.**

tövⁱza तांविज़ (= تعويذ) । यन्त्रविशेषः m. a charm, amulet (esp. such as is worn by children and others as a protection from evil spirits) (L. 270, 458).

töviza तांविज़ । भूषाविशेषः m. an ornament worn on the head-dress by Muslim women.

tᵃy 1 त्य् طے । धारा f. folding, folding up, rolling up; a fold, crease; a plait; (in Ksh.) a fine, thin, stream of liquid; a very fine thread, filament (L.V. 102). Cf. **tay 3.**

tᵃyĕ pakun त्य पकुन् । धारासारप्रपातः m.inf. to go in a fine stream, (of blood or the like) to issue from a wound in a thin stream. **—wasun** —वसुन् । धारास्रुतिपातः m.inf. to descend in a fine stream, (of blood, etc.) to issue, as ab.

tᵃy 2 त्य् طے । अतिसूक्ष्मतन्तुवेष्टिनी f. a woman who makes a speciality of spinning very fine thread, a delicate spinner (L.V. 102, Śiv. 1872). Cf. **tᵃy 1.**

tay 1 तय्, see **ta 1,** of which it is the emph. form (see p. 961*a*, l. 33) (Śiv. 46, 55, 108, 187, etc.); used in poetry as a purely pleonastic word (H. iv, 1, etc.; YZ. 31, 76). Cf. **töy 2,** and also **wūr taishūr,** s.v. **wūrᵘ 2.**

tay 2 तय्, see **ta 2,** of which it is the emph. form (see p. 961*b*, l. 10) (K.Pr. 238, 239, written *tai*). **na-tay,** or else, otherwise (see p. 618*a*, ll. 4, 11, and p. 961*b*, l. 11) (Śiv. 76, 168, 354–8, etc.); **yā tai . . . na ta,** either . . . or else (K.Pr. 239). Cf. **töy 2.**

tay 3 तय् طے m. folding, rolling up. **—karun** —करुन् m.inf. to fold, roll up; to wind up, to bring to a conclusion, to close, dispose of; to traverse, pass over, cross over (Śiv. 1700); to exercise authority (H. xi, 3). Cf. **tᵃy 1.**

tāy ताय् । सुदायः m. a marriage dowry, a nuptial

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present. **tāyĕ-kani** ताय-कनि or **-kanĕn** -कन्यन् । सुदायनिमित्तम् adv. (given, etc.) as a nuptial present.

tiy तिय्, **tiyĕ** तिय, see **tih.**

töyĕ त्वय, see **ts^{a}h 2.**

töy 1 तांय्, emph. form of **ta 1** (p. 961*a*, l. 33), q.v., and (L.V. 5, 14, 40, 51, 62, 85).

töy 2 तांय्, emph. form of **ta 2** (p. 961*b*, l. 10), then, and then, thereafter, thereupon (L.V. 9, 11, 16); then, therefore, accordingly (L.V. 24, 53); then, introducing the apodosis of a conditional sentence (L.V. 12).

ṭyub^{u} ट्यु । पक्षिविशेषः m. (sg. dat. **ṭibis** टिबिस्), N. of a certain bird.

tyāg त्याग् m. leaving, forsaking, abandoning (Śiv. 1031, 1268, 1351, 1525, 1744; Rām. 225); resigning, renouncing (things of this world) (Śiv. 272, 587, 735, 1047, 1355, 1448, 1531, 1691, 1749, 1821, 1829).

tyōgī त्यांगी adj. c.g. one who abandons; one who performs religious ceremonial rites disinterestedly, and not for the sake of any reward attached to them (Śiv. 201).

tyūgul त्यूँगुल् or **tyŏngul** त्युंगुल् m. (sg. dat. **tēgalas** तेँगलस्), i.q. **tĕngul**, q.v.

tyāgun त्यागुन् conj. 1 (1 p.p. **tyôg^{u}** त्योगु, f. **työj^{u}** त्यांजू, L.V. 62), to let go, let loose; to abandon, relinquish, give up (Śiv. 1713, 1850); (hence) to wield, to draw (a sword) (L.V. 62).

tyuhor^{u} त्युहंरु, see **tih^{o}r^{u}.**

työj^{u} त्यांजू, see **tyāgun.**

ṭyok^{u} ट्यंकु । तिलकम्, मलिनचिह्नम्, लेशः m. (sg. dat. **ṭĕkis** ट्यकिस्), a *ṭīkā*, or sectarian mark worn on the forehead by Hindūs (cf. **ag^{a}na-ṭ°**, p. 16*b*, l. 46; **bādām-ṭ°**, p. 86*b*, l. 27; **basma-ṭ°**, p. 133*a*, l. 50; **chata-ṭ°**, p. 166*a*, l. 20; **ciwa-ṭ°**, p. 178*b*, l. 19; **gangājalī-ṭ°**, p. 292*a*, l. 36; **rakh-tsandan-ṭ°**, p. 830*b*, l. 23) (El. *ṭyuk*, K. 926); an ornamental patch (of gold, silver, tinsel, colour, or the like) worn on the forehead (Śiv. 1155); (on white cloth or the like) a dirty mark, a small stain, a blot; an ornamental spot (in a pattern); a spot (generally) (cf. **tāpa-ṭ°**, p. 1015*a*, l. 24); a drop, a very small quantity of some liquid (e.g. of curdled milk). Cf. **ṭika 1.**

ṭĕk^{i}-büd^{u}r^{u} ट्यकि-बंदुरु । चित्रिततिलकम् f. a forehead-patch of a coloured pattern, made with saffron and vermilion embellished with spots of white sandalwood (cf. **büd^{u}r^{u} 2**). **-kūñ^{u}** -कंचू । चन्दनघर्षणशिला f. a stone on which sandal for forehead-marks is ground. **-pūts^{u}** -पूचू । तिलकाङ्कितचित्रितशीर्षांशुकम् f. a woman's veil ornamented with spots and a coloured pattern (worn on festive occasions, such as a son's marriage). **-tāl** -ताल् । तिलकचित्रकम् f. a similar veil, patterned in fine spots (worn on the top of the head). **-vür^{u}** -वंरु । तिलकवटिका f. a small case (used by women) for containing materials for making these ornamental forehead-patches; a kind of toilet-box.

ṭyuk^{u} ट्युकु । त्रिकसंप्रदायी m. (sg. dat. **ṭikis** टिकिस्), a follower of the Trika form of Śaivism current in Kashmīr (Gr.Gr. 131).

ṭik^{i}-bāy टिकि-बाय् । त्रिकसंप्रदायिस्त्री f. his wife. **-pūt^{u}** -पूतु m. his son (Gr.Gr. 131). **-tsōram** -च़ोरम् । पूज्यदिवसभेदः f. (sg. dat. **-tsōrüm^{u}** -च़ोरंमू), the fourth lunar day of the light half of the month of Māg (Skt. *Māgha* = January–February), on which followers of this religion hold a special worship.

tyol^{u} त्वलु । पिटकः, परोत्कर्षासहनम् m. (sg. dat. **tĕlis** त्यलिस्) a water blister (of the skin), blister (esp. when suddenly occurring) (cf. **nāra-t°**, p. 648*b*, l. 1) (L.V. 108); met. any sudden evil (cf. **rāwan-t°**, p. 853*a*, l. 24); met. inability to endure another's prosperity, enviousness, envious jealousy (cf. **vebar-t°**). **—pyon^{u}** —प्यनु । ईर्ष्यासमुद्भवः m.inf. envious jealousy to fall (on a person), i.e. to be acutely felt.

tyomb^{u} त्वंबु । हीनमानकः adj. (f. **tĕmb^{u}** त्वंबू), under weight, below the expected weight; under measure, below the proper measure.

ṭyond^{u} ट्यंडु । कुचाङ्गुल्यग्रम्, लेशमात्रम् m. (sg. dat. **ṭĕndis** ट्यंडिस्), the tip of a finger, toe, or similar limb (cf. **ong^{u}ji-ṭ°**, p. 33*b*, l. 32; **atha-ṭ°**, p. 63*b*, l. 25; **khŏra-ṭ°**, p. 409*b*, l. 36; **khōra-ṭ°**, p. 410*a*, l. 13); the tip of the nipple of the breast (cf. **babi-ṭ°**, p. 77*a*, l. 48) (El. *babiṭund*); met. a mere trace of something, a tiny morsel (esp. of vegetables, or similar food) (cf. **myond^{u}-ṭyond^{u}**, a gobbet and a tiny bit; hence, a collection of moderate-sized gobbets, p. 614*a*, l. 3, and Gr.Gr. 95. I.K. VIII, i, 32, looks upon this compound as a jingle. Cf. also **thañi-ṭ°**, p. 979*b*, l. 38; **wŏgra-ṭ°**). Cf. **ṭūz.**

ṭĕnd^{i}-bŏk^{u} ट्यंडि-बुंकु । अङ्गुल्यग्रसमुच्चयः m. the finger-tips of one hand, or toe-tips of one foot, when pressed or collected together. **-khāv** -खाव् । कृमिविशेषः, रोगविशेषः m. a certain water-insect, popularly supposed to bite the finger- or toe-tips; a certain disease in which the tips of the fingers are eaten away by sores (K.Pr. 153). **-khāv pyon^{u}** -खाव् प्यनु । रोगविशेषसंभवः m.inf. this disease to attack (a person). **—tulan^{i}** —तुलंनि । अङ्गुल्यग्रोद्गमनम्, आयासातिशयदानम् m. pl. inf. to raise, (i.e. smite) the tips of the fingers (esp. as a punishment of boys); to give (a person) great

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trouble in the accomplishment of some work (e.g. involving him in constant journeys, searches, etc.); cf. **tūz tulānⁱ**. **—wŏthānⁱ** —व्वथांनि । आयासातिशयसमापत्तिः m. pl. inf. to be involved in great trouble, as ab. Cf. **tūz wŏthānⁱ**.

ṭyongᵘ ट्यंग्, in **ranga-ṭyongᵘ**, p. 837*a*, l. 33.

ṭyŏngul ट्यॊंगुल् or **ṭyūgul** ट्यूगुल्, i.q. **ṭĕngul**, q.v.

tŏyun त्वयुन् m. (sg. dat. **tŏyĕnas** त्वयनस्) in **tŏyun tŏyun** त्वयुन् त्वयुन् । अतिसूक्ष्मखण्डानि m. small scraps of cloth, paper, or the like. **—tŏyun gatshun** —त्वयुन् गछ़ुन् । खण्डशो भवनम् m.inf. (of a garment, cloth, paper, or the like) to be torn into scraps and scattered. **—tŏyun karun** —त्वयुन् करुन् । खण्डशो विधानम् m.inf. (as ab.) to tear into scraps and scatter abroad.

ṭyopᵘ ट्यप्, **ṭyopᵘ-motᵘ** ट्यप्-मत्, see **ṭĕpun 2**.

tŏyiphdār तॉयिफ्दार् (= طائفدار) m. (in Ksh.) an artisan (H. xi, 16).

ṭyūrᵘ ट्यूर् । मेषाजपशुः m. (sg. dat. **ṭīris** टीरिस्, abl. **ṭēri** टेरि), an animal of the sheep or goat kind (without regard to sex) (El. *ter*; Gr.Gr. 19, 152; Gr.M.); a ram, a male sheep (a ewe is **tīrᵘ 2**) (Gr.M.; W. 19, *tiör*; Śiv. 1030); (El. *tyúr*) a flock of sheep (cf. **nījĕ-ṭ°**, p. 626*b*, l. 46). Cf. **ṭīr 1**.

ṭīrⁱ टीरि । मेषाजपशवः m.pl. a number, or flocks, of sheep or goats. **-khyolᵘ** -ख्यॊलु । मेषाजसमजः m. a flock of sheep or goats (Gr.Gr. 152); cf. **ṭīr-khyolᵘ**, p. 1018*b*, l. 35. **-loṭᵘ** -लट् । क्षुद्रमेषाजपशुः m. one who possesses only a single miserable little sheep or goat (esp. of one who was once a large flock-master); cf. **loṭᵘ 1**, p. 535*b*, l. 22. **-rŏchⁱ** -रॉछि । पशुपालता f. the occupation of herding sheep or goats, shepherding, goatherding. **-rôchᵘ** -रोछ् । मेषाजपशुपालः m. a shepherd, a goatherd (i.q. **cŏpān**, q.v.) (for these people, see L. pp. 361 ff.). Cf. **ṭīr-rôchᵘ**, p. 1018*b*, l. 37.

ṭyūrᵘ ट्यूर् in **lashi-ṭyūrᵘ**, p. 533*b*, l. 46, q.v.

tayār तयार् طیار । संपन्नः adj. c.g. prepared, ready, finished, completed, complete (Gr.M.; W. 140; Śiv. 721, 1071, 1582, 1792; K. 571; K.Pr. 41, 215); in full vigour, fully developed, robust; (of fruit) ripened, ripe. **—gatshun** —गछ़ुन् । समाप्तीभवनम् m.inf. to be, or become, ready, prepared; to get ready, be on the alert. **—karun** —करुन् । संनद्धीकरणम् m.inf. to make, or get, ready, to prepare (cf. **tōph t° k°**, p. 1015*b*, l. 29) (H. iv, 2; xii, 18, 22); to provide, arrange, put in order; to train; to fatten. **—rōzun** —रोज़ुन् । संनद्धीभूय प्रतीक्षणम् m.inf. to remain ready, keep ready (awaiting help or the like). **—thawun** —थवुन् । संनह्य निहितिः m.inf. to set (a person or thing) ready (for any task or duty).

tayörⁱ तयॉरि (= طیاری) । संपन्नता f. the state of being prepared; preparedness, readiness; preparation, getting ready, making arrangement (Gr.M.; Śiv. 631, 720, 724, 729, 1244, 1356; Rām. 5, 1675, 1756); show, pomp, splendour; plumpness, fatness; robustness.

ṭyūtᵘ ट्यूत् । तन्मितः pron. adj. [masc. sg. dat. **ṭūtis** टूतिस् or (Gr.M.) **ṭītis** टीतिस्; ag. **ṭūtⁱ** टूति or (Gr.M., K. 779) **ṭītⁱ** टीति; pl. nom. **ṭūtⁱ** टूति or (Śiv. 1329) **ṭītⁱ** टीति; dat. **taitĕn** तैत्यन्, **tŏtĕn** तॉत्यन्, **ṭūtĕn** टूत्यन्, or **ṭītĕn** टीत्यन्; ag. **taityau** तैत्यौ, **tŏtyau** तॉत्यौ, **ṭūtyau** टूत्यौ, or **ṭītyau** टीत्यौ; fem. sg. nom. **ṭūtsᵘ** टूच़् (Gr.M.) or **ṭītsᵘ 3** टीच़् (for 1, see **ṭĕth** and for 2, see **ṭĕth**) (Gr.M.); ag. **taitsi** तैच़ि, **tŏtsi** तॉच़ि, **ṭūtsi** टूच़ि, or **ṭītsi** टीच़ि; pl. nom. **taitsa** तैच़, **tŏtsa** तॉच़, **ṭūtsa** टूच़, or (Gr.M.) **ṭītsa** टीच. Cf. Gr.Gr. 59]; so much (in measure, weight, or the like) (of something within sight compared with something not within sight) (Gr.Gr. 59, 91, 148, 150; Gr.M.; W. 94; Śiv. 1303; Rām. 403, 488, 497, 1546, 1603; K. 478); **yūtᵘ . . . ṭyūtᵘ**, as much . . . so much, the more . . . the more (Gr.M., Śiv. 1559), (adv.) as soon as . . . so soon (H. xii, 2; YZ. 192, 454; K.Pr. 34).

ṭītⁱ टीति । तन्मिताः m.pl. so much (of more things than one), so many (as ab.) (Gr.Gr. 59, Gr.M., Śiv. 1329, K. 779).

ṭītis टीतिस् । तन्मूल्येन m. sg. dat. used as adv. (in price) for so much (as ab.).

ṭītsi phiri टीच़ि फिरि । तत्परिमितवारम् adv. for so many times, so often (of some action within sight compared with some action not within sight).

ṭyūtᵘ ट्यूत् m. porridge, in **makāyi-ṭyūtᵘ**, p. 563*b*, l. 8, q.v.

ṭyūṭᵘ ट्यूट् in **kŏla-ṭyūṭᵘ**, p. 437*b*, l. 29, q.v. Cf. **ṭūṭhᵘ**.

ṭyoṭhᵘ ट्यंठ् । तिक्तः adj. (f. **ṭĕṭhᵘ** ट्यठ्, sg. dat. **ṭĕchĕ** ट्यछ), bitter (cf. **khĕna-ṭ°**, p. 402*a*, l. 11) (Gr.Gr. 25, 26; Gr.M.; W. 20, 116, *tiot*); pungent (K.Pr. 214 (m. sg. dat. *ṭĕṭis*), 106); cf. **ṭĕchĕr**. **—zahar hyuhᵘ** —ज़हर् ह्युह् । असह्यतिक्तः adj. (f. **ṭĕṭhᵘ zahār hishᵘ** ट्यठ् ज़हार् हिश्), 'bitter like poison', unbearably or very extremely bitter.

ṭĕṭha-gāḍ ट्यठ-गाड् f. a certain small river-fish (L. 158, *tet gad*). **-khôlᵘ hyuhᵘ** -खोल् ह्युह् । सुहरः adj. (f. **—hishᵘ** —हिश्), 'like a bitter kernel'; hence, easily extracted, easily taken out. **-mĕṭha** -म्यठ । सान्त्वना m. persuasion (esp. of an unwilling person); cf. **myūṭhᵘ**. **-shĕkārⁱ** -शकॉरि । तिक्तमधुरास्वादः adj. c.g. (of a fruit or the like) bitter-sweet (cf. El. *tetha shakir tsúnt*, a kind of apple, said, s.v. *tsúnt*, to be

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very unpalatable; according to L. 350, *tet shakr*, is very refreshing). **-tsēra** -त्सेर m. (? pl.f.) a species of bitter apricot (El., W. 116). **-vĕna** -व्यन । ओषधिविशेषः m. N. of a certain medicinal plant used as a remedy for indigestion, etc. (W. 115; L. 67, 75, *tetwán*); according to L. 67, a drug known as *ibsántin* is distilled from its leaves.

ṭĕṭh^{u} zahār hish^{u} ट्यठू ज़हार् हिशू । अतितिक्ता f., see **tyoṭh^{u} zahar hyuh^{u}**, ab.

tyuth^{u} तिथु । तादृशः adj. (m.pl. **tith^{i}** तिथि; sg.f. **titsh^{u}** तिछू), of that kind, such (of something within sight compared with something out of sight) (Gr.Gr. 153; Gr.M.; W. 94; L.V. 66; Śiv. 432, 712, 738, 740, 755, 761, 767, 936, 1141, 1207, 1652, etc.; Rām. 100, 132, 325, 352, 417, 499, 504, 506, 593, 608, etc.; K. 210, 313; H. xii, 19, 24); (as adv.) so (Gr.M.; Śiv. 164, 364, 593, 1749, 1752, 1843; Rām. 619, 770, 927, 930, 995, etc.; K. 438). **tyuthuy** तिथुय् (i.e. **tyuth^{u}** with emph. **y**) (m.pl. **tithiy** तिथिय्) even such, such (L.V. 55, 92; Śiv. 424, 491, 554, 600, 705, 994, 1094, 1305, 1359, etc.; K. 516; YZ. 24); as adv. so (L.V. 64; Śiv. 118, 383, 522, 1231; Rām. 148, 258, 329, 362, 378, 461, 531, 563, etc.; H. v, 6; viii, 7; xii, 12, 15).

tyūth^{u} त्यूथु in **lashi-tyūth^{u}**, p. 533*b*, l. 47, q.v. Cf. **tōth 1.**

tyūṭh^{u} त्यूठु in **bada-tyūṭh^{u}**, p. 82*b*, l. 30, q.v. Cf. **ṭūṭh^{u}**.

tĕyĕtōjih त्ययतांजिह् or (q.v.) **tītōjī** तीतांजी । त्रिचत्वारिंशत् card. forty-three (Gr.Gr. 78).

tĕyĕtōj^{i}hyum^{u} त्ययतांजिह्यमु । त्रिचत्वारिंशः ord. (f. **tĕyĕtōj^{i}him^{ü}** त्ययतांजिहिमू), forty-third (Gr.Gr. 78).

tĕyĕtr^{a}h त्ययत्रह् or (q.v.) **tītr^{a}h** तीत्रह् । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77).

tĕyĕtr^{a}hyum^{u} त्ययत्रह्यमु । त्रयस्त्रिंशत्तमः ord. (f. **tĕyĕtr^{a}him^{ü}** त्ययत्रहिमू), thirty-third (Gr.Gr. 77).

tyoz^{u} त्योज़ु, see **tĕzun.**

tyuz^{u} तिज़ु or **tuz^{u}** तुज़ु m. a kind of radish, see **tāra-t°**, p. 1018*a*, l. 33.

tyūz^{o}r^{u} त्यूज़ुरु, see **tīz^{a}run.**

tāza ताज़ تازہ adj. c.g. fresh, new, recent (W. 112, YZ. 71); fresh, not stale (Śiv. 1072; Rām. 188, 318); fat, plump, in good condition (YZ. 393); as adv. recently (El.).

tēz 1 तेज़ تیز । तीक्ष्णः, शीघ्रम् adj. c.g. and adv. sharp, keen, acute; hot, pungent, strong, acrid; fiery, passionate, impetuous (Rām. 29, 206); (of a glance) piercing, penetrating; swift, fleet, quick, rapid (Gr.M.); quick, apt, intelligent, keen-witted; sharp (of a knife, claw or the like) (Gr.M., Rām. 37); (as adv.) swiftly, quickly, impetuously (Rām. 127).

tēz 2 तेज़, or (more usually) **tīz** तीज़ । तेजः m. light, lustre, radiance, glory (Śiv. 166, 346, 434, 467, 523, 575, 666, 836, 904–5, 936–7, 1126, 1155, 1742; Rām. 1014, 1080; K. 133, 449, 657, 1059); the radiance of personal beauty (Śiv. 653, 888, 922); energy, strength, power (Śiv. 919, 1501; Rām. 1123; K. 621, 959, 987); ardour, fire (Śiv. 1804, 1844); fury (K. 436).

tīza-barith तीज़-बरिथ adj. c.g. full of glory (Śiv. 919). **-lôd^{u}** -लोदु । तेजोराशिः m. a pile, or mass, of radiance. **-rūph** -रूफ् or (Śiv. 305) **tēzōrūph** तेज़ोरूफ् adj. c.g. possessing a radiant form (Śiv. 1609, 1685). **-sost^{u}** -सस्तु । विशिष्टतेजोयुक्तः adj. (f. **-sütsh^{u}** -संछू), abounding in radiance, beauty, glory, or energy (Śiv. 580, 806).

tīzī तीज़ी تیزی । तीक्ष्णता sharpness, keenness; energy, fervour, ardour; boldness, courage, confidence; anger, fury; speed (Rām. 745). **—dinᵘ̄** —दिनु । अमर्षवर्धनम् f.inf. to aggravate (anger, etc.), exasperate, exacerbate, add fuel to the fire. **—karün^{u}** —करुनु । उपोद्बलनम् f.inf. (of sickness or the like) to become increased, exacerbated; (of authority, any special quality, etc.) to become enhanced; to display vigour, show great energy (Rām. 915).

tōz^{i} तांज़ि (= تازی) adj. c.g. fast-running, fleet; subst. m. a hunting dog, a greyhound. **—hūn^{u}** —हूनु m. a greyhound. **-pĕṭh^{i} kān gatshun** -प्यठि कान् गछुन् । काकतालीयेन फलावाप्तिः m.inf. (?) 'the arrow to go over the greyhound', to succeed by accident, to achieve the results of any work without taking any trouble.

ṭuz टुज़, see **ṭōkam-ṭuz.**

tūz तूज़ । हस्तपादाङ्गुल्यग्राणि m.pl. the tips of the fingers or toes (as a whole); cf. **tyond^{u}. —tulán^{i}** —तलंनि । अतिखिन्नीकरणम् m. pl. inf. to harass (someone by imposing an impossible task, or by urging him to the completion of some difficult one, *quasi*, causing him to wear off the tips of his fingers and toes); cf. **ṭĕnd^{i} tulán^{i}**, p. 1049*b*, l. 48. **—wŏthán^{i}** —व्वथंनि । अतिखिन्नीभवनम् m.pl.inf. the finger- and toe-tips to be worn away; hence, to be harassed, as ab. Cf. **ṭĕnd^{i} wŏthán^{i}**, p. 1050*a*, l. 3.

tuz^{u} तुज़ु, see **tyuz^{u}.**

tāzagī ताज़गी تازگی f. freshness, newness (W. 112); renewal, renovation, revival, being refreshed (Gr.M.); good condition, plumpness.

tāzak-tsun m. *Rhododendron anthopogon* and *lepidotum* (El.).

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tuzakh तुज़ख् । तीक्ष्णबुद्धिः adj. c.g. (esp. of a child) intelligent, sharp (in study). Cf. **tund^{u}**.

tuzukh तुज़ुख् تزک **। पक्षिविशेषः** m. (sg. dat. **tuzakas तुज़कस्**), regulation, ordinance, institute; retinue, pomp, state, dignity; (in Ksh.) N. of a certain fish-eating bird (described as having a long sharp beak). Cf. **ṭūṭh^{u}**.

tazkīr तज़्कीर تذکیر m. recording, commemoration; a biographical memoir, a biography (Gr.M.).

tözīm ताज़ीम تعظیم m. honouring, treating with respect (Gr.M.).

tāzun ताज़ुन् । तोदनम् m. (sg. dat. **tāzanas ताज़नस्**), a kind of whip or goad (for driving plough-bullocks) (El. a horsewhip). Cf. Persian تازیانہ.

tĕzun त्यज़ुन् conj. 1 (1 p.p. **tyoz^{u} त्यज़ु**, f. **tĕz^{ü} त्यज़ू**), to abandon (L.V. 55, Śiv. 1818).

tēzun तेज़ुन् । तीक्ष्णीभवनम्, अतिक्रुद्धीभवनम् conj. 3 (2 p.p. **tēzyōv तेज़्योव्**, Gr.Gr. 226; m.pl. **tēzöy तेज़ांय्, tēzēy तेज़ेय्** or **tēzyēy तेज़्येय्**, Gr.Gr. 227; 3 and 4 p.p. **tēzyāv तेज़्याव्**, Gr.Gr. 240); to be or become sharp (of a sword, knife, or the like) (Gr.Gr. 173, 226, 227, 240); to be or become sharp, intelligent, expert; (of a conflagration) to become more fierce, to blaze up with greater intensity; (of a disease) to become exacerbated; to become still more enraged, to have one's anger intensified. **tēzyō-mot^{u} तेज़्यो-मंतु । तीक्ष्णीभूतः** perf. part. (f. **tēzyē-müṭs^{ü} तेज़्ये-मंचू**), sharpened (as ab.); become sharp, intelligent, expert; (of fire) intensified, as ab.; (of disease) exacerbated; (of an angry person) still more infuriated.

tīzin̄ तीज़िञ् । अश्वाविशेषः f. a certain kind of mare, noted for its swiftness.

tīz^{a}run तीज़रुन् । तीक्ष्णीकरणम् conj. 1 (1 p.p. **tīz^{o}r^{u} तीज़ांरु** or **tyūz^{o}r^{u} त्यूज़ांरु**), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. **tīz^{a}rāwun. tīz^{o}r^{u}-mot^{u} तीज़ांरु-मंतु** or **tyūz^{o}r^{u}-mot^{u} त्यूज़ांरु-मंतु । तीक्ष्णीकृतः** perf. part. (f. **tīz^{ü}r^{ü}-müṭs^{ü} तीज़ांरू-मंचू**), sharpened, whetted; made expert; aggravated; incited, exasperated.

tēzōrūph तेजोरूफ, see **tīza-rūph**, p. 1051*b*, l. 13.

tīz^{a}rāwun तीज़रावुन् । निशातनम्, वृद्धिमत्करणम् conj. 1 (1 p.p. **tīz^{a}rôw^{u} तीज़रोवु**), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. **tīz^{a}run**, q.v. **tīz^{a}rôw^{u}-mot^{u} तीज़रोवु-मंतु । निशातीकृतः** perf. part. (**tīz^{a}röv^{ü}-müṭs^{ü} तीज़रांवू-मंचू**), sharpened, whetted; made expert; aggravated; exasperated.

tīzawān तीज़वान् । तेजस्वी adj. c.g. radiant, glorious (Śiv. 806, 808, 919, 1155); (of a beautiful face, etc.) radiant (Śiv. 794, 944).

tazzar, see **taṭsar**.

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TS च़ ڇ, TSH छ़ ڇھ

ts च़् ڇ. The nineteenth consonant of the Kāshmīrī alphabet in the Roman character, the eleventh when written in the Śāradā or Nāgarī character, and the ninth when written in the Perso-Arabic character. The Kāshmīrī name for the character च़, as well as for च (**ca**), is **tsāṭuv tsö.** It has approximately the sound of *ts* in the English word 'catsup', but is more dental. The aspirate of **tsa** is **tsha** छ़ ڇھ, called in Kāshmīrī **tsŏṭin tshö,** the twelfth consonant of the Kāshmīrī alphabet when written in the Śāradā or Nāgarī character. The sound is approximately that of *tsh* in the English words 'cat's head', not that of 'cat-shark', but is more dental.

In some books printed in the Persian character, the letters ژ and ژه, instead of ڇ and ڇھ, respectively, are used to represent these sounds.

Regarding the relationship existing between **c, ch,** and **ts, tsh,** respectively, see Art. **c,** p. 156*a*, ll. 9 ff. To this may be added that it is difficult to formulate any general rule according to which, in Kāshmīrī, an original **c, ch,** remains as **c, ch,** or becomes **ts, tsh.** As a very rough rule, it may be said that, in the case of words borrowed directly from other languages, such as Persian or Sanskrit, an original **c, ch,** is preserved unchanged, but that when the word becomes thoroughly incorporated into the language, it tends to become **ts.** It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are used at option in the same word. An example of this is the Persian word *camca*, a spoon, which becomes both **cŏca** and **tsŏca** in Kāshmīrī. As a rule, however, in most words borrowed from Persian the *c* is preserved unchanged. As regards words borrowed from Sanskrit, the case is different, an original *c* being in many instances changed to **ts.** Thus, Skt. *caṇḍi* > Ksh. **tsanḍī,** N.P.; *candra-* > **tsandᵃr,** the moon; *candana-* > **tsandan,** sandalwood; *caraṇa-* > **tsaran,** a foot; *cit* > **tsĕth,** the mind; *carācara-* > **tsarātsar,** the whole creation; *ācamana-* > **ātsaman,** sipping; *ācāra-* > **ātsār,** behaviour; *gōcara-* > **gōtsar,** range; *kāca-* > **kātsh,** glass; *mucukunda-* > **mutsukund,** N.P. On the other hand, Skt. *chatra-* > Ksh. both **chathᵃr** and **tshathᵃr,** an umbrella; and *chala-* > both **chal** and **tshal,** deceit. Similarly, in pure Ksh. words, we have both **chapun** and **tshapun,** to be hidden; **chörᵘ** and **tshörᵘ**, hurry; **cirⁱ** and **tsyūrᵘ** (for **tsirᵘ**), a certain plant, and other such pairs.

The letters **ts** and **tsh** are often of secondary origin. When a dental **t** or **th** (not the cerebral **ṭ, ṭh**) is followed by **ü**-*mātrā*, it becomes **ts** or **tsh,** respectively. Thus, the base of **rāth,** night, is **rāt-,** and this becomes **rötsᵘ** in the Nominative Plural; the √**kat-,** spin, forms its 1 p.p. **kotᵘ**, with a feminine **kütsᵘ**; the Nominative Plural of **kŏth,** a bank, is **kŏtshᵘ**; and the √**wŏth-,** rises, has its 1 p.p. **wŏthᵘ**, fem. **wŏtshᵘ.** Again, when these letters are followed by **ĕ** (i.e. **ya**) or by **y,** they also become **ts** and **tsh,** respectively, and at the same time **ĕ** becomes **a,** and **y** is dropped. Thus, the adjective **totᵘ**, hot, has for its base **tat-.** The abstract noun is formed by adding **ĕr** (i.e. **yar**) to the base, and is therefore **tatsar,** heat, with **ĕ** becoming **a**; the 2 p.p. of √**wŏth-** is formed by adding **yōv,** so that it is **wŏtshōv,** with drooping of the **y.** For further particulars, see Gr.Gr. 18 ff., and Gr.M. p. 22.

tsā̃ च़ाँ (? **tshā̃** छ़ाँ) m. according to El. (s.v. *tsáñ*) this word means 'salt' (which is imported into Kashmīr from Ladakh and the Panjāb). The word is a corruption of the Ladakhī Tibetan *tsha*.

tsái (El. *tsái*), see **tshāy.**

tsĕí (El. *tsĕí*), see **tsᵃy,** p. 1056*a*, l. 4.

tsŏbāg च़ुबाग् । चतुर्भाजनम् m. division into four, dividing into four shares.

tsŏbôgᵘ च़ुबोगु । चतुर्थांशः m. a fourth share, a fourth part, a quarter.

tsacĕ च़च्य, see **tsoṭᵘ** and **tsaṭun.**

tsēcĕ च़ेच्य, see **tsyūṭᵘ** and **tsēṭun.**

tsŏcĕ च़ुच्य, see **tsŏ̈ṭᵘ.**

tsō̃ca च़ाँच । दारुहस्तकः m., i.q. **cō̃ca,** q.v., a wooden-handled ladle. **tsō̃ca-ṭaph** च़ाँच-टफ् । तद्धाघातः m. (sg. dat. **-ṭapas** -टपस), a blow dealt with a ladle.

tsū̃cĕ च़ूँच्य, see **tsū̃ṭun.**

tsŏcar (El. *tsŏchar*), see **tshŏcĕr.**

tsacyōv च़च्योव्, see **tsaṭun.**

tsēcyōv च़ेच्योव्, see **tsēṭun.**

tsū̃cyōv च़ूँच्योव्, see **tsū̃ṭun.**

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tsaḍ 1 ज़ड् । कूपस्तम्भः m. the upright post on the top of which swings a well-lever (cf. **tōla-ts°**, p. 999*b*, l. 27).

tsaḍ 2 ज़ड् in **tsaḍa-wôr^{u}** ज़ड-वोरु । कुम्भविशेषः m. an earthenware vessel for milk or the like, the same as **tsoḍ^{u}**, q.v., but smaller in size (Śiv. 1368, 1502).

tsaḍ 3 ज़ड् । अपेक्षा f. need, requirement, necessity. —**tsalün^{u}** —ज़लंनु । निर्वाहसंभवः f.inf. need to depart, competent provision to be secured, means for carrying out to become available.

tsēḍ च्यड् । क्षान्तिः f. (sg. dat. **tsēḍi** च्यडि or **tsēḍ^{u}** च्यंडु), patience, endurance, bearing patiently (another's anger, a calamity or the like) (El. *tsēd*, f., *tseda*, m.; Gr.Gr. 25; W. 123; K.Pr. 28); waiting patiently, patient expectation. —**hĕn^{u}** —ह्यंनु । प्रतीक्षणम् f.inf. to take patience, to wait patiently (for). —**karün^{u}** —करंनु । सहनम् (प्रतीक्षणम्) f.inf. to bear patiently; to await patiently (for), be patient (El.).

tsēḍi-(or **tsēḍ^{u}-**)**wôl^{u}** च्यडि-(च्यंडु-)वोलु । क्षान्तिशीलः m. (f. **-wājĕn** -वाज्यन्), patient, long-suffering (in character).

tsoḍ^{u} ज़ंडु । कुम्भविशेषः m. a large earthenware vessel for milk or the like (El. *tsáud*, as ab., and *tsud*, m. a middle-sized water-vessel) (cf. **dŏda-ts°**, p. 190*a*, l. 45; **dŏyĕn-ts°**, p. 269*b*, l. 47; **guras-ts°**, p. 304*b*, l. 4; **gĕv-ts°**, p. 316*b*, l. 17; **prīta-ts°**, p. 769*b*, l. 33; **tīla-ts°**, p. 999*a*, l. 19) (Gr.Gr. 9, Śiv. 1837, K. 146, K.Pr. 73). Cf. **tsaḍ 2**.

tsūḍ चूड् f. the hair on the top of the head, a single lock on the crown of the head; a crest, plume, diadem (Śiv. 740, 976, 1035, 1538, 1574, all in the compound **tsandra-ts°**, he who has the moon for his diadem. See **tsand^{a}r**).

tsŏdāh 1 चुदाह । चतुर्दश card. (pl. dat. **tsŏdāhan** चुदाहन्), fourteen (Gr.Gr. 76, 83; Śiv. 525, 855; Rām. 7, 535).

tsŏdāh 2 चुदाह । चतुर्दशीतिथिः f. (sg. dat. **tsŏdüsh^{u}** चुदंशु), the fourteenth day of a lunar fortnight (cf. **hāra-ts°**, p. 244*a*, l. 25; **lāwasa-ts°**, p. 542*b*, l. 13; **trāla-ts°**, p. 1025*b*, ll. 12 ff.; **yĕchiñĕ-ts°**, s.v. **yĕchiñ**) (Śiv. 525; Rām. 187, 379, 1083, 1655, 1771).

tsŏdüsh^{u}-hond^{u} चुदंशु-हंन्दु । चतुर्दशीतिथिभवः adj. gen. (f. **-hünz^{u}** -हंज़ु), of, belonging to, or produced in the above.

tsŏdŏh^{i} चुदोहि m.pl., the form taken by **tsŏdāh 1**, fourteen, in multiplication, as in **kāh tsŏdŏh^{i} akh hath ta tsŏwanzāh**, eleven fourteens (are) one hundred and fifty-four. This form can only be used with a numeral above ten (Gr.Gr. 86).

tsŏdŏhyum^{u} चुदोहिमु । चतुर्दशतमः ord. (f. **tsŏdŏhim^{u}** चुदोहिमु), fourteenth (Gr.Gr. 76).

tsáḍun (El. *ts°*), **tsáḍun** (El. *ts°*), see **tshāḍun**.

tsidānand चिदानन्द् m. pure spirit (Skt. *tsit*) and joy (Skt. *ānanda*); hence, as a name of the Deity (the Self which is compact of) pure spirit and joy (a word borrowed from Skt. *cidānanda*) (L.V. 6).

tsāḍanāwun (El. *ts°*), see **tshāḍanāwun**.

tsādar ज़ादर् । बृहतिका f. a fringed woollen shawl, mantle, sheet (worn over the shoulders and back and reaching low) (cf. **bŏṭa-ts°**, p. 128*b*, l. 26; **kapar-ts°**, p. 463*b*, l. 42; **pā-ts°**, p. 748*a*, l. 29; **pāṭ^{i}-ts°**, p. 789*b*, l. 33; **rugŏl^{i}-ts°**, p. 828*b*, l. 21; **s^{a}t^{a}ra-ts°**, p. 947*b*, l. 27) (El. also, a veil; K.Pr. 126). —**gilavün^{u}** —गिलवंनु । अनुग्रहविधानम् f.inf. 'to flourish the shawl', (of some invisible power) to grant suddenly or unexpectedly a favour (esp. suddenly and unexpectedly curing the sickness of an invalid).

tsādari-baṭa ज़ादरि-बट । बृहतिकावसनशीलपण्डितः m. a Brāhman or Paṇdit who (even though placed in high authority) habitually wears only a woollen shawl (i.e. who is of a modest, unostentatious character). **-jōr** -जोर । बृहतिकायुग्मम् m. a pair of shawls joined together, a double shawl (cf. **jōr 1**). **-püṭ^{u}** -पंटु । एकपटा बृहतिका f. (sg. dat. **-pacĕ** -पच्य), a narrow shawl (made of a single width of cloth). **-shikhur^{u}** -शिखुरु । अतिजीर्णाल्पबृहतिकाखंडः m. (sg. dat. **-shikharas** -शिखरस्), a rag of a shawl, a dirty piece of an old worn out shawl. **-züṭ^{u}** -ज़ंटु । जीर्णबृहतिका f. (sg. dat. **-zacĕ** -ज़च्य), a worn out ragged dirty old shawl.

El. also gives *tsádir-wádir* (*tsād^{a}r-wād^{a}r*), m. a shawl.

tsŏdüsh^{u} चुदंशु, see **tsŏdāh 2**.

tsŏdyus^{u} चुद्युसु । चातुराह्निकश्राद्धम् m. (sg. dat. **tsŏdisis** चुदिसिस्), the obsequial rite performed by the daughter, or daughter's son, of the deceased, on the fourth day after death (see **shrād**).

tsog, see **tshōg^{u}**.

tsōg^{u} ज़ोंगु । प्रदीपः m. a lamp (consisting of a wick in oil) (cf. **nyŏṭhas ts° dazun**, p. 674*a*, l. 36) (El. *tsong* and *sóng*; Gr.Gr. 162; Gr.M.; W. 11, *tsong*; Rām. 1659; K. 921; K.Pr. 11, 67, 138). Cf. **tsōj^{u}**, the dim. form of this word.

tsōg^{i}-gāsh ज़ोंगि-गाश् । प्रदीपप्रकाशः m. the (dim) light of such a little lamp. **-l^{a}th** -लथ् । अल्पप्रकाशद्दीपः f. (sg. dat. **-l^{a}ti** -लति), a very dim little oil lamp (Gr.Gr. 162). **-rēh** -र्यह । प्रदीपज्वाला f. the flame of a lamp (K.Pr. 262, *tsāngi-rēh*).

tsõgij^{u} 1 ज़ाँगिजू । परिजनः f. train, retinue, suite, courtiers; the persons of a household, family. **tsõgiji-munish** ज़ाँगिजि-मुनिश् । गृहे गुरुप्रायः m. a bullying head of a house, a house-despot.

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tsõgij^{u} 2 च़ाँगिज़ू । तृणासनम् f. a round piece of grass matting (cf. **zis^{i}-ts°**, s.v. **zyus^{u}**) (El. *tsángij*, K.Pr. 38, 254).

tsõgij^{u} 3 च़ाँगिज़ू f. in **ratna-ts^{u}** lustration by waving a lamp (p. 849*b*, l. 32) (Śiv. 1093). Cf. **tsõg^{u}**.

tsãgun च़ाँगुन् । फलविशेषः m. (sg. dat. **tsãganas** च़ाँगनस्), N. of a certain medicinal fruit. **tsãgan-kul^{u}** च़ाँगन्-कुलु । लताविशेषः m. the tree on which it grows.

tsŏgan चुगन् । चतुर्गुणकः adj. e.g. fourfold, four times as much (cf. **mŏnga-ts°**, p. 578*b*, l. 18).

tsŏgun^{u} चुगुनु । चतुर्गुणः adj. (f. **tsŏg^{u}n^{u}** चुग्नू), fourfold, consisting of four (strands of thread, widths or layers of cloth, or the like) (W. 105).

tsŏg^{a}nāwun चुगनावुन् । चतुर्गुणीकरणम् conj. 1 (1 p.p. **tsŏg^{a}nōw^{u}** चुगनोवु), to make fourfold (e.g. to make a rope in four strands, to lay a cloth in four layers, and so on).

tsŏgaṇār चुगंञार् । चतुर्गुणता m. fourfoldness, the property of being fourfold.

tshã छाँ, see **tsã**.

tshĕ छ्य in **tshĕ-bazyun^{u}** छ्य-बज़िनु । ईषत्पाकः m. (sg. dat. **-bazinis** -बज़िनिस्), slight frying, insufficient frying (so that the taste of oil remains). Cf. **tshaṭa-büz^{u}**, s.v. **tshaṭh 3**.

ts^{a}h 1 च़ह । चोषणम् m. suction, sucking (esp. of a juicy fruit or food) (cf. **atha-ts^{a}h**, p. 63*b*, l. 27) (Gr.Gr. 124). **—dyun^{u}** —दिनु । रसास्वादनम् m.inf. to suck (a juicy fruit, or the like), (of a baby) to suck (the breast).

ts^{a}h 2 च़ह । त्वम् pron. of the second person, thou (El. *tsih, tsuh*; Gr.Gr. 6, 87; Gr.M.).

Sing. nom. **ts^{a}h** च़ह (Gr.Gr. 87; L.V. 7, 13, 44, etc.; Śiv. 3, 157, 159, 162, etc.; Rām. 14, 22, 27, 29, 30, 35, 37, etc.; K. 106, 144, 868, 1107; H. ii, 11; iii, 2, 9, etc.);

Acc.-Dat. **tsĕ** च़्य (Gr.Gr. 87; L.V. 13, 44, 56, 72; Śiv. 449, 585, 708, 780, etc.; Rām. 191, 326, 493, 656, etc.; K. 86–7, 360, 552, 722, etc.; H. v, 10; vi, 11, etc.); (in old Ksh. there is also **tŏyĕ** त्वय, L.V. 13);

Ag. **tsĕ** च़्य (Gr.Gr. 87; L.V. 64; Śiv. 87, 360, 410, 594, etc.; Rām. 154, 195, 214, 256, 576–7, 744, etc.; H. i, 12; ii, 11; xii, 20; YZ. 59);

Gen. **cyōn^{u}** च्योनु (Gr.Gr. 12, 56, 87; L.V. 72; Śiv. 153, 156, 168, 197, etc.; Rām. 567, 662, 771, 782, 791, 810, 845, 850; K. 30, 38, 86, 137, 356, etc.; H. v, 9; vi, 3; viii, 3, 11, etc.);

Plur. nom. **tŏh^{i}** त्वहि (Gr.Gr. 27, 87; L.V. 91; Śiv. 393, 683, 693, 883; Rām. 270, 476, 514, 528, etc.; H. viii, 3, 5, 13; xii, 1; YZ. 198);

Acc.-Dat. **tŏhĕ** त्वह्य (Gr.Gr. 26, 87; Śiv. 881; K. 54, 63, 89, 274, 473, 1140; H. x, 5, 12);

Ag. **tŏhĕ** त्वह्य (Gr.Gr. 87; Śiv. 82, 1249, 1447; Rām. 126, 1474; H. x, 12);

Gen. **tuhond^{u}** तुहुन्दु (Gr.Gr.; Śiv. 838, 883, 1249, 1295; Rām. 270, 1299; K. 54, 274, 460; H. ii, 2; xii, 15).

Of the above forms, **cyōn^{u}** and **tuhond^{u}** are really possessive pronouns, and are dealt with separately, s.vv., qq.v.

As in the case of other personal pronouns, this pron. has a series of pronominal suffixes used with verbs. The suff. of the sing. nom. is **kh** ख्, of the acc. and ag. is **th** थ्, and of the dat. **y** य्. If the verb is in the third person, the suff. of the sing. acc. is **y** य्, not **th** थ्. For all cases of the plur. the suffix is **wa** व. These are added directly to forms ending in vowels, but, when added directly to forms ending in a consonant, the suffixes of the singular take **a** अ as a junction vowel. Examples are, in order, **poku-kh** पकुख्, thou wentest; **kara-th** करथ्, I shall make thee; **kari-y** करिय्, he will make thee; **koru-th** कोरुथ्, made by thee; **karān chu-y** करान् छुय् he makes for thee; **kor^{u}-wa** कोरुव, made by you; **kor^{u}-m-akh** कोरुमख्, thou wast made by me; **karān chus-ath** करान् छुसथ्, I make thee; **karān chus-ay** करान् छुसय्, I make for thee; **karān chus-wa** करान् छुसव, I make you. The suffix **kh** ख् when followed by another pronominal suffix beginning with a vowel becomes **h** ह् as in **karān chu-h-as** (for **chu-kh-as**) करान् छुहस्, thou makest for him. For all these, see Gr.Gr. 184 ff. In villages **v** व् is sometimes substituted for **wa** व, as **khĕyĕ-v** ख्ययव्, she was eaten by you (H. x, 12), and in **karĕm-av** कर्यमव्, I made them for you (H. x, 6).

This pronoun is peculiar in that whenever it is the subject of, or is governed by, a finite verb, even if fully expressed, it must always also be represented by a suffix. It should, however, be understood that, in regard to the suffixes of the nominative case, the future indicative, the present conditional, the past conditional, and the present imperative, being already supplied with terminations indicating the person of the subject, never take any additional pronominal suffixes of the nominative. In all other circumstances the use of the suffixes of this pronoun, and of this pronoun alone, is compulsory, not optional. If, however, the pronoun is not directly governed by the verb, but is governed by a postposition, the use of the suffix is not compulsory. For examples, see Gr.M. s.v. **ts^{a}h**.

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tŏh^{i} **त्वंहि । यूयम्** c.g. pl. you (pl.) (as ab.), sometimes used respectfully for the singular, as in K. 933.

ts^{a}y च़्य्, emph. form of **ts^{a}h,** even thou, thou alone (El. *tsĕi*; L.V. 42, 109; Śiv. 24, 42, 120, 168, 201, etc.; Rām. 1030, 1061, 1123–4; K. 384, 466, 560, 792, 1110; H. i, 10; xii, 15).

tsĕy च़्यय्, or (K. 469) **tsĕy^{i} च़्ययि** emph. form of **tsĕ,** even thee (Rām. 196, 423, 830, 1038, etc.; K. 466, 756, 1138, 1173; YZ. 57).

tsáh^{i} च़ंहि in **tsáh^{i} ta tsatajihi च़ंहि त च़तजिहि । अतिचिरेण** adv. very slowly, with difficulty and delay (u.w. vbs. of producing or the like).

tsôh^{u} च़ोहु or (q.v.) **tsôsh^{u} च़ोशु । कषायः** adj. (f. **tsösh^{ü} च़ांशू**, Gr.Gr. 31) (of something edible or drinkable, etc.) astringent, acrid (Gr.Gr. 31); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

tshacĕ छ़्च्य, see **tshaṭun.**

tshĕcĕ छ़्यच्य, see **tshyoṭ^{u}.**

tshŏcĕ छ़ुच्य, see **tshọ̆ṭ^{u}** and **tshŏṭ^{ü} 2.**

tshĕcĕr छ़्यच्यर् । उच्छिष्टता m. the condition of being leavings; (of food or the like) uneatableness, untouchableness, impureness, abominableness, impurity (Gr.Gr. 142). Cf. **tshyoṭ^{u}.**

tshŏcĕr छ़ुच्यर् । ह्रस्वता, संक्षिप्तता m. shortness (esp. shorter than usual, e.g. a man shorter than usual, a rope too short, a short tree which is usually tall, and so on), dwarfness, undersizedness (cf. **atha-tsh°**, p. 63*b*, l. 29) (El. *tsöchar*; W. 112, *tsòchar*); abridgedness, compressedness, conciseness, brevity (Śiv. 1598). Cf. **tshọ̆ṭ^{u}.**

tshā̃ḍ छ़ाँड् f. searching, seeking, i.q. **tshöḍ^{ü}** or **tshȭḍ^{ü},** q.v., but the corresponding form, **tshāḍ,** is not used (Gr.Gr. 121, 126).

tshid छ़िद् । छेदः m. cutting off, cessation, stoppage (of something going on steadily, e.g. a river, a flow of water or of speech, income, progression of a person walking, and so on). **—gatshun —गछ़ुन् । अन्तरायापातः** m.inf. such a cessation to occur.

tshöḍ^{ü} छ़ांडू or **tshȭḍ^{ü} छ़ाँडू** (sometimes written **tshöḍ छ़ांड्, tshȭḍ छ़ाँड्**) **। मार्गणा, अन्वेषणा** f. (sg. dat. **tshājĕ छ़ाज्य** or **tshā̃jĕ छ़ाँज्य**), searching for, seeking (cf. **atha-tsh°**, p. 63*b*, l. 31) (Gr.Gr. 121, 126); searching (a place for something), exploring (for), rummaging, ransacking (for) (cf. **gar-tsh°**, p. 296*a*, l. 19). Cf. **tshā̃ḍ, tshanḍ** or **tshŏnḍ.** **—dinü —दिनू । मार्गणाविधानम्** f.inf. to institute a search, to search (something for something), to hunt for (in) (esp. of a thief or the like searching in receptacles, etc., for plunder).

tshāḍun छ़ाडुन् or **tshā̃ḍun छ़ाँडुन् । अन्वेषणम्** conj. 1 (1 p.p. **tshôḍ^{u} छ़ोडु** or **tshȭḍ^{u} छोँडु**; f. **tshöḍ^{ü} छ़ांडू** or **tshȭḍ^{ü} छ़ाँडू**, dat. **tshā(ā̃)jĕ छ़ा(छ़ाँ)ज्य**), to search for, seek for (cf. **hīth tshāḍán^{i}**, p. 358*b*, l. 3; **môw^{u} tsh°**, p. 611*b*, l. 9) (El. *tsáḍun, tsánḍun, tshánḍun*; Gr.Gr. 121, 126; Gr.M.; W. 136, *tsānḍ°*; L. 463, id.; L.V. *tshāḍ°*, 44, 69; *tshā̃ḍ°*, 99, 100; Śiv. *tshāḍ°*, 97, 272, 370, 481, 517, 660, 665, 1680, 1758, etc.; Rām. *tshāḍ°*, 181, 214, 243, 344, 379, 446, 546, 566, 640, 697, 699, 755, 901, 934, 964, 1005, 1175, 1187, 1285, 1422, 1598, 1668, 1716; K. *tshāḍ°*, 271, 602, 615, 738, 740, 835, 845, 875, 1019, 1160; H. *tshāḍ°*, xii, 15; YZ. *tsāḍ°* (sic), 25, 224, 227, 238; K.Pr. *tshā̃ḍ°*, 153, 257, 258; *tsānḍ°* (sic), 8, 10, 46); to search (a place for something), explore (for), ransack (for), rummage (for) (L.V. *tshāḍ°*, 3, 48; Śiv. 1214, 1419; Rām. 515; K. 677, 1143; H. *tshā̃ḍ°*, vii, 26); to request, demand (El. *tsádun*, sic). Cf. *tshanḍun*, *tshārun* 1. This verb is commonly misspelt *tsāḍun*, *tsānḍun*, etc., when written in the Roman character. Examples are noted ab.

tshĕdun छ़्यदुन् । छादनम् m. (sg. dat. **tshĕdanas छ़्यदनस्**), a roof, thatch; materials for roofing, thatching-grass, etc.

tshāḍanāwun छ़ाडनावुन्, conj. 1 (1 p.p. **tshāḍanôw^{u} छ़ाडनोवु**), to cause to seek (El. *tsáḍanáwun*).

tshid^{ü}r^{ü} छ़िद्रू f. in **tshala-tshid^{ü}r^{ü}** and **tshidröz^{ü} छ़िद्रांज़ू** f. in **tshala-tshidröz^{ü}**, both s.v. **tshal,** q.v. Cf. Hindī *chidr*.

tshāḍav छ़ाडव् । मार्गणा m. searching for, seeking; (esp.) seeking for (an absconding criminal by the police, and so on), trailing, quest. **—tshunun —छ़ुनुन् । मार्गणार्थं प्रेरणम् (प्रतिशासनम्)** m.inf. to set (the police, etc.) to seek for (a criminal, etc.).

tshāḍay छ़ाडय् f. i.q. **tshöḍ^{ü}**, q.v. in **gar-tsh°**, searching in a house (p. 296*a*, l. 21).

tshidöy छ़िदांय् f. in **tshĕnna-tshidöy,** s.v. **tshĕnna.** Cf. **tshid.**

tshôg^{u} छ़ोगु । शिखा, कौशेयभूषाविशेषः, गवेधुकोग्रशिखा m. a lock of hair worn on the crown of the head of a Hindū, a topknot (cf. **hanga-tsh°**, p. 338*b*, l. 44) (El. *tsog*, Śiv. 124); the arrangement of the hair, plaited with silk, worn hanging down behind by Ksh. girls (El.); the tasselled head of a cob of Indian corn or maize. **—bŏḍun —बुडुन् । निन्दापापव्याप्तीभवनम्** m.inf. 'the topknot to be sunken', hence, to become utterly unworthy (owing to inherent viciousness and consequent disrepute).

tshög^{i}-laṭ^{ü}r^{ü} छ़ांगि-लट्रू । दीर्घशिखा f. 'a topknot-tail', hence, a long topknot (Śiv. 124). **tshög^{i}-monḍ^{u} छ़ांगि-म्वंडु । शिखामूलम्** m. the root (or base) of a topknot (where it joins the skull).

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tshagul छ़गुल् m. a goat, in **tshagᵃla-dān** छ़्गल-दान् । छागदानम् m. the religious release of a goat for the prevention of evil caused by the planet Mars or the like; the sacred books describing this rite. See **tshāwul.**

tshāgul छ़ागुल् or **tshāgulᵘ** छ़ागुलु । पशुमुष्कः m. (sg. dat. **tshāgalas** छ़ागलस्), the testicle of a sheep or goat.

tshāgalun छ़ागलुन् । आमगन्धता m. (sg. dat. **tshāgalanas** छ़ागलनस्), the odour of raw flesh, or similar odour due to corruption.

tshih छ़िह् in **tshih tshih** छ़िह् छ़िह् । स्तनन्धयक्रीडनम् m. dandling (a baby), i.q. **tshīh,** bel.

tshīh छ़ीह् । बालक्रीडाविशेषः f. dandling (a baby), tossing it playfully up and down, i.q. **tshih tshih** ab.

tshŏh छ़ुह् m. i.q. **tshōh,** q.v. in the following: **tshŏh dinⁱ** छ़ुह् दिनि m. pl. inf. to act zealously and happily, to apply oneself heart and soul (to any task) (Rām. 791, 794); esp. to seek with zeal, zealously and unceasingly to search for (Śiv. 341, 493; Rām. 514); to roam through, to wander ceaselessly through and through (Śiv. 422); to act fearlessly and without restraint, to give free rein (to one's feelings, etc.) (cf. **lŏkacyāras tshŏh dinⁱ,** p. 517*b*, l. 27). —**dyunᵘ** —दिनु m. sg. inf. to give happiness, to cause to feel unrestrained rapture (L.V. 44). —**mārànⁱ** —मार्नि । निरर्गलवर्तनम् m. pl. inf. to act fearlessly and without restraint.

tshōh छ़ोह् । मध्यवृत्तिः m. after entering into the midst of any business (e.g. into a position of authority, or into expenditure of money) acting fearlessly and without restraint, becoming zealously and busily engaged in any task; happiness, pleasure, rest in the midst of occupation (K.Pr. 59, 171). Cf. **tshŏh.**

tshājĕ छ़ाज्य, **tshājĕ** छ़ाँज्य, see **tshōdᵘ,** and **tshādun.**

tshājⁱ छ़ंजि, **tshüjᵘ** छ़ंजू see **tshalun.**

tshŏkh छ़ुख् । अर्धदाहः, विदग्धतागर्वः m. (sg. dat. **tshŏkas** छ़ुकस्), semi-combustion, (of food, or the like) the being half-burnt; speechlessness (cf. **tshŏkun**) (Gr.Gr. 123); conceit in one's own shrewdness, pride in one's own cleverness (Gr.Gr. 135, slyness). —**dyunᵘ** —दिनु । अर्धदग्धीकरणम् m.inf. to burn or heat half (i.e. partially). —**khyonᵘ** —ख्योनु । दग्धीभवनम् m.inf. (of food being cooked or fried) to be half cooked, to be partly cooked, to be partly burnt. —**lagun** —लगुन् । संतप्तीभवनम् m.inf. partial, or slight, burning or parching to occur (to something); burning or harrowing (of the heart or feelings) to be felt (due to grief, sickness, hunger, or the like).

tshŏka-shikār छ़ुक-शिकार् । निष्प्रयोजनहिंसा m. killing for sport (and not for food). **-tikh** -तिख । अर्धपक्कमांसखण्डम् m. (sg. dat. **-tikas** -तिकस्), a small piece of goat's flesh toasted (over burning charcoal, and not thoroughly cooked).

tshŏkal छ़ुकल् । गर्वयुक्तः adj. c.g. filled with conceit in one's own shrewdness, proud of one's own cleverness.

tshŏkalad छ़ुकलद् । अर्धदाहाङ्कितः, गर्वयुक्तः adj. c.g. (as subst., f. **tshŏkaladin̆** छ़ुकलद्भ्), blemished or disfigured by marks of scorching or parching, (esp. of food) spoiled and made useless (by this cause); filled with conceit in one's own shrewdness, proud of one's own cleverness (Gr.Gr. 135, sly).

tshŏkun छ़ुकुन् । विहतीभवनम् conj. 3 (2 p.p. **tshŏkyōv** छ़ुक्योव), (at the beginning of a discussion, or when busy in some work, or when being instructed or trained, and so on) to become obstructed, stopped, hindered, to become powerless, become silenced, speechless (Gr.Gr. 122). **tshŏkyō-motᵘ** छ़ुक्यो-मतु । व्याहतीभूतः perf. part. (f. **tshŏkyē-mütsᵘ** छ़ुक्ये-मंचू), obstructed, hindered, as ab.; (of a human being, horse, or the like) (in studying, carrying out some work, walking, or the like) stopped, hindered, unable to proceed.

tshal छ़ल् । छलम्, यन्त्रकीलकादिः m. fraud, deceit, deception, roguery, knavery (Gr.Gr. 124; Gr.M.; Śiv. 874; Rām. 944, 1417; K. 209, 1020; K.Pr. 218, 241); a clever device or expedient (Rām. 410, 585, 697, 988; K. 653, 1025; YZ. 172); a device (for accomplishing something), a machine (cf. **gagar-tshᵒ,** p. 280*a*, l. 12; **pā-tshᵒ,** p. 748*a*, l. 31 (f.); Rām. 44); (in a machine or tool, etc.) a pin, handle (for turning a wheel, or otherwise setting in action) (cf. **atha-tshᵒ,** p. 63*b*, l. 33) (Śiv. 1747, 1828, 1914). **-borᵘ** -बरु । कवाटविशेषः m. a door which by secret mechanism shuts itself so that it cannot be opened by one not in the secret. **-tōrᵘ** -तोरु । अर्गलविशेषः m. a kind of bolt for fastening a pair of doors opening in the centre.

tshala bala छ़ल बल । छलेन adv. by fraud and force, by trickery, by stratagem (K. 821). **-tshidᵘrᵘ** -छ़िद्रु । व्याजकपटादिः f. fraud, knavery, trickery, imposture (cf. Hindī *chal-chidr*). **-tshidrözᵘ** -छ़िद्रांजू । व्याजव्यवहृतिः f. fraudulent, or knavish, conduct (cf. ab.). **-wōlᵘ** -वोलु । छलनशीलः n.ag. (f. **-wājĕn̆** -वाज्यञ्), one who habitually deceives, a cheat (by nature or habit), a dishonest rogue.

tshàlⁱ bàlⁱ छ़ंलि बंलि । छलादिव्यवहारेण adv. by fraud or force, by stratagem, by trickery (cf. **tàlⁱ bàlⁱ tshàlⁱ,** p. 996*a*, l. 18); whether one wills or not (K.Pr. 111, 203).

tshāl छ़ाल् । झम्पा f. a jump, leap, spring (El. *tshál,*

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running). —anūnᵘ —अनंनू f.inf. to take a jump, make a leap (Śiv. 1528). —dinᵘ —दिनू f.inf. to give a jump, make a single leap (generally with the idea of leaping off something) (Śiv. 709; Rām. 562, 745, 1408). —hēnᵘ —ह्यंनू f.inf. to take a leap, make a single jump (Rām. 561). —mārūnᵘ —मारंनू f.inf. to leap, to jump over (Rām. 778). —ninᵘ —निनू f.inf. to take a leap, make a single jump (Rām. 548). —tārūnᵘ —तारंनू f.inf. to jump across (something) (Rām. 553, 555).

tshāla dinĕ छाल दिन । असकृज्झम्पादानम् f. pl. inf. to give jumps, to leap about (e.g. as in pleasure or the like) (Śiv. 267, 660, 1680). —**hĕnĕ** —ह्यन f. pl. inf. to take leaps, to go along leaping (Rām. 886). —**māranĕ** —मारन । वाङ्क्षेन झम्पाविधानम् f. pl. inf. to make many jumps, to jump over and over again, to progress in leaps, to leap along (Śiv. 528, 764, 820, 972, 1322, 1380, 1615; Rām. 820, 1097, 1328).

tshōla छोल । भयम् f. apprehension, fear, terror (esp. of something unseen or expected).

tsihul (K.Pr. 44), i.q. **tshyūlᵘ**, q.v.

tshalun छलुन् । छलनम् conj. 1 (1 p.p. **tsholᵘ** छ्लु, f. **tshūjᵘ** छूजू or **tshājⁱ** छाजि), to deceive, defraud, cozen, cheat (Gr.Gr. 28, 124; Gr.M.). **tsholᵘ-motᵘ** छोलु-मतु । छलितः perf. part. (f. **tshūjᵘ-** (or **tshājⁱ-**)**mütsᵘ** छूजू-(छाजि-)मंचू) deceived, cheated.

tshalᵊrun छलरुन् conj. 1 (1 p.p. **tshalᵒrᵘ** छलरु), i.q. **tshalun**, q.v. (K. 39, 209, 283, 289, 355).

tshalarawan m. temptation (El. *ts°*).

tshalᵊrāwun छलरावुन् conj. 1 (1 p.p. **tshalᵊrōwᵘ** छलरोवु), i.q. **tshalun**, q.v. (Śiv. 189, Rām. 951, K. 1020).

tshilis छीलिस्, see **tshyūlᵘ**.

tshalawunᵘ छलवुनु । छलयन् n.ag. (f. **tshalavūnᵘ** छलवंनू), a deceiver, one who is in the act of deceiving or cheating, one who is crafty (Gr.M.).

tshilyuwᵘ छिल्युवु । व्याजः m. (sg. dat. **tshilivis** छिलिविस्), an artful pretext (made up for bringing an accusation against some one). —**ratun** —रटुन् । व्याजविधानम् m.inf. (in picking holes in a person's character) to seize upon such a pretext (for an accusation).

tshamb छंब । अभक्ष्यम् f. that which is uneatable (e.g. ordure, filth, or polluted or dirty food).

tshamba-khāv छंब-खाव् । अभक्ष्यभुक् m. one who habitually eats ordure or the like. -**tshōy** -छ्य । पामविशेषः f. a certain skin disease, accompanied by red blisters and itching.

tshōmb छुंब । गूढविज्ञानम् f. secret knowledge (by which the accomplishment of some difficult task is rendered easy), private experience.

tshimbara छिंबर । ईषत्प्रकाशः f.pl. faint or dull sunlight, dusk. -**milawan** -मिलवन् । संध्याकालः f. (sg. dat. -**milavūnᵘ** -मिलवंनू), the union of the two dusks (evening and nightfall), twilight. —**milawun** —मिलवुन् । संध्याकाले adv. at the time of twilight. —**milawaṇĕn** —मिलवंनन् । सन्ध्याकाले adv. id. (used esp. with verbs indicating coming or the like).

tshāmph छांफ्, see **tshāph**.

tshĕn छ्यन् । छेदः m. cutting, a cut, cleft, incision, scission (cf. **atha-tsh°**, p. 63*b*, l. 35, and **tshenna-tsh°**) (Gr.Gr. 123; Śiv. 984, 1619); a cutting off, severance, destruction (K. 30, 849); cf. **tshin** 1. —**dyunᵘ** —द्युनु । छेदनम् m.inf. to cut, divide (in two).

tshĕna-tshĕn छ्यन-छ्यन् । विभेदनम् f. separation, putting apart (combatants, and so stopping a fight).

tshĕna छ्यन adj. c.g., i.q. **tshĕnna**, q.v.

tsᵊhan चहन् । चोषः f. (sg. dat. **tsᵊhūnᵘ** चहंनू), sucking, suction; sipping, tasting.

tsᵊhun चहुन् । चोषः conj. 1 (1 p.p. **tsᵒhᵘ** चुहु, f. **tsᵘshᵘ** चुशू; 2 p.p. **tsᵊshyōv** चश्योव, Gr.Gr. 225), to suck up, suck (cf. **māchⁱ tsᵊhūnᵘ**, p. 547*a*, l. 26) (El. *tsihun*; Gr.Gr. 124, 210, 225; Gr.M.; K.Pr. 234); to sip, taste (El. *tsáhun*, *tsuhun*).

tsᵊhan-wāri चहन्-वारि । क्रमश आस्वादनेन adv. by gradual tastes, by a series of tiny sips or bites (u.w. vbs. of eating) (cf. **wôrᵘ** 9). -**vēri** -वेरि । आस्वादनार्थम् adv. for tasting, merely for tasting (not for eating) (used °—).

tsᵊhith nyunᵘ चहिथ् न्युनु । नीरसीकरणम् m.inf. to suck dry, to dry up (something juicy, by sucking, or by leaving in the sun, or by cooking, or the like).

tsĕhᵃn च्यहन् । चिह्नम् m. a mark, sign, emblem, distinguishing mark (K. 397).

tshanḍ छंड् or **tshōnḍ** छुंड् । मार्गणा f. searching for, seeking. Cf. **tshāḍ**, **tshōḍᵘ** or **tshōḍᵘ**.

tshēndⁱ छ्येंदि, see **tshyondᵘ**.

tshondᵘ छंदु or (q.v.) **tshyondᵘ** छ्योंदु । छेदचिह्नम् m. a mark of punctuation, the mark ।.

tshōnḍ, **tshōnḍᵘ** छांडू, see **tshōḍᵘ**.

tshanḍun छंडुन् । अन्वेषणम् conj. 1 (1 p.p. **tshonḍᵘ** छंडु; 2 p.p. **tshanjyōv** छंज्योव), to search for, seek (El. *tshándun*, Rām. 594); to search (a place for something), to explore (for), ransack (for), rummage (for) (Rām. 514, 516; YZ. 134 *chhandit* for *tshandith*); to traverse, pass over (L.V. 26; Rām. 1325–6, 1591); to pervade (Rām. 1096); cf. **tshāḍun**, **tshārun** 1. **tshonḍᵘ-motᵘ** छंडु-मतु । मार्गितः perf. part. (f. **tshūnḍᵘ-mütsᵘ** छंडू-मंचू, sg. dat. **tshanjĕ-matsĕ** छंज्य-मच्य), searched for, sought, etc., as ab.

tshāṇḍun छांडुन्, see **tshāḍun**.

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tshanjyōv छ़ंज्योव्, see **tshandun.**

tshanun छ़नुन्, a form sometimes used in villages instead of **tshunun,** q.v. (Impve. fut. **tshán^{i}zi,** H. xii, 16; Pres. m.sg. 3, **tshanān chuh,** xii, 17; 1 p.p. **tshon^{u},** xii, 7).

tshĕnna छ़्यन्न, sometimes written **tshĕna** छ़्यन, adj. c.g. cut off, separated by cutting, in the following:— —**āsun** —आसुन् m.inf., i.q. the next (Śiv. 1437, *tshĕna*). —**gatshun** —गछ़ुन् । सार्थाद्भ्रंशनम् m.inf. to become cut off (Śiv. 1340, 1439, *tshĕna*; Rām. 1501, id.) esp. (on a journey in company with others) to become separated (from the others). —**karun** —करुन् m.inf. to sever; to tear asunder (K. 191, *tshĕna*). —**kūṭun** —कूटुन् । छिन्नाल्पखण्डः m. a short piece cut off a long string, rope, or the like. **-tshidöy** -छ़िदाय् । संबन्धछेदात्यन्तभावः f. total severance, or dissolution, of relationship (e.g. of marriage, or the like, owing to some quarrel). **-tshĕn** -छ़्यन् । छेदाछेदि f. cutting on cutting, tear on tear; (of garments or the like) the condition of being in rags and tatters; severance, or dissolution, of relationship, as ab.

tshĕnun छ़्यनुन् or **tshĕnnun** छ़्यन्नुन् । छिन्नीभवनम्, खिन्नीभवनम conj. 2 (1 p.p. **tshyon^{u}** छ़्यानु or **tshyonn^{u}** छ़्यान्नु; f. **tshĕñ^{ü}** छ़्यान्ञू or **tshĕññ^{ü}** छ़्यान्ञ्ञू; 2 p.p. **tshĕñōv** छ़्यञोव् or **tshĕññōv** छ़्यञ्ञोव्), to be, or become, cut, cut off, severed (cf. **khōr tsh°,** p. 410*a*, l. 25) (Gr.Gr. 123, 204; L.V. 83); to be torn, split (Gr.Gr. 174, 204; Gr.M.; Rām. 749); to be cut off (e.g. the head in decapitation) (Rām. 471); (of thread or the like) to be cut, broken (El.); to be cut off, brought to an end (cf. **mūl tshĕnán^{i},** p. 567*a*, l. 6; **pank^{a}th tshĕnüñ^{ü},** p. 741*a*, l. 22; **pōth tshĕnüñ^{ü},** p. 796*b*, l. 31; **rūzi tshĕnun,** to be cut off from one's livelihood, p. 858*a*, l. 35) (Śiv. 415, 1424; Rām. 768, 1052, 1340, 1749; K.Pr. 233); to become exhausted, or worn out (by a long journey, excessive labour, or the like) (Śiv. 589, 1001, 1770); to become separated, apart (Śiv. 1341, 1676, 1752, YZ. 83). **tshyon^{u}-mot^{u}** छ़्यानु-मतु । छिन्नः, खिन्नः perf. part. (f. **tshĕñ^{ü}-müts^{ü}** छ़्यान्ञू-मच़ू), cut, torn, cut off, etc., as ab.; exhausted, as ab.

The causal of this verb is **tshĕñ^{a}rāwun** or **tshĕnanāwun** (Gr.Gr. 174).

tshunun छ़ुनुन् or (vill., as in H. xii., 17; K.Pr. 92, 146, 262) **tshanun** छ़नुन् । पातनम्, धारणम् conj. 1 (1 p.p. **tshun^{u}** छ़ुनु, f. **tshuñ^{ü}** छ़ुञू; 2 p.p. **tshuñōv** छ़ुञोव्. In books edited in the Roman character, this verb is sometimes (e.g. K.Pr. 26, 44) incorrectly written *tsunun*), to throw down, hurl down, drop (cf. **ḍula tsh°,** p. 212*a*, l. 35; **tal-kun tsh°,** p. 995*b*, l. 50) (El. *tsunun*, Śiv. 754, YZ. 118-9); to cast or fling away (cf. **mal-katür^{ü} tshunüñ^{ü},** p. 563*b*, l. 47; **sĕkh tshunüñ^{ü},** p. 904*b*, l. 39; **tshĕṭ^{i}-wôñ^{u} tshunun,** s.v. **tshyoṭ^{u}**) (Rām. 1037); to leave, abandon (Rām. 1167, 1622); to throw, fling, cast, hurl (cf. **kŏli tsh°,** p. 437*b*, l. 44; **s^{a}sar tshunüñ^{ü},** p. 942*a*, l. 14) (Gr.M.; L. 464, *tsunnun*; Rām. 692, 787, 790, 1319, 1588; YZ. 287; K.Pr. 114, 146); to put down, drop down, lower (cf. **bŏn tsh°,** p. 110*b*, l. 12); to put down, set, arrange (cf. **byon^{u} tsh°,** p. 151*a*, l. 29; **khŏras-pĕṭh khŏr tsh°,** p. 409*b*, l. 39; **phakas wurun tsh°,** p. 689*a*, l. 33; **pāna-môr^{u} tsh°,** p. 736*a*, l. 4; **shruk^{u} tsh°,** p. 892*a*, l. 6) (H. v, 6); **darwāza tshunun woth^{u},** to throw a door open (Rām. 1734);

to shed, pour (cf. **kŏng-ṭūr^{ü} tshunüñ^{ü},** p. 456*b*, l. 24); to eject, vomit (cf. **thŏka tshunañĕ,** p. 973*a*, l. 31) (K.Pr. 12, 262);

to place, or lay, before, submit, present (cf. **nētra-katha tshunañĕ,** p. 662*a*, l. 19); to put (on), impose (upon) (cf. **bār tsh°,** p. 117*a*, l. 12) (YZ. 551, K.Pr. 153); to put on, throw on, don (a garment, ornaments, etc.) (cf. **basta tshunüñ^{ü},** p. 135*b*, l. 2; **kapar tshunán^{i},** p. 463*b*, l. 44; **nöl^{i} tsh°,** p. 633*a*, ll. 2, 6; **yōñĕ tsh°**) (Gr.M.; Śiv. 163, 194, 360, 793, 814, 891, 1709, 1794; Rām. 189, 512, 715; K. 483; H. v, 9; viii, 10; x, 4; xii, 7; K.Pr. 26, 102); to put, deposit, place (cf. **phyor^{u} tsh°,** p. 721*b*, l. 28; **rachani tsh°,** p. 824*b*, l. 45; **t^{a}tshi añĕma tsh°,** p. 1046*a*, l. 25) (Gr.Gr. 17; H. viii, 6; x, 7; YZ. 267; K.Pr. 26, 92, 44);

to scatter, sow broadcast (cf. **lūṭh tsh°,** p. 538*a*, l. 26; **pāh tshunüñ^{ü},** p. 683*b*, l. 39) (Śiv. 691); to sow (discord, etc.) (cf. **phās tsh°,** p. 711*b*, l. 8; **phĕṭ^{ü} tshunüñ^{ü},** p. 715*a*, l. 32; **phūṭh tsh°,** p. 717*a*, l. 21; **ṭhūs tsh°,** p. 985*b*, l. 17);

to thrust, thrust into (cf. **atha tsh°,** p. 63*b*, l. 38; **mush^{ĕ}th tshunüñ^{ü},** p. 599*a*, l. 10) (Rām. 963, 1509);

to apply, set in action, wield (cf. **cĕth tsh°,** p. 171*b*, l. 31; **nilyuw^{u} tsh°,** p. 635*a*, l. 19; **rachun tsh°,** p. 824*b*, l. 8; **sĕki krotsh^{u} tsh°,** p. 905*a*, l. 7; **ṭhukh tsh°,** p. 973*b*, l. 12) (Śiv. 1531; K. 209, 822; H. v, 6); to cause, occasion, produce, excite (cf. **bam tsh°,** p. 106*b*, l. 43; **būth tsh°,** p. 141*a*, l. 37; **cōka tsh°,** p. 169*a*, l. 16; **dab tsh°,** p. 181*a*, l. 42; **dag tshunüñ^{ü},** p. 193*b*, l. 3; **dŏkh tsh°,** p. 206*a*, l. 41; **dōr tshunüñ^{ü},** p. 237*a*, l. 11; **jog^{u} tsh°,** p. 371*b*, l. 3; **khrang tsh°,** p. 415*b*, l. 10; **lār tsh°,** p. 530*a*, l. 22; **muh tsh°,** p. 553*b*, l. 16; **muhim tsh°,** p. 555*a*, l. 7; **pitsh tshunüñ^{ü},** p. 807*b*, l. 15; **shĕhalath tshunüñ^{ü},** p. 857*b*, l. 13; **thör^{ü} tshunüñ^{ü},** p. 983*a*, l. 29; **ṭ^{a}kh**

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tshunüñᵘ, p. 991*b*, l. 20; **tshādav tsh°**, p. 1056*b*, l. 30; **vĕshād tsh°**; **vĕtshay tsh°**) (Rām. 267); to carry out (hurriedly or quickly) (cf. **thāh tshunüñ**ᵘ, p. 971*b*, l. 30; **wŏth tsh°**) (Rām 747; H. ii, 9; iii, 4; K.Pr. 109).

With the conjunctive or frequentative participle of another verb this verb forms an intensive compound, usually with an idea of violence, hurry, or totality (cf. **bakith tsh°**, p. 102*a*, l. 23; **chakith tsh°**, p. 160*a*, l. 16; **chalith tsh°**, p. 161*b*, l. 7; **dŏbᵃrith tsh°**, p. 184*b*, l. 46; **dith tsh°**, p. 204*a*, l. 1; **dᵃnith tsh°**, p. 212*a*, l. 12; **duvith tsh°**, p. 263*b*, l. 26; **kadith tsh°**, p. 386*a*, l. 32; **muhith tsh°**, p. 555*b*, l. 6; **nĕngalith tsh°**, p. 643*a*, l. 30; **napith tsh°**, p. 645*b*, l. 48; **pihⁱ pihⁱ tsh°**, p. 699*a*, l. 14; **phirⁱ phirⁱ tsh°**, p. 707*b*, l. 12; **phirith tsh°**, p. 707*b*, ll. 26, 31; p. 715*a*, l. 27; **phutᵃrith tsh°**, p. 719*a*, l. 27; **pushᵉrith tsh°**, p. 782*b*, l. 33; **pushᵉrövith tsh°**, p. 782*b*, l. 44; **rᵃsavith tsh°**, p. 844*b*, l. 29; **hodᵘ tulith tsh°**, p. 970*b*, l. 49; **takith tsh°**, p. 993*b*, l. 37; **trövith tsh°**, p. 1034*b*, l. 28; **tsöpith tsh°**, s.v. **tsāpun**; **tsītⁱ tsītᵘ tsh°**, s.v. **tsĕtun**; **wudövith tsh°**; **wölith tsh°**, s.v. **wālun**) (Gr.M.; Śiv. 124, 1625, 1635; Rām. 16, 148, 232, 257, 382, 413, 703, 711, 898, 947, 985, 1163, 1165, 1310, 1368, 1376, 1391, 1414, 1499, 1532, 1608, 1631, 1674, 1693, 1695; K. 124, 244; H. ii, 5; iii, 5; viii, 7, 10; x, 9; xii, 4, 15–7).

tshunan-wölᵘ छ्नन्-वोलु । व्यभिचारकृत् n.ag. (f. **-wājĕn** -वाज्यन्), one who throws down, etc., as ab.; esp. a dissolute fellow, a habitual adulterer.

tshananāwun छ्ननावुन्, a form used in villages instead of **tshunanāwun**, q.v. (H. x, 13).

tshĕnanāwun छ्यननावुन् or **tshĕnᵃrāwun** छ्यंन्रावुन् conj. 1, causal of **tshĕnun**, q.v. (Gr.Gr. 174).

tshunanāwun छ्ननावुन् or (vill.) **tshan°** छ्न°, q.v. conj. 1 (1 p.p. **tshunanôwᵘ** छ्ननोवु), to cause to be thrown or cast (Śiv. 67, of a net; H. x, 13, *tshan°*); to cause to be thrown away (Rām. 1587); to cause to be clothed, or clothe another (El. *tsunanáwun*); and so in other causal meanings of **tshunun**, q.v.

tshĕnᵃr छ्यन्र् or **tshĕnᵘrᵘ** छ्यनुरु । क्षुद्रासिपत्रिका f. the blade of a small knife, the blade of a penknife (cf. **shrāki-tsh°**, p. 892*a*, l. 34).

tshinis छिनिस्, see **tshyunᵘ**.

tshānth छांठ, see **tshāth**.

tshāntal छांटल्, see **tshātal**.

tshīntsh छींछ्, **tshīntshⁱ** छींछि, **tshīntshᵘ** छींछु, and **tshüntshᵘ** छुंछु, see **tshītsh** and **tshyūtshᵘ** 1 and 2.

tshöntshajyār छोंछ्ज्यार्, see **tshötshajyār**.

tshöntshunᵘ छोंछुनु, etc., see **tshötshunᵘ**, etc.

tshīntshar छींछर्, see **tshītshar**.

tshīntshyunᵘ छींछ्युनु, see **tshītshyunᵘ**.

tshĕnᵘ छ्यनु, **tshĕnnᵘ** छ्यन्नु, etc., see **tshĕnun** and **tshyonᵘ**.

tshin 1 छिन् । छेदः m. a cut (caused by a knife or the like). Cf. **tshĕn**.

tshin 2 छिन् । स्नेहपाकशब्दः onomat. the explosive spluttering sound caused by water, gravy, or similar liquid being added in cooking to heated oil, *ghī*, or the like; cf. **tshᵃr**. **-baz** -बज् । शब्दायमाने स्नेहे पचनम् m. cooking involving such spluttering (e.g. when gravy is added to hot oil as ab.). See **bazun 1**.

tshunᵘ छुनु, see **tshunun**.

tshĕnᵃrāwun छ्यंन्रावुन् or **tshĕnanāwun** छ्यननावुन्, conj. 1, causal of **tshĕnun**, q.v. (Gr.Gr. 174).

tshunöv छुनोव्, see **tshunun**.

tshŏpa छ्वप । मौनम् f. silence, muteness (El. *tshŏpah* and *tsŏpah*; Gr.M.; Śiv. 1598, 1639; K.Pr. 219). **-dab** -दब् । मौनवृत्तिः m. keeping silence (esp. under the influence of fear or the like). **-dam** -दम् । अतिमौनम् m. obstinate silence (even under provocation), obstinate muteness. **—karüñᵘ** —करुंञु, f.inf. to keep silence (El.; Gr.M.; W. 88 *tsòpah karaṇi*; Śiv. 81, 1638; Rām. 1465; YZ. 83, 439, 452). **—karith** —करिथ्, conj. part., as adv. silently, without saying anything (Gr.M.; H. xii, 4).

tshŏpi छ्वपि sg. obl. by silence, esp. by silent meditation (L.V. 2). **-manthᵃr** -मन्थ्र् m. the mystic formula of silence, i.e. the Śaiva mystic formula (Skt. *ajapamantra*) in which no words are uttered, but which consists only in a number of exhalations and inhalations (L.V. 40).

tshŏpᵘ छ्वपु । मौनशीलः, मन्दः adj. (f. **tshŏpᵘ** छ्वपू), habitually silent, taciturn, slow of speech (El. *tsŏpah*, dumb; Gr.Gr. 27; K.Pr. 219); slow in action, slack at work (cf. **atha-tsh°**, p. 63*b*, l. 42).

tshāph छांफ् । नेत्रप्रकाशहीनीभवनम्, तुल्यताभ्रान्तिः f. (sg. dat. **tshāpi** छांपि), dimness of vision (El. *tsámp*); mistake as to the relative equality of two things (i.e. when comparing one thing with the memory of another). **—yinᵘ** —यिनु f.inf. dimness to come, to be dimsighted (dat. of person), to have dim vision (El. *tsámp yun*).

tshĕph छ्यफ् । गूढस्थितिः f. (sg. dat. **tshĕpi** छ्यपि), remaining hidden, hiding, concealment of oneself; cf. **tshiph**. **—dinᵘ** —दिनु । गूढस्थितिः f.inf. to give concealment, to be or become hidden (cf. **pānas tshĕpa dāwanĕ**, p. 263*a*, l. 7, Śiv. 1756; **dēv tshĕpa diwanövin**, p. 263*b*, l. 39, Śiv. 123; both with causal meanings) (Śiv. 913; Rām. 1007, 1089, 1273).

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—hĕnᵘ —ह्यनू । गूढीभवनम् f.inf. to take concealment, (esp. of an inanimate object) to become closely hidden. **—tshyunᵘ ta grāy** —छ्युनु त ग्राय् । इतरभ्रान्तिविधानार्थं क्रमेण स्वप्रख्यापनगूहनम् m. (in order to puzzle or deceive another) hiding and revealing oneself alternately.

tshĕpa-chörᵘ छ्यप-छ्यांरू । क्रीडाविशेषः f. a certain children's game, a kind of blind man's buff (in which the blindfolded player has to find another who is hidden. When he succeeds, the rôles are reversed) (Śiv. 1374, **tshĕpa-tshörᵘ**); cf. **chörᵘ**. **—dyunᵘ** —द्युनु m.inf. to hide oneself, conceal oneself (K. 600). **-tshĕph** -छ्यफ् । गूढस्थितिः f. hiding oneself (wandering from one place of concealment to another) (Rām. 1426).

tshĕpi छ्यपि adv. secretly, in hiding, hidden (K. 244). For **tshĕpi tshĕpi**, see **tshĕpun.**

tshiph छिफ् । गूढस्थितिः f. (sg. dat. **tshipi** छिपि), i.q. **tshĕph**, q.v.

tshĕpal छ्यपल् or **tshipal** छिपल् । गूढस्थितिस्वभावः adj. c.g. (of something animate) in the habit of hiding, a skulker, stealthy, a lurker, one who lies in ambush; (of something inanimate) habitually hidden, seldom findable.

tshapan छपन् m. protection (i.q. **chapan**, p. 164*a*, l. 17) (El. *tsepan*).

tshapun छपुन् conj. 3, to be hidden, to hide (El. *tsipun*); to take refuge (with). This verb is really the same as **chapun**, q.v., which is, however, treated as transitive.

tshĕpun छ्यपुन् conj. 3, to hide oneself, conceal oneself (noted only in the following forms):—

tshĕpⁱ tshĕpⁱ छ्यपि छ्यपि freq. part., hiding oneself frequently, or in various places; hence, as subst. f. (in this sense also **tshĕpi tshĕpi** छ्यपि छ्यपि), the children's game of hide and seek (K. 220).

tshĕpith छ्यपिथ् conj. part. used as adj. c.g. hidden, concealed, secret (L.V. 60). Cf. **tshĕph.**

tshŏpĕr छ्वप्यर् । मौनता, मन्दता m. taciturnity, slowness of speech, reticence; (in work or action) slowness, slackness (cf. **atha-tshᵒ**, p. 63*b*, l. 44).

tshọpᵃtshŏpöyⁱ छ्वपछ्वपांयि । निगूढवृत्तिः f. secret conduct, secret, or underhand, dealing.

tshᵃr छ्र् in **tshᵃr tshᵃr** छ्र् छ्र् । स्नेहपाकध्वनिः m. the explosive spluttering sound caused by water or the like being added in cooking to heated oil or *ghī*; cf. **tshiñ 2. tshᵃra-tshᵃra** छ्र-छ्र । दयादाहः m. the being consumed by pity (e.g. at the spectacle of another's misery).

tshar छर् । पिटविशेषः f. a kind of basket (described as round and deep, but according to El., s.v. *tshar*, a small basket which is generally carried on the head) (cf. **wŏka-tshᵒ**, s.v. **wŏkh**) (K.Pr. 101); cf. **tshürᵘ 2.**

tshorᵘ छोरु । रिक्तः adj. (f. **tshürᵘ 1** छूरू), empty, void, devoid (of), deprived (of), free, or freed (from), without (cf. **atha-tshᵒ**, p. 63*b*, l. 45; **phala-tshᵒ**, p. 692*b*, l. 10; **ruma-tshᵒ**, p. 834*a*, l. 23) (Gr.Gr. 10; Gr.M.; Śiv. 1806; K.Pr. 219, 239); empty (of property), beggared. **—gatshun** —गछुन् । रिक्तीभवनम् m.inf. (of something previously full) to become empty, to be emptied.

tshariy छरिय् (Rām. 364) or **tshoruy** छोरुय् (Rām. 986) uselessly, in vain; only, merely, nothing but (K.Pr. 132, *tshurui*).

tshörᵘ छ्यांरू in **tshĕpa-tshörᵘ** छ्यप-छ्यांरू, Śiv. 1374. See **tshĕpa-chörᵘ**, col. *a*, l. 7.

tshürᵘ 2 छूरू । पिटविशेषः f. a kind of open basket (cf. **atha-tshᵒ**, p. 63*b*, l. 47; **ruma-tshᵒ**, p. 834*a*, l. 36) (Gr.Gr. 10). Cf. **tshar.**

tsharun छरुन् । रिक्तीभवनम् conj. 3 (2 p.p. **tsharyōv** छर्योव्), (of a vessel formerly full) to become empty; met. (of a human being) to become moneyless, beggared, to lose one's fortune; to lose one's capabilities, qualities, health, or the like. **tsharyō-motᵘ** छर्यो-मतु । रिक्तीभूतः perf. part. (f. **tsharyē-mützᵘ** छर्ये-मंचू), become empty, emptied; beggared; emptied of capabilities, etc.

tshārun 1 छारुन् । अन्वेषणम् conj. 1 (1 p.p. **tshôrᵘ** छोरु), to search for, seek (Śiv. 16, 195, 225, 365, 412, 438, 479, 485, 534, 1037, 1661–2, 1667; Rām. 15, 45, 108, 127, 717, 983, 1013, 1061, 1158, 1308, 1397, 1429, 1482, 1518, 1571, 1690, 1699, 1767, 1777; H. iii, 3; xi, 17); to search (a place for something), explore (for), ransack, rummage (for) (Śiv. 252, 1195; Rām. 38, 284, 1488, 1715, 1766). Cf. **tshāḍun** or **tshāḍun, tshandun.**

tshārun 2 छारुन् conj. 1 (1 p.p. as ab.), to let go, drop, scatter (Rām. 1245).

tsharĕr छर्यर् । रिक्तता m. (of a vessel or the like) emptiness (cf. **phala-tshᵒ**, p. 692*b*, l. 14); the condition of being emptied of all one's property, poverty (cf. **atha-tshᵒ**, p. 63*b*, l. 50).

tshrath छ्रठ् । पीडापरिवर्तः m. (sg. dat. **tshratas** छ्रटस्), tossing or rolling on the ground in pain, a throe, convulsion (cf. **mōtânⁱ tshᵒ**, p. 604*b*, l. 8) (El. *tsrát*, f. trembling); cf. **tshath 2. —dinⁱ** —दिनि । शरीरपरिवर्तनम् m.pl.inf. to toss or roll on the ground (in pain or through laziness). **—lagânⁱ** —लगंनि । पीडोद्गमः m.pl.inf. throes to attack (a person), pain or fretting (due to unwillingness to carry out another's orders) to be felt. **-lāth** -लाठ् । बाधालस्याविष्कारः

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m. (sg. dat. **tshraṭas-lāṭas** छ़्रटस्-लाटस्), rolling and turning (as a symptom of pain or of laziness).

tshraṭa-tshrath छ़्रट-छ़्रठ् । पीडाभ्रमणम् f. (sg. dat. **-tshraṭi** -छ़्रटि), rolling or tossing in pain; met. being distraught or at one's wit's end.

tshārawunu छ़ारवुनु n.ag. (f. **tshāravüñü** छ़ारवंञ्), one who searches, etc. (see **tshārun** 1) (Śiv. 206, 1534).

tsharwāri छ़र्वारि । भारादिरहितः adj. c.g. free from a load (lit. or fig.).

tsharworu छ़र्वरु । भाररहितः adj. (f. **-vürü** -वंरू), id.

tsihēs त्सिह्यस्, see **tsyuhu**.

tshēta छ़्यत (cf. **tshēwun** and **tshēzun**), adj. c.g. extinguished, quenched (YZ. 515, of sorrow). Usually found in the following:— **tshēta gōmotu** छ़्यत गोमुतु । शमितः, वुभुक्षाहतः perf. part. (f. **—gōmütsü** —गोमंचू), (of fire or the like) become extinguished, quenched (H. xii, 23; YZ. 524); (of a person) extinguished, i.e. famished with hunger, starving; (of a period of time) elapsed, wiped off (YZ. 7). **—gatshun** —गछ़ुन् । शान्तीभवनम् m.inf. (of fire) to become quenched, extinguished (cf. **nār tsh° g°**, p. 647*a*, l. 24) (Rām. 58, 1028, 1784; YZ. 148). **—karun** —करुन् m.inf. to quench, extinguish (El. *tseta k°*; Śiv. 122, 417; Rām. 731). **-kāyuru** -कायुरु । शान्तिशीलकाष्ठम् m. *kāyuru*, or wood of the Himalayan blue pine (p. 501*a*, l. 50), a fire of which is not lasting, but quickly goes out (see K.Pr. 101); any wood with similar properties.

tshētu छ़्यटु, see **tshyotu**.

tshōṭa छ़ोट । दण्डभेदः m. a short stick, club, walking stick (according to El. s.v. *tsoṭa*, this is the word employed in Śrīnagar, elsewhere **ḍāg**, q.v. is more usual) (cf. **ranga-tsh°**, p. 837*a*, l. 34) (H. iii, 1, 2); a pestle.

tshoṭu छ़ुटु, sometimes written **tshotu** छ़ुटु । वामनाकारः, अपर्याप्तः adj. (f. **tshöṭü** 1 छ़ुटू, sg. dat. **tshöcē** छ़्यचि), short, not long, small (cf. **atha-tsh°**, p. 64*a*, l. 1; **khōra-tsh°**, p. 410*b*, l. 14; **nāla-tsh°**, p. 632*a*, l. 32; **nāri-tsh°**, p. 649*a*, l. 25; **narē-tsh°**, p. 650*a*, l. 11) (El. *tsout, tsút*, K.Pr. 219 (f. sg. dat.)); (of an animate being) short, dwarfish, low, the reverse of tall (Gr.Gr. 35, see **tshöṭiñ**; Gr.M.; K.Pr. 257); too short, not long enough, too small (Gr.M.; Rām. 743; K.Pr. 156, *tsuṭ*). **—gotu** —गटु । पीडान्ध्यम् m. darkness or (temporary) blindness (due to terror, agony, or the like). **—karun** —करुन्, m.inf. to shorten (El. *tsuṭ karun*). **—moṭu** —म्वटु । ह्रस्वपुष्टः adj. (f. **tshöṭü möṭü** छ़ुटू म्वटू), short and fat, short and stout, squat (cf. **tshoṭuru moṭuru**, p. 1063*b*, l. 49).

tshöṭi ganḍa raṭun छ़ुटि गंड रटुन् । अवसरे निरोधः m.inf. to seize with a little knot, to interrupt or stop another in midst of work (e.g. by asking difficult questions).

tshöṭü 2 छ़ुटू f. (sg. dat. **tshöcē** छ़्यचि), refuse, offal (i.q. **tshöṭh**, q.v.) in the following:— **tshöci-tsūr** छ़चि-चूर् । पामरः m. a thief of offal; hence, a rude boorish low-caste fellow, one who has no reputable employment.

tshöcēn sūr kāsun छ़्यचन् सूर् कासुन् । स्वाश्वासनविधानम् m.inf. to console oneself in difficulties with pleasant hopes.

tshuṭ, see **tshoṭu** and **tshyotu**.

tshöṭega छ़ुटेंग । अतिह्रस्वः m. a very small dwarf, a pigmy, Lilliputian.

tshaṭh 1 छ़ट् । तीव्रवातः f. (sg. dat. **tshaṭi** छ़टि), a freezing wind-storm, a blizzard (lit. and met.) (cf. **bayē-tsh°**, p. 148*b*, l. 23; **kala-tsh°**, p. 435*b*, l. 2; **pöhi-tsh°**, p. 648*b*, l. 7; **par-tsh°**, p. 751*a*, l. 23; **shīna-tsh°**, p. 885*a*, l. 11) (Rām. 206); a wind-storm genl. (cf. **nāra-tsh°**, p. 648*b*, l. 2) (Rām. 1610, *nāraňě tshaṭa* = flaring flames).

tshaṭa-rūd छ़ट-रूद् । मरुदाकुला वृष्टिः m. a rainfall blown about by a violent wind-storm (and not falling straight down). **-shīn** -शीन् । प्रकम्पनहिमम् m. snow falling during a blizzard (i.e. blown about in violent whirls and not falling straight down). **-wöru** -वांरू । नौविशेषः f. a certain kind of small boat capable of withstanding violent wind-storms (El. *tsátawār*, 'the smallest, lightest, and swiftest of all the boats used on the Kashmīr lakes. It is so light and small that it is not at all endangered by the prevalent wind-storms which are often very violent on the Wulur and other lakes. It has but one or two boatmen in it.' L. 381 *tsatawar*; Śiv. 1682, 1804). Cf. contra **tsāka-wöru**, s.v. **tsākh**.

tshaṭh 2 छ़ट् । उत्क्षेपणम् f. (sg. dat. **tshaṭi** छ़टि), shaking up and down (as in shaking out a garment to drive out the dust); winnowing grain (cf. **atha-tsh°**, p. 64*a*, l. 8; **potu-tsh°**, p. 788*a*, l. 32) (Gr.Gr. 126); cf. **tshrath**. **—diñü** —दिञ्् । निर्मलीकरणाय समीचणम् f.inf. to give a winnowing (to); to examine something carefully in order to remove dirt, to pick, sift. **—kaḍüñü** —कडंञ् । निर्मलीकरणम् f.inf. to shake out dust, etc., from anything.

tshaṭa mārañē छ़ट मारञ । उच्छलनम् f.pl.inf. to bound up, fly up, bounce up, shoot up (cf. **yāwanas tsh° mā°**, s.v. **yāwun**). **—ta grāyē mārañē** —त ग्राय मारञ । गर्वेण शरीरकम्पनम् f. pl. inf. to move the body in a swaggering fashion, to strut swaggeringly, bridle (due to pride in wealth, etc.).

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ʦhaṭi baṭi nērun छ़टि वटि नेरुन् । निपुणीभवनम् m.inf. to become dexterous, adroit, skilled, skilful.

ʦhaṭh 3 छ़ठ् f. in the following:— **ʦhaṭh anüñ^{ü}** छ़ठ् अनंञू । ईषत्पाकः f.inf. to give a short preliminary boiling, stewing, or the like.

ʦhaṭa-büz^{ü} छ़ट-वंज़ू । ईषत्पाकः f. slight cooking in water, slight boiling or stewing; cf. **ʦhĕ-bazyun^{u}**, p. 1055*a*, l. 21. **-gŏg^{ü}j^{ü}** (or **-gŏg^{a}j^{i}**) -ग्वगंजू (-ग्वगंजि) । अर्धपाचितालुकसूदः f. a kind of soup made by slightly stewing turnips in oil and water. **-hākh** -हाख् । ईषत्पाकयुक्तशाकसूदः m. (sg. dat. **-hākas** -हाकस्), green vegetables similarly stewed. **-ras** -रस् । मांसरसविशेषः m. gravy extracted from meat by long cooking and flavoured only with a little salt and pepper (given to a sick person).

ʦhā̃ṭh छ़ाँठ् । बाहूत्तरणा f. (sg. dat. **ʦhā̃ṭi** छ़ाँटि), swimming (El. *tsánt*, Śiv. 1755); crossing (a river or the like) by swimming. —**lāyüñ^{ü}** —लायंञू, f.inf. to swim (El.). —**wāyüñ^{ü}** —वायंञू f.inf., id. (El.; Gr.M.; Śiv. 1877, caus.).

ʦhā̃ṭa-ʦhā̃ṭh छ़ाँट-छ़ाँठ् । बाहूत्तरणा f. the swimming of a great number of people backwards and forwards; the swimming of one person backwards and forwards a great number of times (as in bathing or for amusement) (K. 946).

ʦhĕṭh छ़्यठ् । फेला m. (sg. dat. **ʦhĕṭas** छ़्यटस्), food fallen from the dish on to the ground at the time of eating, remnants of food, leavings of a meal, orts; cf. **ʦhyoṭ^{u}**. —**sīr^{ü}** —सीरू । अवशिष्टपिचुखण्डः f. the portion of the lump of cotton-wool left over in the fingers on the conclusion of spinning (see **sīr^{ü} 2**). —**tul^{u}** —तुलु । उच्छिष्टतृणम् m. the leavings of grass-fodder after a cow, or the like, has been fed.

ʦhĕṭa-phol^{u} छ़्यट-फंलु । फेलाफलम् m. a grain of cooked rice or the like thrown from or fallen from the dish on to the ground at the time of eating.

ʦhŏṭh छ़ूठ् । संकरः, अवकरस्थानम् m. (sg. dat. **ʦhŏṭas** छ़ूटस्), rubbish, sweepings, dust, ashes, or the like (cf. **kala-ʦh°**, p. 435*b*, l. 6; **wŏṭa-bari ʦhŏṭa-bor^{u}**, s.v. **wŏṭh**); a place where such sweepings are collected, a rubbish-heap, a dust-heap, ashpit (El. *tsoṭ*). Cf. **ʦhŏṭ^{ü} 2** and **ʦhyoṭ^{u}**.

ʦhŏṭa-pachin छ़ूट-पछिन् । प्रशंसानर्हः m. 'a rubbish-bird', one who is unworthy of respect, a person of no account among his fellows. **-phakīr** -फकीर् । अतिदुर्गतः m. (f. **-phak^{i}rōñ^{ü}** -फंकिरांञू), 'a rubbish-beggar', one who is in extreme indigence, or in great distress. **-shikār** -शिकार् । अनर्थमृगया m. 'a chase for rubbish', a pursuit of which the result is worthless. **-yĕch** -यछ् । संकरसंचारी m. (sg. dat. **-yĕchas** -यछस्), 'a rubbish-demon', one who goes about, or occupies himself amid refuse and rubbish.

ʦŏhaiṭh चॖहैठ् or **ʦuhaiṭh** चुहैठ् । चतुष्षष्टिः card. (pl. dat. **ʦŏ(u)haiṭhan** चॖ(चु)हैठन्) sixty-four (El. *tshúheṭ*; Gr.Gr. 78; K. 485–6). This word is often pronounced **ʦŏ(u)höṭh** चॖ(चु)हांठ, Gr. Gr. 78.

ʦhaṭh^{a}r छ़ंथर् m. (sg. dat. **ʦhaṭ^{a}ras** छ़ंतरस्), an umbrella, sunshade, i.q. **chaṭh^{a}r**, q.v. (cf. **ʦhāyĕ-ʦhaṭh^{a}r**, s.v. **ʦhāy**, and **ʦhatradör^{i}**).

ʦŏhaiṭhyum^{u} चॖहैठिमु or **ʦuhaiṭhyum^{u}** चुहैठिमु । चतुष्षष्टितमः ord. (f. **ʦŏ(u)haiṭhim^{ü}** चॖ(चु)हैठिमू), sixty-fourth (Gr.Gr. 78). This word is often pronounced **ʦŏ(u)höṭhyum^{u}** चॖ(चु)हांठिमु, and so in the fem.

ʦhaṭ^{ü}j^{ü} छ़ट्जू or **ʦhaṭüj^{ü}** छ़टंजू f. a fly-whisk, or *chowry*, used as a fan (K. 652, 1164).

ʦhā̃ṭal छ़ाँटल् । तरणाभिज्ञः adj. c.g. an experienced swimmer, a good swimmer (El. *tsánṭul*, f. *tsánṭal*, a swimmer).

ʦhŏṭama छ़ूटम । अतिवामनः m. one who is very dwarfish, a tiny dwarf, a pigmy.

ʦhaṭun छ़टुन् । उत्क्षेपणम् conj. 1 (1 p.p. **ʦhoṭ^{u}** छ़ंटु; f. sg. dat. **ʦhacĕ** छ़च्य), to shake up and down; to winnow (Gr.Gr. 126); to throw up into the air, to cast abroad (L.V. 4); to do something suddenly and violently (cf. **bākh ʦhaṭüñ^{ü}**, p. 99*b*, l. 1) (Rām. 1519, 1694; K. 78); (of fire or the like) to flare up (Śiv. 1563). **ʦhoṭ^{u}-moṭ^{u}** छ़ंटु-मंतु । उत्क्षिप्तः perf. part. (f. **ʦhüṭ^{ü}-müʦ^{ü}** छ़ंटू-मंचू, sg. dat. **ʦhacĕ-maʦĕ** छ़च्य-मच्य), winnowed, etc., as ab.

ʦhĕṭun छ़्यटुन् । अशुद्धीभवनम् conj. 3 (2 p.p. **ʦhĕṭyōv** छ़्यट्योव्), to become impure, to become unclean, to become refuse and untouchable (Rām. 1049). **ʦhĕṭyō-mot^{u}** छ़्यट्यो-मंतु । उच्छिष्टीभूतः perf. part. (f. **ʦhĕṭyē-müʦ^{ü}** छ़्यट्ये-मंचू), become impure, etc., as ab.

ʦhŏṭun छ़ूटुन् । ह्रस्वीभवनम् conj. 3 (2 p.p. **ʦhŏṭyōv** छ़ूट्योव्), to become small or short, to turn out to be too short (e.g. a garment when being tried on) (El. *tshuṭun*, to be low; Śiv. 1565); to be shortened, cut off (cf. **pōth ʦhŏṭüñ^{ü}**, p. 796*b*, l. 34). **ʦhŏṭyō-mot^{u}** छ़ूट्यो-मंतु । ह्रस्वीभूतः perf. part. (f. **ʦhŏṭyē-müʦ^{ü}** छ़ूट्ये-मंचू), become short, shortened.

ʦhŏṭiñ छ़ूटिञ् । ह्रस्वकल्पा f. a little, or dwarfish, woman (f. of **ʦhọ̆ṭ^{u}**, q.v., used only with reference to human beings, Gr.Gr. 35). —**ʦhö** —छ़ां । छकारः m. the name used in schools for the letter **cha** छ (or **ʦha** छ़) when written in the Śāradā character.

ʦhọ̆ṭ^{ü}r^{ü} छ़ूट्रू । ह्रस्वकल्पा f. that which is short, dwarfish (of a woman, or of any feminine inan. object). —**mọ̆ṭ^{ü}r^{ü}** —म्वंट्रू । ह्रस्वा पुष्टा च f. that which is short and stout (as ab.). Cf. **ʦhọ̆ṭ^{u} mọ̆ṭ^{u}**, p. 1062*a*, l. 47.

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tshatradör^{i} छ़त्रदांरि m. 'one who carries an umbrella', i.e. one before whom an umbrella is carried as a mark of dignity, a king, monarch, emperor (K. 904). Borrowed from Skt. *chatradhārī*. Cf. **chaṭh^{a}r** and **tshaṭh^{a}r.**

tshĕṭ^{a}ran छ़्यंट्रन् । उच्छिष्टताविधानम् f. (sg. dat. **tshĕṭ^{a}rüñ^{u} छ़्यंट्रंञू**), rendering impure, causing impurity to occur.

tshĕṭ^{a}run छ़्यंट्रुन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. **tshĕṭ^{o}r^{u} छ़्यंट्रु**), to render impure, to cause something previously pure to become impure, to defile (cf. **ös tsh°,** p. 46*b*, l. 28) (Gr.Gr. 7, K. 136); met. to render (pure food or the like) impure (by putting it into the mouth and eating it). **tshĕṭ^{o}r^{u}-mot^{u} छ़्यंट्रु-मंतु । उच्छिष्टीकृतः** perf. part. (f. **tshĕṭ^{ü}r^{ü}-müts^{ü} छ़्यंट्रू-मंचू**), rendered impure (as ab.).

tshŏṭ^{a}ran छ़ूंट्रन् । संक्षेपणम् f. (sg. dat. **tshŏṭ^{a}rüñ^{ü} छ़ूंट्रंञू**), making shorter, abridging, condensing (Gr.Gr. 121).

tshŏṭ^{a}run छ़ूंट्रुन् । संक्षिप्तीकरणम् conj. 1 (1 p.p. **tshŏṭ^{o}r^{u} छ़ूंट्रु**), to make (something long) short, to shorten, abridge, condense, abbreviate (Gr.Gr. 7, 121). **tshŏṭ^{a}rith āsun छ़ूंट्रिथ् आसुन् । अल्पकुटुम्बित्वम्** m.inf. (of the head of a family) to have to do with a very small number of members of the family, (of a thing) to belong to a very small group, to be one of a very small number.

tshĕṭ^{a}rāwun छ़्यंट्रावुन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. **tshĕṭ^{a}rôw^{u} छ़्यंट्रोवु**), i.q. **tshĕṭ^{a}run,** q.v. **tshĕṭ^{a}rôw^{u}-mot^{u} छ़्यंट्रोवु-मंतु । उच्छिष्टीकृतः** perf. part. (f. **tshĕṭ^{a}röv^{ü}-müts^{ü} छ़्यंट्रांवू-मंचू**), i.q. **tshĕṭ^{o}r^{u}-mot^{u},** s.v. **tshĕṭ^{a}run,** q.v.

tshŏṭ^{a}rāwun छ़ूंट्रावुन् । ह्रस्वीकरणम् conj. 1 (1 p.p. **tshŏṭ^{a}rôw^{u} छ़ूंट्रोवु**), i.q. **tshŏṭ^{a}run,** q.v. **tshŏṭ^{a}rôw^{u}-mot^{u} छ़ूंट्रोवु-मंतु । ह्रस्वीकृतः** perf. part. (f. **tshŏṭ^{a}röv^{ü}-müts^{ü} छ़ूंट्रांवू-मंचू**), shortened, abridged, condensed.

tshaṭawañ छ़टवञ् । प्रस्फोटनभृतिः f. wages for winnowing, the cost of winnowing.

tshaṭa-wör^{ü} छ़ट-वांरू, see **tshaṭh 1.**

tsŏhatyum^{u} चूहतिमु or **tsu° चु°** ord. (f. **tso(u)hatim^{ü} चू(चु)हतिमू**), four-hundredth (Gr.Gr. 80). The corresponding card. is **tsōr hath** (Gr.Gr. 80).

tsŏhatyun^{u} चूहतिनु or **tsu° चु° । चतुःशत्यः** adj. (f. **tsŏ(u)hatiñ^{ü} चू(चु)हतिञू**), costing four hundred (rupees, etc.), worth four hundred.

tshĕṭ^{i}yôr^{u} छ़्यंटियोरु । उच्छिष्टाचरणशीलः adj. (f. **tshĕṭ^{i}yārĕñ छ़्यंटियार्यञ**), one who deals in impure or unclean food, a seller, or maker of such; one whose conduct is impure or unclean.

tshĕṭ^{i}yör^{ü} छ़्यंटियांरू । उच्छिष्टता f. the condition of being impure or unclean (Gr.Gr. 142).

tshĕṭ^{i}yār^{a}z छ़्यंटियारज़् । उच्छिष्टता f. (of something previously pure), the condition of being, or having become, impure or unclean (Gr.Gr. 142, spelt °*yār^{ü}z*).

tshŏts^{u} छ़ूचु । अन्तःशून्यः adj. (f. **tshŏts^{ü} छ़ूचू**), (of something, e.g. a fruit, apparently solid and full) empty, hollow, unsound, worthless (cf. **atha-tsh°,** p. 64*a*, l. 11) (Gr.Gr. 141; Śiv. 1551, 1639, 1667, 1779); met. deprived of all one's virtue, property, or the like; an empty walnut, a walnut with no kernel (cf. the next) (K.Pr. 229).

tshŏtsa-kôn^{u} छ़ूच-कोनु । अतिनिःसारः m. (f. **-köñ^{ü} -कांञू**), utterly empty, worthless, without any value (of result, qualities, etc.); esp. an empty walnut, a walnut with no kernel (K.Pr. 156, 229, 236); cf. **kôn^{u} 5.** **tshŏtsa-kön^{i} mashwara छ़ूच-कांनि मश्वर । निरर्थमन्त्रणानि** m.pl. worthless advice.

tshatsha छ़छ़ । ऊर्वग्रभागः f.pl. the front soft part of the thighs.

tshĩtsh छ़ींछ़् । कृशतनुः f. (sg. dat. **tshĩtshi छ़ींछ़ि**), a woman very slim from birth, a naturally slender woman (cf. **tshyūtsh^{u} 2**).

tshĩtsh^{i} छ़ींछ़ि, tshĩtsh^{ü} छ़ींछ़ू, see **tshyūtsh^{u} 1** and **2.**

tshūtsh^{u} छ़ूँछ़ु, another spelling of **tshyūtsh^{u} 1** and **2,** q.v.

tshōtshajyār छ़ोंछ़ज्यार् । लघुता m. lightness, relief from a burden (of the bodily form of man or beast); (esp.) relief (from anxiety or the like).

tshōtshun^{u} छ़ोंछ़ुनु । लघुः adj. (f. **tshōtshüñ^{ü} छ़ोंछ़ंञू**), lightened, become light (by the removal of a burden, lit. or met.).

tshōtshanun छ़ोंछ़नुन् । लघूभवनम् conj. 3 (2 p.p. **tshōtshanyōv छ़ोंछ़न्योव्**), (of an animate being) to become lightened (by the removal of a burden) (Gr.Gr. 171); met. to become lightened (by the removal of anxiety or the like). **tshōtshanyō-mot^{u} छ़ोंछ़न्यो-मंतु । लघूभूतः** perf. part. (f. **tshōtshanyē-müts^{ü} छ़ोंछ़न्ये-मंचू**), lightened, as ab.

tshōtshanāwun छ़ोंछ़नावुन्, conj. 1 (1 p.p. **tshōtshanôw^{u} छ़ोंछ़नोवु**), to cause to be lightened, to relieve from a burden (Gr.Gr. 171).

tshĩtshar छ़ींछ़र् । क्षीणता m. (of a human being) natural slimness, slenderness (cf. **tshyūtsh^{u} 2**).

tshĩtshyun^{u} छ़ींछ़िनु । सूक्ष्मदण्डः m. a thin stick, a twig (cf. **tshyūtsh^{u} 2**).

tshŏtsun छ़ूचुन् । निःसारीभवनम् conj. 3 (2 p.p. **tshŏtsyōv छ़ूच्योव्**, Gr.Gr. 226) to become hollow, empty, of no internal strength (esp. of something previously solid) (Gr.Gr. 226); met. to become of no value, to become deprived of wealth, of virtue, etc. **tshŏtsyō-mot^{u} छ़ूच्यो-मंतु । सारहीनीभूतः** perf. part. (f. **tshŏtsyē-müts^{ü} छ़ूच्ये-मंचू**), become hollow, as ab.

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tshŏtsar छ़ूत्सर् । निःसारता m. emptiness, hollowness (e.g. as in the case of a walnut with no kernel) (cf. **atha-tsh°**, p. 64*a*, l. 13) (Gr.Gr. 141; Śiv. 1474, 1753, 1806). Cf. **tshọts^{u}**.

tshav छ़व् । अङ्कुरः, पशुसंततिः m. a young shoot, sprout, scion (esp. when unexpectedly sprouting with branches from a felled tree); the young of a domestic animal (e.g. a colt, calf, lamb, kid, or the like).

tshāwȧj^{i} छ़ावं़जि or **tshāvüj^{ü}** छ़ावंजू । छागी f. a she-goat, a nanny-goat (cf. **hur^{i}-tsh°**, p. 347*a*, l. 22) (El. *tsáwij* and *tsháwij*; L. 460 *tsáwaj*, a goat). **tshāw^{a}ji-mŏngur^{u}** छ़ाव्जि-म्वंगुरु । छागपोतकः m. (f. **-mŏng^{ü}r^{ü}** -म्वंग्रू), a kid.

tshāwul छ़ावुल् or **tshāwul^{u}** छ़ावुलु । छागः m. (sg. dat. **tshāwalas** छ़ावलस्, the f. is **tshāwȧj^{i}**, q.v.) a he-goat, billy-goat, buck-goat (cf. **buḍa tsh°**, p. 85*b*, l. 5; **wan-tsh°**, s.v. **wan** 1) (El. *tsáwúl* and *tsháwúl*; Śiv. 313, 319, 354–5, 358, 361; H. iii, 5).

tshāwȧl^{i}-basta छ़ावंलि-वस्त । अजचर्म f. goatskin. **-māz** -माज़् । अजमांसम् m. goat's flesh (El. *tsáwil-m°*).

tshĕwun छ़्यवुन् । शमनम् conj. 3 (2 p.p. **tshĕvyōv** छ़्यव्योव्), (of fire) to be extinguished (cf. **nār tsh°**, p. 647*a*, l. 25); (of rage or the like) to be allayed, appeased; cf. **tshĕta** and **tshĕzun**. **tshĕvyō-mot^{u}** छ़्यव्यो-मंतु । शान्तः perf. part. (f. **tshĕvyē-müts^{ü}** छ़्यव्ये-मंचू), extinguished; allayed.

ts^{a}hawun^{u} त्स़्हवुनु n.ag. (f. **ts^{a}havüñ^{ü}** त्स़्हवंञू), one who sucks (cf. **mȧch^{i} ts°**, p. 547*a*, l. 30); one who sips, tastes.

tshĕviñ छ़्यविञ् f. (of rain or the like) cessation (cf. **rūda-tsh°**, p. 826*b*, l. 16). **tshĕviñĕn** छ़्यविञन् adv. at the time of such cessation (cf. **rūda-tsh°**, p. 826*b*, l. 18).

tshĕvĕr छ़्यव्यर् । शान्तिसांमुख्यम् m. (of fire) the being on the point of being extinguished, the being nearly out.

tshẹ̆w^{a}ran छ़्यंव्रन् f. (sg. dat. **tshẹ̆w^{a}rüñ^{ü}** छ़्यंव्रंञू), the act of extinguishing (a fire or the like) (cf. **nāra-tsh°**, p. 648*b*, l. 7); allaying (rage or the like).

tshẹ̆w^{a}run छ़्यंव्रुन् । शामनम् conj. 1 (1 p.p. **tshẹ̆w^{o}r^{u}** छ़्यंव्रु), to extinguish (a fire, conflagration, or the like) (Gr.Gr. 7); to allay, appease (rage, etc.), quench (thirst), etc. (Gr.M.). **tshẹ̆w^{o}r^{u}-mot^{u}** छ़्यंव्रु-मंतु । शान्तीकृतः perf. part. (f. **tshẹ̆v^{ü}r^{ü}-müts^{ü}** छ़्यंव्रू-मंचू), extinguished (by someone), as ab.; appeased (by someone), as ab.

tshẹ̆w^{a}rāwun छ़्यंव्रावुन् । शान्तीकरणम् conj. 1 (1 p.p. **tshẹw^{a}rôw^{u}** छ़्यंव्रोवु), i.q. **tshẹ̆w^{a}run**, ab., q.v. (cf. **nār tsh°**, p. 547*a*, l. 28). **tshẹ̆w^{a}rôw^{u}-mot^{u}** छ़्यंव्रोवु-मंतु । शान्तीकृतः perf. part. (f. **tshẹ̆w^{a}röv^{ü}-müts^{ü}** छ़्यंव्रांवू-मंचू), i.q. **tshẹ̆w^{o}r^{u}-mot^{u}**, ab., q.v.

tshĕwawun^{u} छ़्यववुनु m. (of rain or the like) cessation (cf. **rūda-tsh°**, p. 826*b*, l. 21). **tshĕwawạñĕn** छ़्यववंञन् adv. at the time of cessation (cf. p. 826*b*, l. 23).

tshĕway छ़्यवय् । शान्तिः f. the being extinguished, extinguishment (cf. **tsnāra-h°**, p. 648*b*, l. 11); (of rage, hunger, thirst, or the like) allayment, appeasement, abatement, cessation (cf. **d^{a}h-tsh°**, p. 198*a*, l. 16; **d^{a}ha-tsh°**, p. 198*b*, l. 28; **rūda-tsh°**, p. 826*b*, l. 24; **tapa-tsh°**, p. 1014*b*, l. 10).

tshāy छ़ाय् । छाया f. shade, shadow (cf. **gagar-tsh°**, p. 280*a*, l. 13) (El. *tsái*, *tsáya*; Gr.M.; Śiv. 104, 1063, 1433; Rām. 532; K.Pr. 2, 102, see bel.); a shadow (cf. **pot^{u}-tsh°**, p. 788*a*, l. 40) (El. *tsháe*; L.V. 67; Śiv. 896, 1133, 1479: Rām. 212); a shady place; a reflected image, a reflection; resemblance; a shadowy fancy, hallucination, illusive form (Rām. 1077); a shadowy figure, an object faintly or indistinctly seen (Rām. 231); colour of the face, complexion; beauty (Śiv. 1742). **zadal tsh°**, 'a shade full of holes'; hence, a roof-thatch full of holes, a leaky or worn-out thatch (K.Pr. 2, 102). **—gatshüñ^{ü}** —गछ़ंञू । भ्रान्त्युद्भवः, भूताद्यावेशः f.inf. an accidental mistake of identification to occur (whether real or pretended), mistaken recognition to take place (K. 285); mental derangement to occur (believed to be due to possession by an evil spirit). **—karüñ^{ü}** —करंञू f.inf. to shade; to cover, shelter (e.g. a person from rain) (K. 74). **—kāsüñ^{ü}** —कासंञू । लज्जापनायनम् f.inf. to take away the shadow, to remove the false shame that prevents reconciliation of a person who has quarrelled with another. **—zālüñ^{ü}** —ज़ालंञू । छायादाहः f.inf. 'to burn the shadow', ceremonially to pace round a straw fire (on the conclusion of mourning for a death, or to ward off convulsions from a child or the like).

tshāyĕ-gyut^{u} छ़ाय-ग्यितु । छायाभ्रान्तिः m. the illusion caused by the appearance of a shadow (esp. of something itself unseen). **-hol^{u}** -हंलु । गूढस्थानम् m. a hidden, or secret, place; as adj. or adv. hidden, concealed (Rām. 653) (cf. **hol^{u}** 2). **—rōzun** —रोज़ुन् m.inf. to remain in the shade, to stay hidden (Rām. 1571). **-tshạth^{a}r** -छ़ंथर् । सर्वाश्रयः m. 'a shade umbrella', a person of importance who supports many people.

tshĕy छ़्यय । तृणविशेषः f. a kind of thatching grass (Śiv. 338).

tshĕyĕ-ḍēmb छ़्यय-डेम्ब् । तृणविशेषचेचम m. an artificial or floating island on which this grass grows spontaneously. **-gor^{u}** -गंरु । पटलछादनशिल्पी m. a

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professional thatcher. **-horᵘ** -हरु । दारुविशेषः m. a long thin strip of wood (cf. **hürᵘ 1,** of which this is a masculine form), used in the tying of a thatched roof. **-kān** -कान् । तृणविशेषबाणः m. an arrow made from a stem of this grass. **-lürᵘ** -लरू । तृणाच्छादितगृहम् f. a thatched house (of brick or stone and two or three stories high). **-nār** -नार् । तृणविशेषाग्निः m. a fire of this grass (which burns fiercely and is extinguished with difficulty). **-pahörᵘ** -पहांरू । तृणपटलकाल्पसद्नम् f. a thatched hut. **-tulᵘ** -तुलु । तृणविशेषतूलिका, अत्यल्पमात्रस्तत्समूहः m. a single stem of this grass; a very small amount of this grass.

ʦhŏy छ्वय् f. in **ʦhamba-ʦhŏy,** p. 1058*a*, l. 45, q.v.

ʦhāyĕdār छायदार् adj. e.g. shaded, shady (Gr.M. *tshāyi-dār*, a mere matter of spelling).

ʦhyūlᵘ छ्यूलु । क्रीडाविशेषः m. (sg. dat. **ʦhilis** छीलिस), N. of a certain game, in which a rope is attached to a stake fixed in the ground. The player holds the other end of the rope and runs round the post, while the others try to hit him with sticks. For a fuller description, see K.Pr. 44, where the game is called *tsihul*.

ʦhyonᵘ छ्वनु (f. **ʦhĕnᵘ** छ्यनू), 1 p.p. of **ʦhĕnun,** q.v. Used —°, in the sense of 'cut', 'cut off', as in **ösa-ʦh°,** p. 46*b*, l. 32; **atha-ʦh°,** p. 64*a*, l. 14; **māwālⁱ-ʦh°,** p. 611*b*, l. 28; **nārⁱ-ʦh°,** p. 649*a*, l. 26; **narĕ-ʦh°,** p. 650*a*, l. 12; **nasta-ʦh°,** p. 658*b*, l. 12; **nyŏtha-ʦh°,** p. 674*a*, l. 31; **pakha-ʦh°,** p. 725*a*, ll. 21, 33; **para-ʦh°,** p. 751*a*, l. 43; **wutha-ʦh°,** s.v. **wuth 1.**

ʦhyunᵘ छ्युनु । छेदनवस्तु m. (sg. dat. **ʦhinis** छिनिस्), a goldsmith's cutting instrument or chisel (cf. **ʦhĕph ʦhyunᵘ ta grāy,** p. 1061*a*, l. 3).

ʦhyondᵘ छ्वंदु or (q.v.) **ʦhondᵘ** छंदु । छेदरेखा m. (sg. dat. **ʦhĕndis** छ्यन्दिस्), a certain mark of punctuation, the mark । equivalent to our semi-colon.

ʦhĕndⁱ छ्यन्दि । आदरः m.pl. affectionate respect, politeness. **-jōrāh** -जोराह् । छेदाङ्कयुग्मम् m. a certain mark of punctuation, the double mark ॥, equivalent to our full stop. **—karânⁱ** —करंनि । अत्यादरविधानम् m.pl. inf. to show great politeness and hospitality. **—ta wāv** —त वाव् । प्रीत्यादरः m. affectionate politeness.

ʦhyūnʦhᵘ छ्यूंछु, see **ʦhyūʦhᵘ 1** and **2.**

ʦhyotᵘ छ्वटु । उच्छिष्टः adj. (f. **ʦhĕtᵘ** छ्यटू, sg. dat. **ʦhĕcĕ** छ्यच्य), (of food) remaining over (after eating) (and hence defiled) (cf. **gagar-ʦh°,** p. 280*a*, l. 16; **kāwa-ʦh°,** p. 495*a*, l. 34; **yĕcha-ʦh°,** s.v. **yĕch**) (El. *tshut*, m. remainder; Gr.Gr. 26, 142; Gr.M.; H. x, 3, 5, 12; K.Pr. 220, *tshut*); cf. **ʦhōtᵘ 2** and **ʦhĕṭh.**

ʦhĕtⁱ-khāv छ्यटि-खाव् । उच्छिष्टभोजी m. (f. **-khāvĕn** -खाव्यन्), one who is habitually an eater of (another's) leavings. **-wădulᵘ** -वाँदुलु । उच्छिष्टोदकपात्रम् m. a large tub (see **dulᵘ 1**) for receiving water that has been rendered impure (e.g. by being used for washing up dishes after food, for rinsing out the mouth, or the like). **-wônᵘ** -वोनु । उच्छिष्टोदकम् m. water that has been rendered impure, as ab. (K.Pr. 101). **-wônᵘ ʦhunun** -वोनु छुनुन् । नष्टीकरणम् m. inf. to throw out the dirty water; to cast away like dirty water; hence, to destroy or render valueless another's work when on the point of success or completion.

ʦhyūʦhᵘ 1 छ्यूँछु or छ्यूँछु (also written **ʦhūʦhᵘ** छूँछु) । श्वपचः m. (sg. dat. **ʦhīʦhis** छीँछिस), a man of very low or degraded caste, an outcaste (said to be so vile as to feed on dog's flesh). **ʦhīʦhⁱ-bāy** छीँछि-बाय् । चण्डालजातिस्त्री f. his wife.

ʦhyūʦhᵘ 2 छ्यूँछु or छ्यूँछु (also written **ʦhūʦhᵘ** छूँछु) । अतिकृशतनुः, सूक्ष्मः adj. (f. **ʦhīʦhᵘ** छीँछू or **ʦhīʦh** छीँछ्), naturally thin and slender; (of something inanimate) naturally slender, thin, fine. Cf. **ʦhīʦh.**

ʦhĕzun छ्यज़ुन् conj. 3 (2 p.p. **ʦhĕzyōv** छ्यज़्योव्), to become extinguished, (of daylight) to fade away, become extinct (L.V. 22). Cf. **ʦhĕta** and **ʦhĕwun.**

ʦĕjⁱ च्यजि in **ʦĕla-ʦĕjⁱ** च्यल-च्यजि, **ʦĕlam-ʦĕjⁱ** च्यलम्-च्यजि, see **ʦĕl.**

ʦĕjᵘ च्यजू, see **ʦĕlun.**

ʦöjᵘ चांजू, see **ʦalun.**

ʦōjᵘ चाँजू f. a lamp (dim. form of **ʦōgᵘ**, q.v.) (YZ. 44, 140).

ʦüjᵘ च़ंजू, see **ʦolᵘ, ʦalun.**

ʦüjᵘ-müʦᵘ च़ंजू-मंचू, **ʦajyōv** च़ज्योव्, see **ʦalun.**

ʦājyōv चाज्योव्, see **ʦālun.**

ʦĕjyōv च्यज्योव्, see **ʦĕlun.**

ʦaka च़क, obl. form of **ʦakh 1** and **2.** Also used in the following:— **ʦaka-lār** च़क-लार् । शीघ्रधावनम् f. speedy running (after a person), speedy pursuit. **-pal** -पल् । अतिगुरुः m. i.q. **ʦŏka-pal,** s.v. **ʦŏkᵘ,** q.v. **-tahörᵘ** -तहांरू । और्ध्वदैहिकभोजनम् f. a funeral feast. **-ʦürᵘ** -च़ंरू । अत्युद्योगिनी f. a very industrious woman (*quasi*, as busy as a sparrow, see **ʦürᵘ 4**).

ʦakáo (*L. ts°*), see **ʦakav.**

ʦŏkᵘ च्वकु । अम्लः adj. (f. **ʦŏkᵘ** च्वकू, Gr.Gr. 36), sour, acid-tasting, tart (cf. **kanda-ʦ°,** p. 454*a*, l. 46) (El. *tsauk*; Gr.Gr. 30, 36, 140; Gr.M.; W. 21, 113, 115; K. 979; K.Pr. 30, 71, 146, 170). In derivatives from this word, **k** does not become **c** (cf. **ʦŏkĕr,** and Gr.Gr. as ab.) (Gr.M.). **—bam-ʦūṭhᵘ** —बम-चूँठु m. a sour kind of quince (see p. 109*a*, l. 27) (El. *tsŏk*

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bamtsúnt; W. 116 *tsŏk-bamtsunt*). —dōn^{u} —द्रानू m. a sour kind of pomegranate (see p. 223*a*, l. 46) (El. *tsŏk dáń*). —**nār hyuh^{u}** —नार् हिहु । अत्यम्लास्वाद्युक्तः adj. (f. —**nār hish^{u}** —नार् हिशू), like acid fire, so sour as to be uneatable or undrinkable, unbearably acid (cf. K.Pr. 137).

ʦŏka-ala च़ुक-अल । सूदविशेषः f.pl. a kind of sour pickle made of pieces of gourd, pumpkin pickle. **-bata** -वत । विकृतभक्तम् m. boiled rice which has fermented till it is sour. **-crāṭh** -च्राँठ् । अत्यम्लः adj. e.g. very tart, very sour. **-hākh** -हाख् । विकृतशाकविशेषः m. (sg. dat. **-hākas** -हाकस्), a kind of pickle made of vegetables boiled and mixed with the juice of sour grapes and condiments, and then fermented to acidity by exposure to the sun, pickled greens. **-laḍur** -लडुर् । चुक्रिका m. a certain vegetable found in the hills, used like rhubarb, and medicinally as an astringent (cf. **laḍur**) (El. *tsokaladar*; W. 115 *tsóka ladur*; L. 72 *tsok laddar*, Polygonum polystachyum; *tsoka ladar*, 76). **-pākh** -पाख् । विकृतपूयपीडा m. (sg. dat. **-pākas** -पाकस्), the pain of a gathering bruise. **-pal** -पल् । अनुत्थानसमर्थता m. (owing to fatness, heaviness of body, or the like) inability to rise (of an entire body, or of a particular limb); cf. **ʦaka-pal**, s.v. **ʦaka**. **-poṭ^{u}** -पटु । निर्णेजनाय जले क्लिन्नोर्णपटः m. wet cloth which has been dipped in a preliminary dye before dyeing it crimson. **-rath** -रथ् । विकृतरुधिरम् m. (sg. dat. **-ratas** -रतस्), blood which has gone sour, i.e. bloody pus in a deep swelling. **-ʦ^{ū}ñ^{u}** -च्चूं । शाकभेदः f. a certain wild herb used in the preparation of a sour condiment. **-ʦēr** -च्चेर् । अम्लचिरा f. a sour species of apricot (El. *tsoki-tsera*, m.; W. 116 *ʦoka-ʦera*). **-ʦūṭh^{u}** -चूँठु । अम्लपालीवतफलम् m. a kind of apple (described by El. as sour and small) (W. 116).

ʦŏk^{u} ṭōj^{u} चुंकू टाँजू f. a sour kind of small pear (see **ṭōj^{u}**) (El. *tsŏk tánj*; W. 116 *ʦòka-tānj*).

ʦok^{u} च़ंकु । आधारभागः m. (lit.) something circular; hence (esp.) the circular base or bottom of a receptacle, or its support, such as the ring under a cup, rose-bowl, or the like (cf. **güḍ^{u}wa-ʦ°**, p. 278*b*, l. 21; **khōs^{i}-ʦ°**, p. 417*b*, l. 22; **phŏhari-ʦ°**, p. 687*b*, l. 1; **tāla-ʦ°**, p. 997*b*, l. 2 (El. *tsuk*). —**gaʦhun** —गछुन् । आधारभङ्गः m.inf. the base of a bowl, cooking vessel, or the like, to be broken, the bottom to be burnt (K.Pr. 216). —**ʦalun** —च़लुन् । आधारभङ्गः m.inf. id. —**yun^{u}** —यिनु । आधारजीर्णीभवनम् m.inf. this part of a bowl, cooking-pot, or the like to become worn out.

ʦak^{i}-gav च़ंकि-गव् । अधस्ताद्भग्नम् m. (a jar, etc.), of which the lower part is gone (i.e. broken). **-khōs^{u}** -खोसु । साधारपानभाजनम् m. a drinking cup with a ring base. **-püṭ^{u}** -पंटू f. the rudder of a ship (Gr.M.). **-wār** -वार् m. a bowl with a ring base (cf. **narakun^{u} ʦak^{i}wār**, p. 651*a*, l. 21). **-vüṭ^{u}** -वंटू । लघुसूत्रादितन्तुगुटिका f. a little ball of thread on the spindle of a spinning-wheel.

ʦaki bĕhun च़कि ब्यहुन् । निष्क्रियीभवनम् m.inf. (of a cup or the like) to sit, or remain steady, on its base; met. to lose one's employment. —**phĕrun** —फेरुन् । मूलतो निपतनम् m.inf. to be cast down from its base (lit. and met.). —**yun^{u}** —यिनु । अधस्ताज्जीर्णनम् m.inf. to become worn out or decayed at the base.

ʦôk^{u} च़ोकु । चतुरस्रकाष्ठम् m. a rectangular frame (large or small, of wood or other material) (cf. **dŏsa-ʦ°**, p. 252*a*, l. 39; **gör^{i}-ʦ°**, p. 298*a*, l. 46; **kañi-ʦ°**, p. 461*b*, l. 34; **linga-ʦ°**, p. 526*b*, l. 32; **lari-ʦ°**, p. 431*b*, l. 15; **wŏb^{i}-ʦ°**, s.v. **wŏb^{u}**).

ʦŏk^{i}-gand च़ाकि-गंड । आधारबन्धनम् m. the fastening at the corners of the rectangular frame used for the foundation in building a house. **-wār** -वार् । मूलचतुष्पार्श्वभागः m. the rectangular framework used for the foundation in building a house.

ʦuk^{u} चुकु । ईषद्दाहः, प्रेम m. the light burning pain caused (e.g.) by contact with a spark; the mark caused by such a burn; the burning sensation caused by eating something pungent; loving sympathy. **ʦuk^{i} lagân^{i}** चुकि लगंनि । पीडाग्निः m.pl.inf. little burns, as ab., to occur (to someone); burning in the mouth from eating something pungent to occur.

ʦakadar च़कदर् । प्रदेशविशेषः m. N. of an alluvial plateau below **Vij^{a}brōr^{u}**, q.v. where there was once a famous temple dedicated to Viṣṇu Cakradhara (RT.Tr. II, 461); a wielder of a discus (cf. **ʦakh^{a}r**); hence, a N. of Vishnu (Viṣṇu) (cf. Śiv. 710) or (Śiv. 1161) Shiv (Śiva).

ʦak^{i}dār च़किदार् । आधारयुक्तः adj. e.g. (of dish, bowl, or the like) possessing a circular, or ring, base.

ʦ^{a}kh च़ख् । अग्निदानम्, मिष्टसूदः m. (sg. dat. **ʦ^{a}kas** च़कस्), the act of setting on fire, kindling, setting alight; N. of a certain greasy uncooked sweet relish eaten with food. **ʦ^{a}ka-khāv** च़क-खाव् । आस्वादवद्भोजनशीलः m. one who is in the habit of eating this relish.

ʦakh 1 च़ख् । सतृणं लोष्टम् m. (sg. dat. **ʦakas** च़कस्), a round clod of earth with grass, etc., growing on it, a round lump of turf (suitable for building an embankment), peat (cf. **ḍēmba-ʦ°**, p. 217*b*, l. 38; **hili-ʦ°**, p. 331*a*, l. 10) (L. 62, Rām. 42). **ʦaka-nāv** चक-नाव् f. a barge for carrying peat or

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vegetable manure gathered from the Ḍal lake (K.Pr. 66).

ʦakh 2 त्रख् । तैलनिष्कासनयन्त्रम् m. (sg. dat. **ʦakas** त्रकस्), the revolving bar of an oil-press to which the bullock's neck is attached (cf. **tila-wā-ʦ°,** p. 999*a*, l. 30).

ʦakh 3 त्रख् । अतिरोषः f. (sg. dat. **ʦakhi** त्रखि), rage, passion, anger (cf. **pot^{u} ʦ°,** p. 788*a*, l. 43) (El. *tsak*; Gr.M.; Śiv. 203, 1462; K. 139, 847, 908; H. vii, 2; YZ. 405). —**anün^{u}** —अनंनू, f.inf. to bring anger (to a person), to cause anger to be felt (by, dat.), to provoke, anger, enrage (Rām. 460). —**khasün^{u}** —खसंनू । कोपोद्भवः f.inf. anger to rise (to, dat.), anger to be felt (by, dat.) (El.; Rām. 309, 473, 785, 865, 917, 1377, 1453; K. 443). —**karün^{u}** —करंनू, f.inf. to be in, or fly into, a passion (Gr.M., K. 359). —**yin^{u}** —यिनू । मन्युर्द्रैन्यागमः f.inf. anger to come (to, dat.), anger to be felt (by, dat.), to be provoked (subject, dat.) (El.; Rām. 532, 551; K. 325, 441, 680; K.Pr. 115).

ʦakhi gaʦhun त्रखि गछुन् । क्रुद्धीभवनम् m.inf. to go into anger, to become angry (K. 40, 163, 192, 233); **-hot^{u}** -हतु adj. (f. **-hüʦ^{u}** -हुंचू), smitten by wrath, full of rage (H. vii, 14).

ʦākh 1 त्राख् । चतुष्कम् m. (sg. dat. **ʦākas** त्राकस्), a group of four, a four, a double pair (cf. **dūra-ʦ°,** p. 239*a*, l. 4) (Gr.Gr. 83); used as a multiplicative, as in **trih ʦākh bāh,** three fours (are) twelve (cf. Gr.Gr. 86, W. 104); cf. **ʦula.** —**pĕn^{i}** —प्यंनि । सस्पृहीभवनम् m.pl.inf. loving longing to befall a person, or to be experienced.

ʦāka-wör^{u} त्राक-वांरु । नौकाविशेषः f. a state barge with rowers seated before and behind the raised canopy for the passenger (El. *tsákawár*, m.; Śiv. 1363). Cf. contra, **ʦhaṭa-wör^{u},** p. 1062*a*, l. 26.

ʦākhāh khanḍā त्राखाह् खण्डा । प्रायः चतुष्कम् m. a group of a little less than four, about four, four or so (Gr.Gr. 83).

ʦākh 2 त्राख्, thou enteredst, see **aʦun** (cf. K. 251, 323, 506, 600).

ʦĕkh 1 त्रैंख् । गुदम् f. (sg. dat. **ʦĕki** त्रैंकि), a woman's pudenda (used in obsc. abuse) (cf. **kō-ʦ°,** p. 493*b*, l. 39). **ʦĕka-phŏkh** त्रैंक-फुख् । निन्द्यगुदसाह्यम् m. (sg. dat. **-phŏkas** -फुकस्), 'a puff, or breath, from this'; hence, (on the part of a woman) lascivious feelings, shameless immodesty.

ʦĕkh 2 त्रैंख् । लघुतरकुद्दालविशेषः f. (sg. dat. **ʦĕki** त्रैंकि), a kind of small mattock used in vegetable gardens and the like, a vegetable hoe.

ʦĕkhalun च्यखलुन् । सोत्प्रासस्मितम् conj. 1 (this verb is impersonal. 1 p.p. **ʦĕkhol^{u}** च्यखंलु; 2 p.p. **ʦĕkhajyōv** च्यखज्योव्), to jest with a smile, to smile with, or at, a joke (K. 139, 179, 222).

ʦukhàmbyul^{u} चुखंबिलु । चतुःशाखास्थानम् m. a place in a tree or the like where it spreads out into four branches (united at the base).

ʦakh^{a}r त्रखर् or (q.v.) **ʦakr** त्रक्र् m. (sg. dat. **ʦakras** चक्रस्), a wheel; a circle; a discus (the missile) (cf. **ʦakadar**) (Śiv. 710; Rām. 224; K. 59, 872, 881–2, 884, 1059); a circle of individuals, a group of individuals (L.V. 63); a wide extent of country extending from sea to sea; (in astrology) a particular part of a person's fate (e.g. **lön^{i}-ʦ°,** the part of a woman's fate concerned with her marriage) (Rām. 421); (in mystic Śaivism) one of the seven circles or convolutions (Skt. *cakra*) along the spinal cord (Skt. *suṣumnā*) (see L.V. pp. 12 ff.) (Śiv. 1891).

ʦakras phērun त्रक्रस् फेरुन् m.inf. to walk in a circle (e.g. round someone or something) (Śiv. 1221).

ʦakhur^{u} त्रखुरु । लेपखण्डः m. a piece of dried plaster (that has fallen off a wall on drying).

ʦakh^{ü}r^{ü} त्रखंरू । कोपः f. anger (esp. that of a child or of a subordinate). —**kadün^{u}** —कडंनू । कोपप्रक्षेपः f.inf. to vent such anger (on someone).

ʦakh^{ü}r^{ü} त्रंखंरू । कुलालचक्रम् f. a potter's wheel. Cf. **ʦak^{u}j^{u}.**

ʦākh^{a}r त्राखर् । कृत्रिमकासः f. a feigned cough (e.g. to warn a thief, or to awake a sleeper) (Gr.Gr. 33, 37). Cf. **ʦās.**

ʦŏkhur^{u} चुखुरु । रोगविशेषः m. 'four leg', a certain disease accompanied by rheumatic pains in the waist and thighs, so that the sufferer has to walk on all fours, ? a kind of lumbago.

ʦŏkhūr^{u} चुखूरु । चतुष्पादः adj. (f. **ʦŏkhūr^{u}** चुखूरू), four-legged (usually of something inanimate).

ʦukhôr^{u} चुखोरु । चतुःखारीमितः adj. (f. **ʦukhör^{u}** चुखांरू), weighing four *khārs* (see **khār 3**); able to contain four *khārs*; suitable for carrying, or able to carry, four *khārs*.

ʦŏkhrôw^{u} चुख्रोवु । चतुःखुरवितनः adj. (f. **ʦŏkhröv^{u}** चुख्रांवू), (of cloth) woven with four shuttles (see **khrāv**).

ʦŏkhāṭh चुखाँठ् । चतुःखण्डः adj. e.g. (of some whole) in four parts, divisions, or sections (cf. **khāṭh**).

ʦak^{u}j^{u} त्रक्जू or **ʦaküj^{u}** त्रकंजू । चक्रिका f. (f. of **ʦakul,** q.v., Gr.Gr. 35), a single wheel of a wheeled vehicle or machine (cf. **ratha-ʦ°,** p. 847*a*, l. 18; **yĕndra-ʦ°,** s.v. **yĕnd^{a}r**); a circular, flat, revolving object, such as a millstone or a potter's wheel (cf. **graṭa-ʦ°,** p. 305*a*, l. 1; **krāla-ʦ°,** p. 470*b*, l. 25; and **ʦakh^{ü}r^{ü}**) (K.Pr. 18); a single buttock, a

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hip (El. *tsakij*; K.Pr. 38, 235); cf. **ʦakajal** and **ʦakul.** **ʦak^{a}jĕ-hor^u** चक्ज्य-हॊरु । कटिप्रोथयुग्मम् m. a pair of buttocks, the buttocks, the hips.

ʦŏköj^u चुकांजू, see **ʦŏkôl^u.**

ʦakajal चकजल् । वर्तुलपट्टाकारः adj. c.g. wheel-shaped, circular and flat. Cf. **ʦak^{u}j^u** and **ʦakul.**

ʦŏkūjal चुकूँजल् । चतुष्कोणः adj. c.g. four-cornered, rectangular, square (Gr.M. *ʦŏkūnjal*). Cf. **ʦŏkūnal.**

ʦ^{a}kal चकल् । स्वादिष्टभोक्ता m. one who is in the habit of eating the savoury relish named **ʦ^{a}kh** (q.v.).

ʦakul चकुल् or **ʦakul^u** चकुलु । चक्राकारखण्डम् m. (sg. dat. **ʦakalas** चकलस्, Gr.Gr. 58), a flat circular piece (of something), a disc (cf. **dāla-ʦ°**, p. 210*b*, l. 24; **gŏg^{a}ji-ʦ°**, p. 279*a*, l. 18; **muji-ʦ°**, p. 558*b*, l. 12; **nadār^i-ʦ°**, p. 623*a*, l. 47; **rāma-ʦ°**, p. 833*b*, l. 25; **shöm^i-ʦ°**, p. 882*b*, l. 48; **ʦāmanĕ-ʦ°**, p. 1072*b*, l. 32) (Gr.Gr. 35); a flat piece of land (cf. **drāman-ʦ°**, p. 245*b*, l. 38). Cf. **ʦak^{u}j^u** and **ʦakajal.**

ʦĕkal चेँकल् । कुयोनिः f. (a woman) who has vile pudenda, an unchaste woman (cf. **ʦĕkh**).

ʦŏkil चुकिल् । शाकविशेषः f. a certain wild herb the leaves of which have a pleasant acid taste (? Indian sorrel).

ʦŏkôl^u चुकोलु । चतुष्कालिकः adj. (f. **ʦŏköj^u** चुकांजू), of, or belonging to, four times, occurring at four times (e.g. a meal).

ʦọk^u-mot^u चुंकु-मॊतु । समुद्भूतबाधः adj. (f. **ʦŏk^ū-müʦ^ü** चुकू-मॊचू), soured; hence, harassed, afflicted (by distress, fatigue, or the like). Cf. **ʦŏkun.**

ʦŏkun चुकुन् । अम्लीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p. **ʦŏkyōv** चुक्योव्), to become sour, acid, acrid (K.Pr. 146); to be sour, acid (El., W. 113); (of someone usually mild in temper) to become angered (Gr.Gr. 128).

In the sense of 'acidity', the causal of this verb is **ʦọk^{a}rāwun,** but in the sense of 'anger', its causal is **ʦuk^{a}rāwun** (Gr.Gr. 174).

ʦŏkyō-mot^u चुक्यो-मॊतु । अम्लीभूतः, क्रुद्धीभूतः perf. part. (f. **ʦŏkyē-müʦ^ü** चुक्ये-मॊचू), become sour; become angered, indignant.

ʦŏkūnjal चुकूंजल्, see **ʦŏkūjal.**

ʦŏkūnal चुकूनल् । चतुष्कोणः adj. c.g. four-cornered, quadrangular, (of, e.g. a stool, a board, or a piece of land). Cf. **ʦŏkūjal.**

ʦakr चक्र् or (q.v.) **ʦakh^{a}r** चखर् m. a circle (a corruption of Skt. *cakra*), used in the compound **shailā-ʦakr,** p. 880*a*, l. 38, q.v. See **ʦakh^{a}r** for other uses.

ʦ^{a}kar चकर् । भयम् m.pl. alarm (caused by apprehension of the recurrence of former injury); cf. **ʦ^{a}kāṭ^i.** —**ʦānān^i** —चानॆनि । विभीषिकादानम् m. pl. inf. to cause such alarm (esp. in threatening or scolding a child).

ʦạk^{ü}r^ü चंक्रू । यन्त्रपरिवर्तनवस्तु, निधुवनम् f. the handle for moving the large wheel of a spinning-wheel (cf. **yĕndra-ʦ°**, s.v. **yĕnd^{a}r**) (El. *tsakar* m.; K.Pr. 131); sexual intercourse (of man or of beast) (esp. when violent).

ʦạk^{a}ra-māday चंक्र-मॉड्य् । पङ्के अवगाहनम् f. stirring up mud at the bottom of clear water; met. to sully virtuous qualities by sinful conduct.

ʦạk^{a}ri-madun चंक्रि-मदुन् । अतिरतशीलः m. one habitually addicted to venery, a libertine.

ʦŏkĕr चुक्यर् । अम्लत्वम्, क्रुद्धीभवनम्, विरोधः m. sourness, acidity (El.; Gr.Gr. 30, 140); mutual animosity (e.g. occurring between friends or the like), opposition, hostility. Note that this word is not **ʦŏcĕr,** as we might expect; see **ʦọk^u** (Gr.M.). —**nērun** —नेरुन् । विरोधोद्भवः m.inf. such mutual hostility to arise (between people).

ʦŏkur^u चुकुरु । सस्यविशेषपूपः m. a certain kind of sour cake. **ʦŏkra-bākar** चुक्र-बाकर् । कोलाहलः f. noise of tumult, uproar, Babel.

ʦukur^u चुकुरु । ललाटवलियुक्तः m. a sulky or angry-natured man, with a frowning forehead, a scowler.

ʦakrākār चक्राकार् m. the shape of a discus, a mark resembling a discus (K. 397); as adj. c.g. wheel-shaped. See **ʦakh^{a}r.**

ʦọk^{a}run चुंकरुन् or **ʦuk^{a}run** चुकरुन् । अम्लीकरणम्, क्रोधयुक्तीकरणम्, कोपाङ्कितीकरणम् conj. 1 (1 p.p. **ʦọ(u)k^{o}r^u** चु(चु)क्रु), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face, to frown, scowl, show moroseness (Gr.Gr. 7).

ʦakrēshŏr चक्रेश्वर् m. 'Lord of the discus' (cf. **ʦakh^{a}r**), a N. of Vishnu (Viṣṇu) (cf. Śiv. 710); a N. of Shiv (Śiva) (Śiv. 1179, 1221, 1508).

ʦọk^{a}rāwun चुंकरावुन् । अम्लीकरणम् conj. 1 (1 p.p. **ʦọk^{a}rōw^u** चुंकरोवु), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face (as in scolding a child) (cf. **buth^u ʦ°,** p. 142*a*, l. 24) (in this sense **ʦuk^{a}rāwun,** q.v., is to be preferred, Gr.Gr. 174). Regarding the distinction between **ʦọk^{a}rāwun** and **ʦuk^{a}rāwun,** see **ʦŏkun.**

ʦuk^{a}rāwun चुकरावुन् । क्रुद्धीकरणम्, क्रोधाङ्कितीकरणम् conj. 1 (1 p.p. **ʦuk^{a}rōw^u** चुकरोवु), to make angry, to anger (see **ʦŏkun**) (Gr.Gr. 174); to make (the face) angry (as in scolding a child) (see the preceding).

ʦakrawarth चक्रवर्थ् adj. c.g. (sg. dat. **ʦakrawartas** चक्रवर्तस्), (as an epithet of a king) ruling a wide

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tract of country (extending from sea to sea, cf. **tsakh^{a}r**), ruling as a universal monarch, ruling as an emperor (Rām. 1280; K. 5, °*wart*).

tsŏkish चुकिश् । कोपविरोधः f. sourness, acidity; angry sourness, angry moroseness (Gr.Gr. 128).

tsukŏsh^{i}lad चुकॉशिलद् । चतुराह्निकोपवासी adj. e.g. one who fasts for four days, one who has eaten nothing for four days.

ts^{a}kāṭ^{i} च़्कॅटि m.pl. in **ts^{a}kāṭ^{i} tsānān^{i}** च़्कॅटि च़ानॅनि । विभीषिकादानम् m.pl.inf. to intimidate (a child or the like, by scolding, punishment, or the like, so that he shrinks from another interview). Cf. **ts^{a}kar,** and the next.

ts^{a}kaṭh च़्कठ् । संकोचः f. (sg. dat. **ts^{a}kaṭi** च़्कटि), shrinking, withering, shrivelling (e.g. a limb from cold, or a flower, or leaf).

tsākuth च़ाकुथ् । प्रदक्षिणम् m. (sg. dat. **tsākatas** च़ाकतस्), circumambulation, going round, circuit; going round (someone or something) (keeping him or it on the right, as a token of reverence). —**lagun** —लगुन् । दीर्घमार्गभ्रमापातः m.inf. (instead of going by the direct route) to have to go a long way round.

ts^{a}kaṭan च़्कटन् । संकोचः f. (sg. dat. **ts^{a}kaṭüñ^{ü}** च़्कटंञू), (from cold or the like) shrinking, withering, shrivelling.

ts^{a}kaṭun च़्कटुन् । संकोचः conj. 3 (2 p.p. **ts^{a}kaṭyōv** च़्कट्योव्), to shrink, shrivel, wither (e.g. from cold). **ts^{a}kaṭyō-mot^{u}** च़्कट्यो-मंतु । प्राप्तसंकोचः perf. part. (f. **ts^{a}kaṭyē-müts^{ü}** च़्कट्ये-मंचू), shrivelled, shrunken, as ab.

tsakav च़कव् or **tsākav** च़ाकव् । पक्षिविशेषः m. a certain bird, the ruddy sheldrake or *Casarca rutila* (L. 128 *tsakáo*).

tsala 1 च़ल (cf. **tsalun**) in **tsala-lār** च़ल-लार् । शीघ्रापयानम् m. (lit.) running in flight (from someone); hence (in reading or the like) hastily running (through the matter), galloping through (a book, a recitation, or the like). **-tsitta** -च़ित्त sg. voc. O restless mind! (L.V. 72).

tsala 2 च़ल । मा adv. a particle used to emphasize a prohibitive negative. Thus **ma gatsh,** do not go, but **tsala ma gatsh,** do not go on any account; so **tsala ma kar,** do not do (it) at all. —**bā** —बा । मा भ्रातः adv. id., but used in addressing a male person of equal rank. —**biñ** —बिञ् । मा भगिनि adv. id., but used in addressing a female of equal, or superior, rank. —**sö** —सां । मा भोः adv. id., but used in addressing an elder male, or a male of superior rank.

tsāl 1 च़ाल् । प्रसृतिः f. (sg. dat. **tsāli** च़ालि), the palm of the hand stretched out and hollowed (cf. **atha-ts°**, p. 64*a*, l. 16; **yĕḍ^{ü}-ts°**, s.v. **yĕḍ**); the amount contained in such a palm, a handful of this nature (cf. **àsh^{i}-tsāla,** p. 48*a*, l. 1; **nūna-tsāl,** p. 641*a*, l. 26; **pā̆-tsāl,** p. 748*a*, l. 33) (Śiv. 662, 702, 1250, 1255, 1688; Rām. 1039).

tsāl 2 च़ाल् f., in **pötra-tsāl** (p. 804*a*, l. 29, and Rām. 612) and in **yĕḍ^{ü}-tsāl,** a form of indigestion, s.v. **yĕḍ,** qq.v.

tsail च़ैल् or **tsöl** च़ांल् m. a garment (borrowed from Skt.) in the word **kŏ-tsail** (Śiv. 750), p. 494*a*, l. 9, q.v.

tsĕl च्यल् । बलात्प्रवेशनम्, संघट्टः, अन्तारोषः m. forcing something additional into a receptacle already full, stuffing into, cramming into (cf. **atha-ts°**, p. 64*a*, l. 18) (Gr.Gr. 124); (of a number of persons) the being crowded together (in, e.g., a small room, where the bodies are in close contact to each other and there is no space even to sit down); squeezing, crushing, pressing (K.Pr. 10); squeezing, shampooing (El.); impediment, obstruction (due to crowding) (cf. **tāli-ts°**, p. 997*b*, l. 26); inward anger, taking offence, umbrage, soreness, resentment (at some piece of rudeness or disrespect). —**dyun^{u}** —द्युनु । बलात्प्रवेशनम् m.inf. to force, stuff, cram, into a receptacle. —**gatshun** —गछुन् । संघट्टावाप्तिः, रोषः m.inf. the being crowded together to occur, crowding to happen; umbrage or resentment to be experienced (on account of some piece of disrespect).

tsĕla-mŏnḍ^{ü} च्यल-म्वंडू । संबाधेन विकृतिः f. the being spoiled by being crushed, the being squeezed out of shape. **tsĕla-tsĕj^{i}** च्यल-च्यंजि or **tsĕlam-tsĕj^{i}** च्यलम्-च्यंजि । परस्परसंघट्टेन, बलात्प्रवेशनेन adv. crowdedly, with mutual crowding, closely packed. **tsĕla-tsĕl** च्यल-च्यल् । संबाधः f. (sg. dat. **-tsĕj^{ü}** -च्यंजू), the being crowded together, crowding (e.g. a number of people packed together in too small a room).

tsŏl चुल् । चुल्लिः f. a fireplace, hearth (esp. a temporary arrangement for immediate use) (cf. **kañi-ts°**, p. 461*b*, l. 36) (El. a fireplace, Gr.Gr. 16).

tsŏla चुल । ऋजुस्वभावबालः m. a simple-natured child, a little simpleton.

tsọl^{u} चुंलु । आच्छादनम्, मीनविशेषः, कीटविशेषः m. a screen, cover (for concealment) (cf. **bōma-ts°**, p. 107*a*, l. 48; **būta-ts°**, p. 141*b*, l. 15; **d^{a}hi-ts°**, p. 198*b*, l. 34); a kind of small fish (described as having a large head); a kind of insect (described as swarming in cold water in the hot season); used as a pejorative suffix in **khanḍa-wāv-ts°**, p. 403*a*, l. 37; **yĕcha-ts°**, s.v. **yĕch 1.**

tsol^{u} च़ंलु adj. (f. **tsüj^{ü}** च़ंजू) (1 p.p. of **tsalun,** q.v.) used —° to indicate 'departing from', 'abandoning' as in **dŏd^{i}-ts°**, p. 190*b*, l. 24; **nàm^{i}-ts°**, p. 636*a*, l. 17;

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ranga-ʦ°, p. 837*a*, l. 36; **rötⁱ-ʦ°**, p. 847*b*, l. 46; **wati-ʦ°**, s.v. **wath** 1; **yĕdᵘ-ʦ°**, s.v. **yĕḍ**; so **wŭṭa-ʦ°**, moving like a camel s.v. **wŭṭh** (El. *tsaul*, escaped).

ʦula चुल । चतुष्कम् m. a group of four, a four. Cf. **ʦākh**.

ʦĕlam-ʦĕjⁱ च्यलम्-च्यंजि । बलात्प्रवेशनेन adv. i.q. **ʦĕla-ʦĕjⁱ**, p. 1070*b*, l. 29, q.v.

ʦĕllun च्यल्लुन्, see **ʦĕlun**.

ʦālan च़ालन् । चालनी f. (sg. dat. **ʦālüñᵘ** च़ालंञ्), a small shovel, or spoon-like instrument, used for stirring up a fire (El. used in a **kāgᵘrᵘ**, or portable brazier; K.Pr. 129); anything of a similar shape (cf. **pamba-ʦ°**, p. 733*b*, l. 37).

ʦalun च़लुन् । पलायनम् conj. 2 (1 p.p. **ʦolᵘ** च़ोलु, f. (L.V. 33) **ʦüjᵘ** च़ंजू. The causal of this verb is **ʦalanāwun** च़लनावुन् or **ʦalᵃrāwun** च़लरावुन्, qq.v., Gr.Gr. 174), to run away, to flee, abscond, to escape (cf. **hĕth ʦ°**, p. 366*b*, l. 41; **pānas ʦ°**, p. 736*a*, l. 47; **path ʦ°**, p. 792*b*, l. 3; **shāl ʦalith**, etc., p. 879*b*, l. 40) (El.; Gr.Gr. 5, 28, 108, 194, 205, 209; Gr.M.; L.V. 28, 31, 33, 75, 86; Śiv. 279, 1064, 1539, 1663; Rām. 33, 92, 172, 375, 498, 529, 913, 1198, 1207, 1257, 1329, 1717; K. 138, 151, 239, 242, 468, 559–630 passim, 658, 661, 691, 761, 823, 825, 882, 999; H. ii, 7–9; v, 6; vi, 8; viii, 4, 11, 13; ix, 1, 4; xii, 25; K.Pr. 147, 154, 173, 239); to depart, go away, disappear (cf. **bŏcha ʦalüñᵘ**, p. 80*a*, l. 18; **bōm ʦalun**, p. 107*a*, l. 40; **dŏd ʦ°**, p. 188*a*, l. 44; **shēkh ʦ°**, p. 876*b*, l. 46; **sankaṭh ʦ°**, p. 922*a*, l. 44; **thakun ʦ°**, p. 974*a*, l. 1; **ʦad ʦalüñᵘ**, p. 1054*a*, l. 7; **ʦrūṭh ʦ°**) (Śiv. 165, 287, 424, 585, 661, 794, 804, 871, 922, 930, 962, 1112, 1118, 1153, 1162, 1239, 1241, 1283, 1463, 1571, 1627, 1632, 1775, 1813, 1844, 1848, 1895; Rām. 10, 23, 31, 60, 98, 114, 124–6, 302, 387, 461, 674, 678, 901, 994, 1008, 1065, 1080, 1085, 1088, 1110, 1126, 1173, 1177, 1192, 1264, 1321, 1361, 1364, 1398, 1461, 1492, 1494, 1559, 1572, 1641, 1703, 1782; K. 174, 413, 464, 696; YZ. 31, 402; K.Pr. 17, 60, 62, 160, 187); to go away (from), depart (from), abandon (obj. in abl.) (Rām. 27, 838–9, 965, 1031, 1121; K. 202, 513; YZ. 28, 141, 273, 519–20, 525); to go, proceed, move along, be in motion (Rām. 889–90, K. 375); to disappear, be worn away (cf. **nam ʦalânⁱ**, p. 635*b*, l. 30); to come away, be removed (suddenly) (cf. **nüʦᵘ ʦalüñᵘ**, p. 663*b*, l. 11; **ʦokᵘ ʦ°**, p. 1067*a*, l. 47); (of some evacuation) to run out quickly, be suddenly discharged (cf. **dāl ʦalüñᵘ**, p. 210*a*, l. 25; **dasth ʦalânⁱ**, p. 256*a*, l. 48; **dāth ʦalun**, p. 257*b*, l. 21; **yĕḍ ʦalüñᵘ**, s.v. **yĕḍ**); to depart, go suddenly, be suddenly accomplished (cf. **nāmⁱ ʦalun**, p. 636*a*, l. 27; **rakañ** or **rikiñ ʦalüñᵘ**, p. 832*a*, ll. 38, 49).

hĕth ʦalun to take and run off, to carry off, elope with (K. 653); to take away (YZ. 17, 33, 508). **nīriṭh ʦalun** (words, etc.) to emerge and become suddenly uttered (p. 721*b*, l. 2) (Śiv. 1187, K. 239, YZ. 465). **trövith ʦalun**, to abandon (YZ. 151).

ʦolᵘ-motᵘ च़ोलु-मतु । पलायित: perf. part. (f. **ʦüjᵘ-müʦᵘ** च़ंजू-मंचू), fled, departed, etc., as ab. (Gr.Gr. 109, K. 468).

ʦalan-shāy च़लन्-शाय् f. a place of refuge, asylum (El.). **-wôlᵘ** -वोलु n.ag. (f. **-wājĕñ** -वाज्यञ्), an absconder, a (military) deserter (El.).

ʦalān gaʦhun च़लान् गछुन् m.inf. to go along, proceed (cf. **ʦalith g°**, bel.) (Rām. 403). **—yunᵘ** —यिनु m.inf. to come hurriedly, to flee home (cf. **ʦalith y°**, bel.) (Rām. 1184).

ʦalith gaʦhun च़लिथ् गछुन् । अपगत्य यानम् m.inf. to run away (to a distance), abscond (Rām. 336, 1089, 1112, 1379, 1551, 1725); cf. **ʦalān g°**, ab. **—yunᵘ** —यिनु । पलाय्यागमनम् m.inf. having absconded to come, to arrive as an absconder (from somewhere else) (Rām. 339, 1369). Cf. **ʦalān y°**, ab.

This verb is sometimes used impersonally, as in **dushmanan ʦolᵘ**, by the enemies it was fled, i.e. the enemies fled (Gr.M.).

ʦālun च़ालुन् । सहनम् conj. 1 (1 p.p. **ʦôlᵘ** च़ोलु, f. **ʦöjᵘ** च़ांजू; 2 p.p. **ʦājyōv** च़ाज्योव), to bear, endure (cf. **atha ʦ°**, p. 64*a*, l. 20) (Gr.M.; Śiv. 271, 419, 824, 1247, 1253, 1446, 1758; Rām. 196, 203, 218, 291, 617, 643, 1027, 1289, 1386, 1570, 1575, 1581, 1711; YZ. 60, 346; K.Pr. 239, 241).

ʦālan-bāna च़ालन्-बान । क्षान्तिशीलता m. the habit, or nature, of endurance, endurance, patience, long-suffering. **-wôlᵘ** -वोलु । क्षान्तिस्वभाव: n.ag. (f. **-wājĕñ** -वाज्यञ्), one who bears or endures, resigned, long-suffering, unruffled by nature, imperturbable.

ʦĕlun च्यलुन् (by some written **ʦĕllun** च्यल्लुन्) । बलात्प्रवेशनम् conj. 1 (1 p.p. **ʦyolᵘ** च्योलु, f. **ʦĕjᵘ** च्यंजू; 2 p.p. **ʦĕjyōv** च्यज्योव), to force (something) into (a receptacle), to stuff into, cram into (Gr.Gr. 25, 26, 124); to train with vigorous practice, to train intensively (cf. English 'cram') (L.V. 69).

ʦĕlⁱ ʦĕlⁱ च्यलि च्यलि । बलात्प्रवेश्य freq. part., as adv. with continued forcible cramming.

ʦĕlith mandith च्यलिथ् मंडिथ् । बलात्स्थाप्य conj. part. as adv. having crammed having trampled, cramming in and trampling down. **—thawun** —थवुन् । बलात्प्रवेशनम् m.inf. to cram into, force into (and leave there).

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tsalanāwun च़लनावुन् । अपयापनम् conj. 1 (1 p.p. **tsalanôwᵘ** च़लनोवु. This verb is one of the causals of **tsalun.** The other is **tsalᵃrāwun,** q.v., see Gr.Gr. 174), to cause to run away, to put to flight (Rām. 867, K. 999).

tsalᵃrāwun च़लरावुन् । पलायनम् conj. 1 (1 p.p. **tsalᵃrôwᵘ** च़लरोवु. This verb, like **tsalanāwun,** is a causal of **tsalun,** see Gr.Gr. 174) to cause to run away, to put to flight (K. 1023).

tsĕlis च्यलिस्, see **tsyolᵘ.**

tsālawunᵘ चालवुनु n.ag. (f. **tsālavünᵘ** चालवंञ्), one who bears, one who endures (Śiv. 1254).

tsam च़म । चर्म f. skin, hide, bark, rind (of man, beast, tree, fruit, or the like) (cf. **hāpath-ts°,** p. 342*b*, l. 47; **khar-ts°,** p. 407*a*, l. 38; **nūñᵘ ts°,** p. 641*a*, l. 47; **potᵘ ts°,** p. 788*a*, l. 45; **shĕza-ts°,** p. 903*b*, l. 13; **samūr-ts,** p. 914*a*, l. 45; **sōra-ts°,** p. 931*a*, l. 23) (El.; Gr.Gr. 148; W. 111 *tsòm*; Śiv. 166, 816, 894; Rām. 635; K.Pr. 217); according to El. the word also means 'volume'; cf. **tsarmun. —mādi yiñᵘ** —मॉडि यिञ् । दृढीभवनम् f.inf. the skin to be kneaded (p. 548*b*, l. 40), i.e. to become hardened, or toughened, by practice; hence, genl. to become hardened to heavy labour by continued practice. **—phalüñᵘ** —फलंञ् । खेदाप्तिः f.inf. the skin to become worn away (**phalun 2**) (esp. by helping to carry a heavy load or the like).

tsama-dājⁱ च़म-दॉजि (or **-düjᵘ** -दंजू) । दोषेऽपि गुणाख्यानम् f. (out of friendship or the like) telling or recounting a person's good qualities even when he is patently committing a fault; pretending a virtue when one has it not (cf. **gāna-tsamadüjᵘ,** p. 288*a*, l. 25); **-ḍand** -डंड् । शारीरिकसाह्यदानम् m. bodily help, i.e. help given by a friend with some part of his body (such as his hands, feet, or back); **-dorᵘ** -दॊरु । दृढचर्मा adj. (f. **-dürᵘ** -दूर्) (of anything animate or inanimate) hard-skinned, tough-skinned, hard-barked. **-tsürᵘ** -च़ंर् । अजिनपत्रा f. 'a skin-sparrow', i.e. a bat.

tsami āsun च़मि आसुन् । भारवाहित्वम् m.inf. 'to remain on the skin', i.e. the responsibility of carrying out (some duty) to lie (upon someone).

tsām चाम, see **atsun.**

tsĕmᵘ च्यमु, see **tsyomᵘ.**

tsomᵘ 1 च़ॊमु adj. (f. **tsümᵘ** च़ूमु), made of skin, used —° as in **sōra-ts°,** made of pigskin, p. 931*a*, l. 25.

tsomᵘ 2 च़ॊमु adj. (f. **tsümᵘ** च़ूमु) (of some liquid) reduced to a small amount (by evaporation or the like), used —°, as in **aḍa-ts°,** p. 12*a*, l. 31; **ras-ts°,** p. 841*b*, l. 33. See **tsamun,** of which this word is 1 p.p.

tsǒmbun चुंबुन् । छिद्रीकरणम् conj. 1 (1 p.p. **tsǒmbᵘ** चुंबु), to pierce, bore (e.g. a pearl, the nose, or the lobe of the ear) (cf. **kan ts°,** p. 447*b*, l. 22; **nas tsǒmbünᵘ,** p. 654*b*, l. 8) (El., L.V. 75, Śiv. 1290); **tsǒmbᵘ-motᵘ** चुंबु-मतु । कृतरन्ध्रः perf. part. (f. **tsǒmbᵘ-mütsᵘ** चुंबु-मंच़ू), bored, pierced, as ab.

tsĕmbĕr च्यंब्यर् or **tsĕmĕr** च्यम्यर् । ह्रस्वत्वम् m. shortness, (esp. in the sense of shorter than proper) being too short.

tsĕmborᵘ च्यंबॊरु or **tsĕmburᵘ** च्यंबुरु, or **tsĕmorᵘ** च्यमॊरु, **tsĕmurᵘ** च्यमुरु । ह्रस्वतायुक्तः, अवटीटः adj. (f. **tsĕmbürᵘ** च्यंबूरु, **tsĕmürᵘ** च्यमूरु) (of any member of the body, esp. the nose) having it too short, flat-nosed, squat-nosed, snub-nosed (cf. **nas-ts°,** p. 654*b*, l. 9); met. (of the eye) flat and dull without eyelashes (cf. **áchⁱ-ts°,** p. 8*b*, l. 45). Cf. **tsĕpotᵘ.**

tsamadājⁱ च़मदॉजि, **tsamadüjᵘ** च़मदंजू, see col. *a*, l. 28.

tsǒmǒkhᵘ चुमॊखु । चतुर्मुखः m. having four faces, four-faced; (of a mountain or the like) four-peaked.

tsamal 1 च़मल् । त्वग्विशेषः m. something possessing a skin or bark; hence, the felled trunk of a tree from which the branches have been lopped (esp. when still retaining its bark).

tsamal 2 च़मल् । दृढचर्मा adj. c.g. possessing a skin, as in **nūna-ts°,** p. 641*a*, l. 28; esp. hard-skinned, tough-skinned.

tsāman चामन् । आमिक्षा f. (sg. dat. **tsāmünᵘ** चामंञ्), cheese (El. m., Gr.M. f.).

tsāmanĕ-(or **tsāmünᵘ-**)**mǒndᵘ** चामन्य-(चामंञ्-) मंडु । आमिक्षालोष्टम् f. a ball of cheese, an entire cheese, a cake of cheese (Gr.Gr. 75). **-tīrᵘ** -टीरु । आमिक्षालोष्टम् f. a large mass of curds before making into cheese. **-tsakul** -च़कुल् । आमिक्षाखण्डम् m. (sg. dat. **-tsakalas** -च़कलस्), a circular piece of cheese (prepared as a relish).

tsamun च़मुन् । अल्पीभवनम्, संगतीभवनम् conj. 2 (1 p.p. **tsomᵘ** च़ॊमु), and conj. 3 (2 p.p. **tsamyōv** च़म्योव. The causal of this verb is **tsǒmᵃrāwun,** q.v.) (of some liquid or juice in a green plant) to be reduced in amount (by drying, evaporation, boiling down, or the like) (cf. **ras-mas ts°,** p. 844*a*, l. 3); (of advice or the like) to be agreed to, adopted. Cf. **tsamathun.**

tsomᵘ-motᵘ च़ॊमु-मतु । अल्पीभूतः perf. part. (f. **tsümᵘ-mütsᵘ** च़ूमु-मंच़ू), reduced (by cooking, evaporation, etc.), as ab.

tsamith gatshun च़मिथ् गछुन् । तिरस्कृतीभवनम् m.inf. to become abashed or ashamed (owing to being tongue-tied); to be disgraced (in the eyes of respectable people by the circulation of evil reports).

tsamyō-motᵘ च़म्यो-मतु । अल्पीभूतः, संगतीभूतः perf.

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part. (f. **tsamyē-müts^ü** **त्सम्ये-मंत्सू**), become reduced, as ab.; (of advice or the like) agreed to, adopted.

tsamph **त्संफ्** or (q.v.) **tsāph** **त्सांफ्** । **सान्त्वम्** m. (sg. dat. **tsampi** **त्संपि**), persuasion, cajolery, blandishment, inducement (to another to do something). Cf. **tsāph.**

tsámp (El. *ts*°), see **tshāph.**

tsāmph **त्सांफ्**, see **tsāph.**

tsĕmph **त्सेंफ्**, see **tsĕph.**

tsam^ar **त्समर्** । **चर्मकारः** m. (his wife is **tsamarĕn** **त्समर्यञ्** or **tsam^ar-bāy** **त्समर्-बाय्**), a worker in leather, currier, shoemaker, cobbler, harness-maker (El. *tsamar, tsomor*; Gr.Gr. 148; W. 111 *tsòmūr*). **-bāy** **-बाय्** । **चर्मकारभार्या** f. his wife.

tsamar **त्समर्** in **tsamar-gāv** **त्समर्-गाव्** । **चमराख्या गौः** f. the Yak (*Bos grunniens*) (highly valued for its bushy tail, used as a fly-whisk); **tsamar-wōl^u** **त्समर्-वोलु** । **चामरकृत्** m. a maker of fly-whisks (see **tsāmar**).

tsāmar **त्सामर्** । **चामरम्** m. the tail of the *Bos grunniens* (used over a god or a great person as a ceremonial fly-whisk) (L.V. 73; Śiv. 1175, 1515; K. 932, 985, 1132, 1151). See **tsamar.**

ts^amur^u **त्समुरु** । **शस्त्रम्** m. iron (this is a Burushaskī word, and in various forms is current over the whole Dard country. In Ksh. it is reported as an old word, now seldom used).

tsĕmĕr **त्स्यम्यर्** । **ह्रस्वत्वम्** m., i.q. **tsĕmbĕr,** q.v.

tsĕmor^u **त्स्यमोरु** or **tsĕmur^u** **त्स्यमुरु** । **ह्रस्वतायुक्तः, अवटीटः** adj. (f. **tsĕmür^ü** **त्स्यमूरू**), i.q. **tsĕmbor^u,** q.v.

tsŏ-mara **त्सो-मर** । **प्रायश्चत्वारि** card. about four (Gr.Gr. 84).

tsamarĕn **त्समर्यञ्**, see **tsam^ar.**

ts^amaruw^u **त्समरुवु** adj. (f. **ts^amarüv^ü** **त्समरूवू**), made of iron, iron (see **ts^amur^u**) (Rām. 631; H. xii, 16, 17, *tsamruw^u*; K.Pr. 190). **ts^amaruw^u kara tsāpun** **त्समरुवु कर त्सापुन्** । **अतिकष्टसाध्यविधानम्** m. to chew peas of iron; hence, met. to be occupied in some very difficult work (cf. H. as ab.). In H. xii, the word is explained by the pandit as 'leathern', but the meaning 'made of iron' is certainly the correct one. So also in K.Pr. 190. In the modern language it is confused with **tsam,** leather.

tsŏm^arāwun **त्सुमरावुन्** । **अल्पीकरणम्, संगतीकरणम्** conj. 1 (1 p.p. **tsŏm^arōw^u** **त्सुमरोवु**. This verb is the causal of **tsamun,** q.v.) to reduce (the amount of some liquid, or of the juice in a green plant, or the like, by drying, evaporating, boiling down, or the like); to cause (some advice, or course of conduct) to be agreed to, assented to, adopted.

tsĕmis **त्स्यमिस्**, see **tsyom^u.**

tsāmot^u **त्सामतु** perf. part. of **atsun,** q.v. (f. **tsāmüts^ü** **त्सामंत्सू**), entered (lit. and met.) (cf. **brēshĕs atsun** and **brēshĕn tsāmüts^ü**, p. 126*b*, ll. 40, 36; **mādi atsun** and **mādi tsāmot^u**, p. 548*b*, ll. 33, 37; **pāt^i atsun,** and **pāt^i tsāmot^u**, p. 789*a*, ll. 8, 41; **path atsun,** p. 791*b*, l. 28, and **path tsāmot^u**, p. 792*b*, l. 5) (Gr.Gr. 110; Rām. 652, 686).

tsûmṭh, see **tsūṭh^u.**

tsum^aṭh **त्सुमठ्** or **tsum^uṭh^u** **त्सुमुठु** or **tsumüṭh^u** **त्सुमूठु** । **अङ्गुल्याघातः, पिपीलिकाकीटविशेषः** f. (sg. dat. **tsum^aṭi** **त्सुमटि** or **tsum^aṭhi** **त्सुमठि**), a nip, a pinch (cf. **kapar-ts°**, p. 463*b*, l. 46; **phĕk^i-ts°**, p. 720*b*, l. 48); a kind of red ant. —**hĕn^ü** —**ह्यंनू** । **अङ्गुल्याघातेन ज्ञापनम्** f.inf. to take a nip, to draw a person's attention by pinching him.

tsamaṭhun **त्समठुन्** । **पर्युषितीभावः** conj. 3 (2 p.p. **tsamaṭhyōv** **त्समठ्योव्**) (of something naturally juicy) to dry up, wither (cf. **tsamun**) (El. to wither, decay). **tsamaṭhyō-mot^u** **त्समठ्यो-मतु** । **म्लानीभूतः** perf. part. (f. **tsamaṭhyē-müts^ü** **त्समठ्ये-मंत्सू**), dried up, withered, as ab.

tsamatkār **चमत्कार्** m. admiration, surprise; a show, spectacle, wonderful object (Śiv. 1777).

tsan **त्सन्** । **तृणादिदुर्गन्धः** f. the odour of a cowhouse (arising from the mixture of fodder, cowdung, and urine). —**wŏthün^ü** —**व्वथुंनू** । **दुर्गन्धोद्गमः** f.inf. such an odour to arise.

tsĕni **त्स्येनि**, see **tsyūn^u.**

tsŏn **त्सुन्**, see **tsŏr.**

tsun **त्सुन्** in **tāzak-tsun,** q.v.; in **tsun-kun** (K.Pr. 38), see **tsŏr.**

tsúnú (El. *ts*°), see **ts^anun^u.**

tsūn **त्सून्** । **चूर्णः** m. powder (cf. **khanda-ts°**, p. 403*a*, l. 2) (El. *tsún*, broken filings) (Gr.Gr. 20); filings (El. *tsún*, i.e. *tsū*).

tsūna-mŏṭh karün^ü **त्सून-म्वठ् करुंनू** । **चूर्णशो विभेदनम्** f.inf. to make (something) a fistful of powder, to crush to powder (and so destroy). **-trŏmba -त्रुम्ब** । **सस्यविशेषः** m. N. of a certain food-grain (? a variety of buckwheat) (cf. **trŏmba**).

tsŏnca **त्सोंच**, see **tsŏca.**

tsanda **त्संद** m. a garment (noted only in YZ. 234, 541). Cf. **canda,** a pocket.

tsandī **त्संडी** f. 'The Furious', a N. of Durgā, the wife, or energic form, of Shiv (Śiva) (Śiv. 1515); a hasty, impetuous woman (L.V. 77).

tsünd^u **त्सुंडू** । **आघातः** f. (sg. dat. **tsanjĕ** **त्संज्य**), a blow, stroke, hit (cf. **atha-ts°**, p. 64*a*, l. 22; **cōṭ^i-ts°**, p. 177*a*, l. 44; **dŏbiñĕ-ts°**, p. 184*a*, l. 21; **kala-ts°**, p. 435*b*, l. 8; **kañi-ts°**, p. 461*b*, l. 38; **lōri-ts°**, p. 531*a*, l. 17; **macil^i-ts°**, p. 548*a*, l. 35; **nala-ts°**, p. 632*a*, l. 33; **phĕk^i-ts°**, p. 720*b*, l. 50; **para-ts°**, p. 750*a*, l. 49; **shĕmshēri-hünz^ü ts°**, p. 884*a*, l. 37; **wŏḍi-ts°**, s.v.

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wŏḍ) (Gr.M.; Rām. 969; K.Pr. 62); (of wind) a sudden blow, gust (cf. **wāwa-ts°**, s.v. **wāv** 1) (Gr.M.); met. a sudden, violent, unbearable calamity (cf. **nāra-ts°**, p. 648*b*, l. 11; **tāli-ts°**, p. 997*b*, l. 33; **tāpa-ts°**, p. 1015*a*, l. 26; **tapāli-ts°**, p. 1016*a*, l. 20). —**lāyünᵘ** —लायंञ् f.inf. to strike a blow (e.g. with a sword) (on, dat.) (H. iii, 5, 6). —**yinᵘ** —यिञ् f.inf. a blow to come, a blow, or hurt from a blow, to be received (K.Pr. 261).

tsanjĕ tsanjĕ karun च़ंज्य च़ंज्य करुन् । पुनःपुनस्ताडनेन चीणीकरणम् to enfeeble (a person, esp. a child) by repeated blows, or by blows given by a number of people.

tsạ̄ndikh च़ंडिख् । सभाविशेषः f. (sg. dat. **tsạ̄ndiki** च़ंडिकि), a meeting, assembly (esp. of gamblers or similar reprobates).

tsandan च़ंदन् in **wạ̄nⁱ wạ̄nⁱ tsandan** वंनि वंनि चंदन्, s.v. **wanun** 1, q.v.

tsandun च़ंदुन् । चन्दनम् m. (sg. dat. **tsandanas** चंदनस्), sandal-wood (cf. **rakh-ts°**, p. 830*b*, l. 15; **rakta-ts°**, p. 831*b*, l. 34) (El.; L. 78 *tsandum*, probably a misprint; L.V. 42; Śiv. 973, 1080, 1155, 1613, 1902; Rām. 692, 739, 1080; K. 425–6, 528, 926, 976; K.Pr. 159, 229).

tsandan-bura च़ंदन्-बुर् । चन्दनत्वक् m. the bark of the sandal tree (cf. **bura** 2); a powder made from a bark-like strip of sandal-wood (cf. **bura** 1). **-dār** -दार् adj. c.g. bearing sandal-wood, i.e. sprinkled, or covered, with sandal-wood (YZ. 57, of a bed). **-hār** -हार् । प्रालम्बिकाविशेषः m. a kind of necklace of three, five, or seven strands (the *candra-hār* of India, of which name this word is a corruption) (L. 262 *chandanhár*). **-köjᵘ** -कांजू । चन्दन-शिला f. a flat stone on which sandal-wood is ground to powder. **-kwöjᵘ** -क्वांजू । चन्दनशिला f., id. **-künᵘ** -कंञू । चन्दनशिला f., id. **-mŏkun** -मोकुन् । चन्दनखण्डम् m. a small lump of sandal-wood used for being reduced to powder on a grinding stone.

tsạ̄ndun (El. *ts°*), a common misspelling for **tshādun**, q.v.

tsandᵃr च़ंदर् or **tsandᵃr** च़ंद्र् । चन्द्रः m. (sg. dat. **tsạ(a)ndras** च़ं(च़ं)द्रस्), the moon (cf. **bāla-ts°**, p. 104*a*, l. 42; **phal-ts°**, p. 692*a*, l. 18; **punimᵘ-ts°**, p. 741*a*, l. 40; **yĕndᵃr ta ts° natsun**, s.v. **yĕndᵃr**) (El. *tsandar*, the new moon, crescent-shaped moon; L.V. 9, 22, 109; Rām. 406, 575, 1484, 1486, 1774; YZ. 34; K.Pr. 253); a moon-shaped ornament worn on the head (used esp. by children).

tsandra-grohun च़ंद्र-ग्रहुन् । चन्द्रग्रहः m. (sg. dat. **-grahanas** -ग्रहनस्), an eclipse of the moon. **-hāl** -हाल् । धान्यविशेषः m. a kind of paddy with a soft white grain. **-kalā** -कला f. a digit of the moon; the crescent of the moon immediately before or after the new moon (Śiv. 98 (N.P.), 1490). **-kalādār** -कलादार् m. he who wears the crescent moon, i.e. who has it for his crest, a N. of Shiv (Śiva) (Śiv. 75). **-kalapushᵘ** -कलपुशु । चन्द्रभूषणभूषितशिरोवस्त्रम् m. a kind of round cap ornamented with moon-shaped pieces of gold, silver, etc. **-shēkhar** -शेखर् m. he who has the moon for his crest, a N. of Shiv (Śiva) (Śiv. 1586). **-ṭōcᵘ** -टोचू । चन्द्राकारभूषणोपेतः शिरोवस्त्रविशेषः f. a kind of child's cap ornamented as ab. **-tsūḍ** -चूड् m., i.q. **-shēkhar**, ab. (Śiv. 976, 1035, 1538, 1574); a N. of Vishnu (Śiv. 740). **-wār** -वार् । चन्द्रवारः m. Monday (El. *tsandarwár*, Gr.M., W. 106 *tsandawār*). Cf. **sūmwar**.

tsandᵃrakh च़ंद्रख् । चन्द्रकः m. (sg. dat. **tsandᵃrakas** च़ंद्रकस्), one of the moon-shaped marks, or eyes, on the expanded tail of a peacock (cf. **mōr-ts°**, p. 587*b*, l. 49).

tsandrama च़ंद्रम or **tsandrama** च़ंद्रम (**tsandram** चंद्रम्, m.c., Śiv. 334, 475; Rām. 1002) । चन्द्रमाः m. the moon (El. *sandramma* (so sometimes sounded); L.V. 93; Śiv. 38, 128, 166, 334, 424, 434, 475, 955, 1009, 1147, 1189, 1574, 1654; Rām. 197, 399, 400–1, 438, 543, 616, 1002, 1017, 1083–5, 1188, 1225, 1262, 1276, 1341, 1655; K. 57, 130, 676, 923, 929).

tsandrāyĕn च़ंद्रायन् or **tsāndrāyĕn** च़ांद्रायन् in **tsandrāyĕn tsāpun** च़ंद्रायन् च़ापुन् । चान्द्रायनाख्यव्रतविधानम् m.inf. to keep a certain very severe fast for an entire lunar month. It is called in Skt. *cāndrāyaṇa*, which appears as **tsāndrāyĕn tsāpun** in Śiv. 595.

tsong (El. *ts°*), see **tsōgᵘ**.

tsōngᵘ च़ोंगु, see **tsōgᵘ**.

tsŏngijᵘ च़ांगिजू, see **tsōgijᵘ** 1, 2, and 3.

tsāngun च़ांगुन्, see **tsāgun**.

tsĕngun 1 च्यंगुन् m. (sg. dat. **tsĕnganas** च्यंगनस्), happiness, jollity, the being amused. —**hyonᵘ** —ह्योनु, m.inf. to take happiness, to be amused (K.Pr. 249).

tsĕngun 2 च्यंगुन् । प्रमोदनम् conj. 1 (this verb is impersonal; 1 p.p. **tsyongᵘ** च्योंगु, f. **tsĕnjᵘ** च्यंजू; 2 p.p. **tsĕnjyōv** च्यंज्योव्), to rejoice, to exult, show happiness (on succeeding in carrying out one's intentions) (El. to be happy). Cf. **tsring** 1.

tsĕngañ च्यंगञ् f. in **ranga-ts°**, p. 837*a*, l. 39, q.v.

tsingar त्सिंगर् । प्लुतानि m.pl. (but sometimes **tsingara** त्सिंगर, f.pl.), leaping, bounding (in joy). —**tsānānⁱ** —च़ानंनि । भीतिदानम् m.pl. inf. 'to cause jumps to enter'; hence, to terrify or intimidate (a child,

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servant, or the like, by frequent beatings, scoldings, or the like).

tsingara tulañĕ त्सिंगर तुलञ । सुतोत्थापनानि f. pl. inf. to leap or jump for joy.

tsunih, incorr. for **tsᵃñĕ**, see **tsüñᵘ**.

tsanjĕ त्संज्य, see **tsünḍᵘ**.

tsĕnjᵘ च्यंजु, **tsĕnjyōv** च्यंज्योव, see **tsĕngun**.

tsönjᵘ त्सांजु, see **tsöjᵘ**.

tsanjĕyār त्संज्यार् । ताडनपात्रीभूतः m. a receiver of blows, i.e. an obstinate boy, or the like, who refuses to learn or obey orders, and is hence subject to frequent chastisement. Cf. **tsünḍᵘ**.

tsĕnkh च्येंख्, see **tsĕkh** 1 and 2.

tsĕnkal च्येंकल्, see **tsĕkal**.

tsŏnamath त्सुनमथ् or **tsunamath** त्सुनमथ् । चतुर्नवतिः card. (pl. dat. **tsŏ(u)namatan** त्सु(त्सु)नमतन्), ninety-four (Gr.Gr. 80).

tsŏnamatyumᵘ त्सुनमतिमु or **tsunamatyumᵘ** त्सुनमतिमु । चतुर्नवतितमः ord. (f. **tsŏ(u)namatimᵘ** त्सु(त्सु)नमतिमू), ninety-fourth (Gr.Gr. 80).

tsᵃnunᵘ त्सनुनु । गुल्फः, चूर्णफलम् the internal malleolus (El. *tsanun*); the ankle (El. *tsunun*); a peach (the fruit) (cf. **bŏṭa-ts**, p. 138*b*, l. 38) (El. *tsúnú, tsunun, Amygdalus Persica*; W. 116 *tsunun*; L. 348 *tsunnan*, 462, *tsannan*). **tsᵃnánⁱ-öṭᵘ** त्सननि-ऑटु । चूर्णफलगुटिका f. a peach-stone. **-wathᵃr** -वथ्र् m. a peach leaf.

tsānun त्सानुन् । प्रवेशनम् conj. 1 (1 p.p. **tsônᵘ** त्सोनु, f. **tsönᵘ** त्सांनू; 2 p.p. **tsānōv** त्सानोव. This verb is the causal of **atsun**, q.v.), to cause to enter, to bring in, put into (dat.) (cf. **atha ts°**, p. 64*a*, l. 24; **bāzar ts°**, p. 154*b*, l. 36; **khaphari phamb ts°**, p. 406*a*, l. 13; **khyolᵘ ts°**, p. 426*a*, l. 47; **wāgujᵘ ts°**) (El.; Gr.Gr. 12, 13; Gr.M.; W. 65; Śiv. 1645, 1911; Rām. 416; K. 36, 365-6, 816, 896); to invite (into), lead into (cf. **gara ts°**, p. 295*b*, l. 3; **jin ts°**, p. 375*a*, l. 11) (K. 298, 494, 715, 900, 1130; H. iii, 7); to bring into existence (in something) (cf. **phuṭh tsānüñᵘ**, p. 717*a*, l. 5; **dāg ts°**, p. 194*a*, l. 19; **khrŏlᵘ ts°**, p. 412*b*, l. 46; **kᵃṭh ts°**, p. 486*a*, l. 17);

to cause some condition to occur (in) (esp. when the condition is new or unexperienced) (cf. **ala ts°**, p. 23*a*, l. 49; **batha ts°**, p. 139*b*, l. 29; **chag tsānüñᵘ**, p. 158*b*, l. 8; **cār ts°**, p. 174*b*, l. 4; **dŏdurᵘ ts°**, p. 192*b*, l. 7; **khurᵘ ts°**, p. 411*b*, l. 45; **lār tsānüñᵘ**, p. 530*a*, l. 25; **lōsa ts°**, p. 533*a*, l. 16; **maza ts°**, p. 614*b*, l. 9; **nēkh-pūrᵘ ts°**, p. 629*b*, l. 18; **naṭh tsānüñᵘ**, p. 660*a*, l. 25; **pāṭⁱ ts°**, p. 789*a*, l. 50; **potᵘ ts°**, p. 788*a*, l. 49; **path ts°**, p. 792*b*, l. 9; **pay ts°**, p. 812*a*, l. 1; **rāshĕ ts°**, p. 843*a*, l. 35; **shram ts°**, p. 893*a*, l. 28; **tūra tsānañĕ**, p. 1021*a*, l. 17; **tsᵃkar tsānánⁱ**, p. 1069*a*, l. 50; **tsᵃkāṭⁱ tsānánⁱ**, p. 1070*a*, l. 9; **tsingar tsānánⁱ**, p. 1074*b*, l. 49; **tsāph tsānüñᵘ**, p. 1077*b*, l. 31; **zingar tsānánⁱ**; **zŏzurᵘ ts°**) (Gr.M.; Rām. 470; K. 620; H. ix, 2); to cause something to begin working, to start in action, to set going (into something) (cf. **drôtᵘ ts°**, p. 249*a*, l. 44; **khalas ts°**, p. 397*a*, l. 26; **khayāl ts°**, p. 426*b*, l. 27; **nakh ts°**, p. 628*a*, l. 33; **pĕd tsānüñᵘ**, p. 681*b*, l. 12; **panḍa ts°**, p. 738*b*, l. 5; **pŏthᵃr ts°**, p. 800*a*, l. 35; **thaph tsānüñᵘ**, p. 981*a*, l. 17; **wād ts°**, s.v. **wād**; **wadanas ts°**, s.v. **wadun**) (Gr.M.; K. 326, 331); to apply (a patch or the like) (cf. **düjᵘ tsānüñᵘ**, p. 203*a*, l. 24).

tsānan-wād त्सानन्-वाद् । बाधनम् m. harassing, oppression, annoyance (to compel someone to undertake something difficult).

tsĕnun 1 च्येनुन् or **tsĕnunᵘ** च्येनुनु m. (sg. dat. **tsĕnanas** च्येननस्), consciousness, understanding, intelligence (Śiv. 1043, 1339, 1406, 1415, 1592; K. 212, 301, 311).

tsĕnun 2 च्येनुन् । संज्ञानम् conj. 1 (1 p.p. **tsyūnᵘ** च्यूनु, Gr.Gr. 19; 2 p.p. **tsĕnōv** च्येनोव. The causal of this verb is **tsĕnanāwun** च्येननावुन् or **tsīnᵉrāwun** चीन्रावुन्, Gr.Gr. 174), to know by a sign, to recognize, distinguish, identify (K. 186, 195, 210); to recognize (as such-and-such), to understand (a thing to be such-and-such) (L.V. 28, Śiv. 1545, Rām. 627, K. 141, YZ. 421); hence, to accept when seen, to experience, gain the experience (of anything) (L.V. 6); to recognize as authoritative, to meditate upon (instruction given) (L.V. 51–4, 80; Śiv. 1704). Cf. **tsĕntun**.

tsunnö त्सुन्नॅ । चतुःसंख्यालिप्यङ्कः m. the figure 4, the written sign for four.

tsunun (El. *ts°*), see **tsᵃnunᵘ** and incorr. for **tshunun**.

tsunnun, see *tshunun*.

tsānanāwun त्साननावुन् conj. 1 (1 p.p. **tsānanôwᵘ** त्साननोवु), i.q. **tsānun**, q.v., to cause to enter (Śiv. 126).

tsĕnanāwun च्येननावुन् । संज्ञापनम् conj. 1 (1 p.p. **tsĕnanôwᵘ** च्येननोवु), to cause to recognize, or to be recognized, by a sign, to indicate by a sign, wink, or the like (cf. **tsĕnun**, **tsīnᵉrun**, and **tsīnᵉrāwun**) (Śiv. 1884).

tsunanáwun (El. *ts°*), see **tshunanāwun**.

tsönūr त्सांनूर् m. N. of a celebrated wrestler in the service of Kams (Kaṁsa), who was killed by Krushn (Kṛṣṇa) (K 368, 440), in Skt. *Cāṇūra*.

tsīnis चीनिस्, see **tsyūnᵘ 1**.

tsŏns (El. *ts°*), **tsúns** (El. *ts°*), see **tsŏnz**.

tsánṭ (El. *ts°*), see **tshāṭh**.

tsenta (? spelling) m. a funeral pyre (El.). ? Cf. Skt.

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citā. **tsintabal** m. the place of a funeral pyre, a funeral pyre (El.).

tsĕntā च्यंता or **tsintā** चिंता f. thinking, thought; thought, care, anxiety (Rām. 555; K. 500, 1158); i.q. **tsinth**, q.v. **—barüñ^{u}** —बरुंञू f.inf. to be anxious, to be full of care (K. 65).

tsūnt (El. *ts°*), see **tsūṭh^{u}**.

tsenth (El. *ts°*), see **tsūṭh**.

tsinth चिंथ् f. (sg. dat. **tsinti** चिंति), care, anxiety; i.q. **tsĕntā**, q.v. **—karüñ^{u}** —करुंञू f.inf. to care (for, gen., as in **cyōñ^{u} ts° karān**, caring for thee) (L.V. 72).

tsūnth चूंठ्, **tsūnth^{u}** चूंठु, see **tsūṭh^{u}**.

tsūnth चूंठ्, **tsūnth^{u}** चूंठु, see **tsūṭh**.

tsāntal (El. *ts°*), see **tshāṭal**.

tsūnṭal चूंटल्, **tsūnṭul^{u}** चूंटुलु, see **tsūṭal**, **tsūṭul^{u}**.

tsĕntun च्येंतुन् conj. 1, i.q. **tsĕnun 2**, q.v. to meditate upon, think upon (K. 408, 505); **mani ts°**, to consider in one's mind, to determine (on a particular course of conduct) (K. 410).

tsantsal चंचल् । चञ्चलः adj. c.g. unsteady, restless, unstable, inconstant, changeful, volatile, fickle (Gr.M.; Śiv. 334, 1340, 1539; Rām. 74, 1624); tremulous, agitated (Rām. 173, 986, 1285).

tsĕnawun^{u} च्येनवुनु । संज्ञापनपूर्वकम् n.ag. (f. **tsĕnavüñ^{u}** च्येनवंञू), one who recognizes, distinguishes, identifies (Śiv. 1515); esp. the Supreme, considered as the source of all sensation (Śiv. 1342); (as adv.) by identification, by recognition, by means of identification.

tsĕnawañ च्येनवञ् । संज्ञापनम् f. making known, information, indication, pointing out. **—diñ^{u}** —दिञू f.inf. to point out, show (El. *tsenawain dinyi*).

tsantsalöz^{u} चंचलांज़ू । चाञ्चल्यम् f. unsteadiness, restlessness, instability, inconstancy, volatility, fickleness.

tsŏnaway चुनवय् । चत्वार्येव card. even four, the four, all four (Gr.Gr. 85). See **tsŏr**.

tsĕnyuk^{u} च्येन्युकु, see **tsyūn^{u}**.

tsŏnz चुंज़् or **tsŏnz^{u}** चुंज़ू । चेटी f. (sg. dat. **tsŏnzi** चुंज़ि), a female slave, a (household) slave-girl, a housemaid (El. *tsúns, tsŏns*; Śiv. 437, 1237; Rām. 1038; K. 29, 637, 727, 913, 928, 979, 1132, 1150). **tsŏnza-küṭ^{u}** चुंज़-कंटू । दासीपुत्री f. (sg. dat. **-kacĕ** -कच्य), the daughter of a slave-girl. **-kaṭh** -कठ् । दासीपुत्रः m. (sg. dat. **-kaṭas** -कटस्), the son of a slave-girl.

tsọnz^{u} चुंज़ु । दासः m. a male slave or male servant (esp. one employed as a messenger).

tsŏñ^{u} चांञू, see **tsānun**.

ts^{u}ñ^{u} च्ंञू । शान्ताङ्गारः, गर्वः f. a lump of charcoal, charcoal (when a single lump is not referred to, the pl. **ts^{a}ñĕ** (see below) is generally used in this sense) (cf. **boṭh^{i}-ts°**, p. 140*b*, l. 44; **lasa-ts°**, p. 532*b*, l. 35; **mal-ts°**, p. 564*a*, l. 35; **tsŏka-ts°**, p. 1067*a*, l. 30; **tsūra-ts°**, s.v. **tsūr 1**; **yĕngar-ts°**, s.v. yĕngur) (Gr.Gr. 164, Gr.M.); a black mark made by charcoal (cf. **dĕka-ts°**, p. 204*b*, l. 30); anything small and black and hard (like a little bit of charcoal) (cf. **rŏnga-ts°**, p. 837*b*, l. 47); self-conceit, self-complacency, vanity (cf. **dĕka-ts°**, p. 204*b*, l. 32; **gāṭa-ts°**, p. 310*b*, l. 2).

ts^{a}ñĕ च्ञ, f.pl. charcoals, a collection of charcoal (e.g. for fuel) (cf. **khāra-ts°**, p. 407*b*, l. 48; **kāṭha-ts°**, p. 487*b*, l. 19; **küṭsh^{u}-ts°**, p. 493*b*, l. 22; **pana-ts°**, p. 735*a*, l. 32; **payĕn-ts°**, p. 817*b*, l. 4; **t^{a}la-ts°**, p. 995*a*, l. 39; **wan-ts°**, s.v. **wan 1**) (El. *tsinya* m., *tsinyin*; Rām. 621, 1081, 1495). **-āshnāv** -आश्नाव् = چنہ آشنا m. 'a charcoal relation', i.e. a mere acquaintance, one only slightly known, or a distant cousin (K.Pr. 159, 'people from the villages often pay a visit to the city during the winter season bringing with them charcoal for sale. They sell their load, put up for a night in some person's house, and are off again the following morning'). **-bōr^{u}** -बोरु । शान्ताङ्गारभारः m. a load of charcoal (carried in leather bags from the forests to the towns). **—gatshañĕ** —गछञ । मनस्तापावाप्तिः f.pl.inf. to become charcoals, to be burnt to charcoal; met. anguish, mental pain (due to someone else's evil conduct) to be experienced. **-hāgur^{u}** -हागुरु । पक्षिविशेषः m. (sg. dat. **-hāgaras** -हागरस्), a certain bird (said to resemble a crow, and to be edible). **-hanā** -हना । शान्ताङ्गारमात्रम् f. a single piece of charcoal. **-khikhur** -खिखुर् or **-khikhur^{u}** -खिखुरु । शान्ताङ्गारभारविशेषः m. a kind of withy or straw basket, in which small charcoal is brought from the forest into the towns for sale. **—karañĕ** —करञ । विनाशनम् (हान्युत्पादनम्) f.pl.inf. to turn into charcoal; to destroy; to cause mental anguish (by injuring another by evil conduct). **-mŏndur^{u}** -मंडुरु । शान्ताङ्गारलोष्टम m. a large block of charcoal. **-mŏndür^{u}** -मंडंरू । शान्ताङ्गारखण्डः f. a lump of coarse charcoal. **-müṭ^{u}** -मंटू f. (sg. dat. **-macĕ** -मच्य), an earthenware vessel for holding charcoal, a coal box (K.Pr. 220, *tsunih-m°*). **-mŏyā** -मया । शान्ताङ्गारमात्रम् f. a single piece of charcoal (Gr.Gr. 165). **-phol^{u}** -फलु m., id. (Gr.Gr. 164). **-phŏti tyọngul nĕrun** -फुति त्युंगुल नेरुन् । उत्कर्षेण ख्यातिः m.inf. a spark to issue from a basket of charcoal; hence, (owing to belonging to a particular family or owing to special associates) to acquire a wide reputation (whether good or bad). **-yĕngur^{u}** -यंगुरु । शान्ताङ्गारवाहिपात्रविशेषः m. a kind of basket (made of withies sewn together with string) used for carrying the coarse charcoal

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used by goldsmiths and blacksmiths. -yĕṭu -यॆट्टू । शान्ताङ्गारवाहिका f. (sg. dat. -yĕcĕ -यॆच), a kind of long withy basket (wide at top and narrow at bottom, carried, hung from the shoulders, on the back) for conveying charcoal (from the forest to the towns).

tsüñu ज़्ञू । मौनम् f. silence, inability to retort (in an argument).

tsaⁿuru ज़ुरु । शान्ताङ्गारकृत् m. a charcoal-burner.

tsīnᵉrun ज़ीन्रुन् । संज्ञापनम् conj. 1 (1 p.p. **tsīnᵉru** ज़ीन्रु), to cause to be known by a sign, hint, point out, indicate by a hint, wink, or the like (caus. of **tsēnun 2.** Cf. **tsēnanāwun,** Gr.Gr. 174).

tsīnᵉrāwun ज़ीन्रावुन् । संज्ञापनम् conj. 1 (1 p.p. **tsīnᵉrōwu** ज़ीन्रोवु), i.q. **tsīnᵉrun,** q.v.; cf. Gr.Gr. 174 (El. to point out, to show).

tsĕpi च़्यपि, **tsĕpu** च़्यपु, see **tsyopu.**

tsŏpa, etc., see **tshŏpa.**

tsŏpu ज़ुपु in **dŏsa-tsŏpu,** p. 252*a*, l. 42, q.v.

tsopu ज़ुपु । दन्ताघातः m. a bite (with the teeth, and on someone else) (cf. **drᵃka-ts°,** p. 243*a*, l. 3; **gali-ts°,** p. 283*a*, l. 50; **guli-ts°,** p. 284*a*, l. 32; **hūnⁱ-ts°,** p. 337*a*, l. 19; **kāwa-ts°,** p. 495*a*, l. 37; **wūṭa-ts°,** s.v. **wūṭh**) (El. *tsúp*, Gr.M.); when —°, this word is sometimes used to mean a small amount of something eatable, as we should say 'a bite of something', see **dŏda-ts°,** p. 190*a*, l. 50; **nūna-ts°,** p. 641*a*, l. 29; the compound **nāvi-ts°,** p. 667*a*, l. 7, means 'a little worn-out uncomfortable boat'. —**hyonu** —ह्योनु । दन्ताघातः m.inf. to take a bite, to bite (Gr.M.; H. x, 7). —**kadun** —कडुन् । दन्तैर्भक्षणम् to take a (single) bite (out of something, e.g. from an apple, or similar fruit) (K.Pr. 238); to swallow in a single bite.

tsapis yunu ज़पिस् यिनु । दन्ताघातैषणा m.inf. to attack in order to bite (e.g. a dog attacking a person).

tsŏpu ज़ोपु (f. **tsöpu** ज़ॖपू) 1 p.p. of **tsāpun,** q.v., gnawed, chewed, masticated, used —°, as in **aḍa-ts°,** p. 12*a*, l. 34; **ôpu-tsŏpu,** p. 40*a*, l. 18.

tsúp (El. *ts*°), see **tsopu.**

tsĕpacĕ च़्यपच, see **tsĕpotu.**

tsĕpicĕ च़्यपिच, see **tsĕpyutu.**

tsŏpacĕl ज़ुपचल् । चतुष्पार्श्वस्थूलः adj. c.g. bulky on all four sides, having the lower part bulky and heavy (so that he or it is too heavy to be lifted) (cf. **pacĕl**).

tsaph 1 ज़फ् । अन्त्रविशेषः (sg. dat. **tsapi** ज़पि), the bowels (of man or beast) (cf. **dọmbu-ts°,** m., p. 217*b*, l. 50) (K.Pr. 61). **tsapi nūn pyonu** ज़पि नून् प्योनु । अतिव्यग्रीभवनम् m.inf. 'salt to fall on the bowels', to become distraught, overwhelmed with grief, out of one's mind for sorrow (caused by the loss or destruction of property or the like).

tsaph 2 ज़फ् । धान्यभूः f. (sg. dat. **tsapi** ज़पि), a paddy-field, a field in which rice is grown, and where the paddy is deposited as it is reaped (El. a sheaf of grain); cf. **dā-ts°,** a single paddy-plant, p. 231*a*, l. 14. —**güñu āsüñu** —गॖञू आसॖञू । वङ्कजीविकासंभवः f.inf. 'the paddy-plot to be dense'; hence, to be very prosperous or well-to-do (esp. with reference to one who lives by cultivation or some other profession).

tsapi-dānĕ ज़पि-दान । चेत्रभूशायितधान्यम् m. reaped paddy, as laid down on the field to dry. —**thawun** —थवुन् । धान्यशायनम् m.inf. to lay down the reaped paddy on the field to dry (as each handful of the plant is cut, it is so laid down).

tsaph 3 ज़फ् the act of biting, a bite (Gr.Gr. 134), in the following:— **tsapa-tsaph** ज़प-ज़फ् । दन्तैर्भक्षाभक्षि, दन्तादन्ति m. or f. (sg. dat. **-tsapas** -ज़पस् or **-tsapi** -ज़पि), mutual biting (as in a dog fight, or when horses fight). Note that this word may be m. or f. Cf. **tsāph.**

tsāph ज़ाफ् । अदनम् m. or f. (sg. dat. **tsāpas** ज़ापस् or **tsāpi** ज़ापि. This is the verbal noun of **tsāpun,** q.v., and may be either m. (Gr.Gr. 123) or f. (Gr.Gr. 127)), the act of gnawing, biting, chewing (cf. **atha-ts°,** p. 64*a*, l. 28) (Gr.Gr. 66); mumbling with the gums (cf. **atha-ts°,** as ab.). —**atsüñu** —अच़ॖञू । आस्वादप्रवेशः f.inf. masticating to enter, i.e. a flavour (of some eatable) to be experienced for the first time (used esp. of children). —**diñu** — दिञू । परामर्शः f.inf. to give mastication, to chew (something); met. to ponder over, meditate upon, ruminate upon (e.g. upon some advice or the like, given by another). —**tsānüñu** —ज़ानॖञू । आस्वादानुभावनम् f.inf. to cause the flavour (of some eatable) to be experienced for the first time.

tsãph ज़ाँफ् or (q.v.) **tsamph** ज़ंफ् । सान्त्वम् f. (sg. dat. **tsãpi** ज़ाँपि), coaxing, wheedling, blandishment, cajolery (to induce another to do something) (Gr.Gr. 66). —**karüñu** —करॖञू f.inf. to coax, wheedle, to speak kindly words to, send salutations to (K. 982). Cf. **tsamph.**

tsĕph च़्यफ् । त्वग्व्रणः f. (sg. dat. **tsĕpi** च़्यपि), a skin wound, a wound skin-deep, a cut on the outside only, a surface cut (esp. when accidental). —**diñu** —दिञू । व्रणविधानम् f.inf. to wound, cut (as ab., also on clothes,cloth, or the like). —**hĕñu** —ह्यॆञू । छेदविधानम् f.inf. to cut (as ab.) the skin, one side of a cloth, or the like (with a knife or the like). —**lagüñu** —लगॖञू । व्रणच्छेदसंभवः f.inf. to have the mark of a cut or the like made (on the skin, cloth, etc., as ab.) (K.Pr. 224, *tsyap*); met. (in accomplishing some task) loss in one particular to be experienced.

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tsĕ̃ph च़ेँफ् । अत्यल्पभागः f. (sg. dat. **tsĕ̃pi च़ेँपि**), a very small part of anything. **tsĕ̃pi-tsĕ̃pi च़ेँपि-च़ेँपि । अल्पशोऽल्पशः** adv. little by little, scrap by scrap, morsel by morsel (u.w. vbs. of giving or the like).

tsŏpah (El. *ts*°), see **tshŏpa** and **tshọ̆p**^{u}.

tsŏphēra चूफेर । चतुर्मार्गस्थानम् m. a place where four ways meet, a cross-roads (Śiv. 1625).

tsapli (? spelling) f. a kind of sandal (i.q. **pulahor**^{u}, p. 730*b*, l. 5) (L. 251). Borrowed from Hindī *cappal*.

tsapal च़पल् । दन्तादनशीलः, दन्ताघातशीलः adj. c.g. one who habitually bites, a biter (a man, dog, horse, or the like) (Gr.Gr. 134).

tsāpal च़ापल् । दन्ताघातशीलः, दंष्ट्रादनशीलः adj. c.g., i.q. **tsapal,** q.v.

tsapol^{u} **च़पंलु** or **tsapul च़पुल् । दन्ताघातशीलः** adj. (f. **tsạp**^{ü}**j**^{ü} **च़पंजू**), i.q. **tsapal,** q.v. (cf. **atha-ts°,** p. 64*a*, l. 31).

tsĕpal च्यपल् । छेदाङ्कयुक्तः adj. c.g. marked with surface cuts.

tsupol^{u} **चुपंलु । चतुष्पलमितः** adj. (f. **tsupüj**^{ü} **चुपंजू**), weighing four *pals* of about two ounces each (cf. **pal 2**).

tsāpun च़ापुन् । अदनम् conj. 1 (1 p.p. **tsôp**^{u} **च़ोपु**), to gnaw, bite, chew, masticate (cf. **atha ts°,** p. 64*a*, l. 36; **gār ts°,** p. 295*a*, l. 20; **marts ts°,** p. 594*b*, l. 10; **matsha tsāpañĕ,** p. 609*a*, l. 39; **nār ts°,** p. 647*a*, l. 31; **ts**^{a}**maruw**^{u} **kara ts°,** p. 1073*a*, l. 33; **tsạndrāyĕn tsā°,** p. 1074*b*, l. 28) (El.; Śiv. 577, 595; Rām. 724, 921, 936, 1538, 1573, 1578, 1656; K.Pr. 120); to mumble with the gums.

tsôp^{u}**-mot**^{u} **च़ोपु-मंतु । अर्दितः** (*sic*) perf. part. (f. **tsöp**^{ü}**-müts**^{ü} **च़ांपू-मंचू**), crushed with the teeth, chewed, masticated, gnawed.

tsöpith tshunun च़ांपिथ् छुनुन् । भर्त्सनेन तिरस्करणम् m.inf. to overwhelm (some subordinate) with abuse.

tsepan (El. *ts*°), see **tshapan.**

tsipun (El. *ts*°), see **tshapun.**

tsŏpĕndul^{u} **चूप्यंदुलु** or **tsŏpéndur**^{u} **चूप्यंदुरु । चतुष्पार्श्वबन्धनम्** m. confined in four directions; hence (of a man or beast) confined by the two hands, or fore legs, and the two feet, or hind legs, being seized by hand or bound by ropes.

tsāpanāwun च़ापनावुन् conj. 1 (1 p.p. **tsāpanôw**^{u} **च़ापनोवु**), to cause to gnaw (caus. of **tsāpun,** q.v.) (so El., ? really 'to cause to be gnawed').

tsipiñ च़िपिञ् । नखाघातः f. to nip, or pinch, between the nails of the thumb and forefinger.

tsĕpĕr च्यप्यर् । ह्रस्वता m. (too much) shortness, the condition of being too short (e.g. when one arm is shorter than the other, and so on). Cf. **tsĕmbor**^{u}, **tsĕpoṭ**^{u}, and **tsyop**^{u}.

tsŏpôr^{u} **चूपोरु** or (q.v.) **tsŏwā-pôr**^{u} **चूवा-पोरु । चतुष्पार्श्वतः** adj. and adv. in all four directions, all round (u.w. vbs. of progression, searching, etc.) (Śiv. 641, 1529, 1641 (*tsapór*, m.c.); H. ii, 3, 5). **tsŏpör**^{i} **चूपांरि** or (q.v.) **tsŏwā-pör**^{i} **चूवा-पांरि । परितः** adv. in all four directions, all round (Gr.Gr. 160; Śiv. 729, 764, 805, 810, 1183, 1460, 1515; H. xii, 21, 24); from all four directions, from all round (u.w. vbs. of going, coming, and the like) (Gr.Gr. 160, Śiv. 582).

tsupūr^{u} **चुपूरु । चतुष्पुरः** adj. (f. **tsupūr**^{ü} **चुपूरू**, sg. dat. **tsupōrĕ चुपोर्य**), (of a house) four-storied; (of a box or the like) four-shelved.

tsĕpoṭ^{u} **च्यपंटु । अवटीटः** adj. (f. **tsĕpüṭ**^{ü} **च्यपंटू**, sg. dat. **tsĕpacĕ च्यपच्य**), having a flat nose, flat-nosed (cf. **tsĕmbor**^{u}, **tsĕpĕr,** and **tsĕpyuṭ**^{u}; also **nas-tsĕpoṭ**^{u}, p. 654*b*, l. 11).

tsupot°r^{u} **चुपंतरु । चतुष्पत्रः** m. having four leaves, four-leaved (of a plant or the like).

tsöpyun^{u} **च़ांपिनु । अत्तात्परित्यक्तः** (*sic*) m. the refuse of chewing, what is discarded or expelled from the mouth after chewing.

tsĕpyuṭ^{u} **च्यपिटु । चिपिटः** adj. (f. **tsĕpiṭ**^{ü} **च्यपिटू**, sg. dat. **tsĕpicĕ च्यपिच्य**), shortened, shrunken and globular, snub (e.g. of the nose). Cf. **tsĕpoṭ**^{u}.

ts^{a}**r च़र् । कलङ्कः** m. a stain, blot, stigma, disrepute (due to some sin, blame, or the like). **—gatshun —गछुन् । मध्यतः कलङ्कावाप्तिः** m.inf. a stigma to arise (in the course of any procedure, between two persons or actions mutually connected or the like). **ts**^{a}**r-ts**^{a}**r च़र्-च़र् । तोदनम्** m. repeated interruptions interfering with another's work.

ts^{a}**ra-gāḍ च़र-गाड् । काकिणीक्रीडाविशेषः** f. N. of a certain game played with cowries.

tsar 1 च़र् । चारः m. a spy, a detective.

tsar 2 च़र् । क्रमिभेदः m. a bed-bug (L. 156). **tsara-gānd च़र-गांद् । दुर्गन्धविशेषः** f. the evil smell emitted by bugs. **tsara-ṭŏph च़र-टूफ् । क्रमिविशेषदंशः** f. (sg. dat. **-ṭŏpi -टूपि**), a bug-bite. **-wŏmād -वुमाद् । क्रमिविशेषवाङ्गन्धम्** f. 'a bug-stink'; hence, an outburst or swarming forth of many bugs.

tsar 3 च़र् । शाकादिवद्धभारः m. a kind of rope into which green vegetables are twisted up in the autumn, so as to be preserved for consumption in the winter months (cf. **hāka-ts°,** p. 326*b*, l. 42, and p. 879*b*, l. 36; **pañi-ts°,** p. 746*a*, l. 45) (L. 463 *tsaráh*, with suff. of indef. art.; K.Pr. 192). The word **phari-ts°,** p. 703*a*, l. 12, means a certain preparation of roasted fish. Cf. **tsür**^{ü} **2.**

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tsar 4 ज़र् m. in **parin^i-tsar**, p. 774*b*, l. 39 (K.Pr. 166). Cf. **ts^a ran.**

tsar 5 ज़र्, **tsara** ज़र, in **tsar-atsar** ज़र्-अज़र्, **tsara-atsara** ज़र-अज़र, see **tsarātsar.**

tsār ज़ार् m. motion, or progression (esp. of a heavenly body) (cf. **graha-tsār**, p. 301*a*, l. 30).

tsēr 1 ज़ेर् । चिरम् m. a long time, lateness, delay (El. f.; Gr.Gr. 21; Gr.M.; W. 93; Śiv. 1709; Rām. 1721; H. v, 6; K.Pr. 3); cf. **tsrēth.** —**gatshun** —गछुन् । चिरकालसंभवः m.inf. a very long time to occur, delay to occur (to a person) (i.e. to be late) (Gr.M.; Rām. 946, 1153, 1561; H. iii, 1; v, 9).

tsēra-vēr ज़ेर-वेर् । चिरकालेऽपि adv. even very late (in the day spoken of; u.w. vbs. of coming or the like).

tsīr^i ज़ीरि । चिरकालेन adv. late in the day, in the latter part of the day; after delay, with delay (Rām. 237; H. iii, 1). —**on^u** —ओनु । ईषदन्धः adj. (f. —**ūn^ü** —ऊंञ्), a little blind, dim-sighted (on account of inflamed eyelids or the like). —**bögin** —बांगिन् । आगामिनि तद्दिवसकाले adv. somewhat late in the day, in the afternoon. —**hög^a r^i** —ह्वग़रि । चिरवेलायाम् adv. late in the day, after evening. —**pahān** —पहान् । प्रायश्चिरेण adv. somewhat late in the day, in the afternoon, after some time (Gr.Gr. 94). —**pahānas** —पहानस् । प्रायश्चिरेण adv., id.

tsēruk^u ज़ेरुकु । चिरकालिकः adj. gen. (f. **tsērüc^ü** ज़ेरूचू), of, or belonging to, the later part of the day; born, or produced, long ago, of long standing.

tsēr 2 ज़ेर् m. *Pinus excelsa* (El.).

tsēr 3 ज़ेर् । चिराफलम् f. (according to El. and W. there is also **tsēra**, m., q.v.), an apricot, *Prunus Armeniaca* (cf. **bāla-ts°**, p. 104*b*, l. 9; **bōta-ts°**, p. 138*b*, l. 39; **phaka-ts°**, p. 689*a*, l. 24; **papa-ts°**, p. 748*b*, l. 25; **tsöka-ts°**, p. 1067*a*, l. 32) (Gr.Gr. 21; L. 348; L.V. 92; K.Pr. 12, 119, 214).

tsēra-ōṭ^ü ज़ेर-ऑटू । चिरासारकोशः f. (sg. dat. **-āčě** -ऑचे), the stone of the apricot fruit, an apricot stone. **-hāputh** -हापुथ् । संसृष्टभक्षणशीलः m. (sg. dat. **-hāpatas** -हापतस्), a bear (who eats) apricots; met. one who habitually eats mixed food (regardless of its dirtiness or cleanness). **-kuj^i** -कुजि or **-kuj^ü** -कुजू । चिरालता f. an apricot shrub. **-kul^u** -कुलु । चिरावृक्षः m. an apricot-tree. **-krēkh** -क्रेंख् । पिच्छा m. (sg. dat. **-krēkas** -क्रेंकस्), the gum that exudes from an apricot-tree (looked upon as resembling a jewel in a ring). —**mēthaně** —मेठञ । प्रेमातिशयीभावः f.pl. 'the (sour) apricots to become sweet', hearty mutual affection to succeed mutual hostility. **-nom^u** -नमु । शुष्कचिरात्वक् m. a dried apricot (looked upon as dried skin). **-nām^i-wugra** -नमि-वुग्र । शुष्कचिरात्वग्विस्रावः m. a sweet dish made by cooking dried apricots in water with spices, etc. **-phulay** -फुलय् । चिरापुष्पविकासः f. the season of apricot-blossoms. —**papaně** —पपञ । चिरापरिपाकः f.pl. the apricots to ripen, the ripening of apricots; met. the ripening of (the prospect of obtaining) great profits. **-pōsh** -पोश् । चिरापुष्पम् m. the apricot-flower. **-wugra** -वुग्र । चिरापुटपाकः m. apricot stew. **-vün^ü** -वंञू । चिरावृक्षषण्डम् f. an apricot orchard.

tsīr^i-hüṭ^ü ज़ीरि-हंटू । चिरावृक्षदारुखण्डम् f. (sg. dat. **-hacě** -हचे), apricot wood (used for making knife-handles, fancy boxes, or the like).

tsēra ज़ेर m. an apricot, i.q. **tsēr 3**, q.v., which is fem. Noted only in El. (who gives both *tser*, f., and *tséra*, m.), in *tsoka-tsera* (W. 116), p. 1067*a*, l. 33, and *tetha-tsera* (W. 116), p. 1051*a*, l. 2. Possibly the word is really fem. plur. nom. of **tsēr 3.**

tsēri ज़ेरि, see **tsyūr^u.**

tsīr^i 1 ज़ीरि f. a bird (El. *tsiri*). Cf. **tsūr^ü 4.**

tsīr^i 2 ज़ीरि, see **tsēr 1** and **3**, and **tsyūr^u.**

tsor (El. *ts°*) in **tsor karun**, to conquer (El.) and **tsor karanwōl^u**, a conqueror (El.). Cf. **tsor^u 2.**

tsōr ज़ोर् । चत्वारि card. (f. **tsōra** ज़ोर, Rām. 136; pl. dat. **tsōran** ज़ोरन् or **tsōn** ज़ुन्), four (Gr.Gr. 23, 76, 83 (declined), 160; Gr.M.; Śiv. 12, 200, 515, 800–1, 1594, 1642, 1695, 1712, 1768; Rām. 355, 568, 634, 740, 796; K. 185, 649, 827, 1018; H. iv, 4 (*tsōn*); vii, 5; viii, 5 (*tsōn*); x, 1, 2, 5 (*tsōn*), 6, 12 (*tsōn*); xii, 1, 23; YZ. 158 (*tsōn* for *tsōn*)). —**hath** —हथ् । चतुःशतम् card. (pl. dat. **tsōn hatan** ज़ुन् हतन्, Rām. 536), four hundred (Gr.Gr. 80).

tsōn-hond^u ज़ुन्-हंन्दु । चतुःसंबन्धी adj. gen. (f. **-hünz^ü** -हंज़ू), of, or belonging to, four. **tsōn-kun nazar** ज़ुन्-कुन् नज़र् f. vision, or view, in (all) four (directions), seeing in every direction (K.Pr. 38, *tsun°*).

tsōnaway ज़ुनवय् or (q.v., s.v.) **tsōshěway** ज़ुशवय् । चत्वार्येव card. emph. i.q. **tsōray** bel., q.v. (Gr.Gr. 85, Śiv. 1716).

tsōri-laṭi ज़ोरि-लटि । चतुर्वारम् adv. four times. **-māsi** -मासि adv. for four months, during four months (K. 43). —**phiri** —फिरि । चतुर्वारम् adv. four times. **-pör^i** -पारि । चतुष्पार्श्वतः adv. in, or from, four directions only (Gr.Gr. 160). —**rěti** —रंति adv. in four months, after four months (K. 832). —**vizi** —विज़ि । चतुर्वेलम् adv. on four occasions, at four times.

tsōray ज़ोरय् or **tsōray** ज़ोरय् । चत्वार्येव card. emph. the four, all four, even four, only four (Gr.Gr. 83; Śiv. 803, 1529).

tsor^u 1 ज़ंरु । चरुः m. an oblation (such as grain, clarified

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butter, etc., offered to a deity or spirit and cast into the sacrificial fire) (cf. **prīta-ʦ°**, p. 769*b*, l. 36).

ʦår^{i}-wör^{u} च़ॖरि-वोरु । भक्तविशेषः f. a kind of earthen vessel in which such oblations or similar food is cooked or contained (cf. **pĕnda-ʦ°-w°**, p. 738*b*, l. 50; **prīta-ʦ°-w°**, p. 759*b*, l. 37); meton. the actual oblation (as ab.) (cf. **shrāda-ʦ°-w°**, p. 891*a*, l. 38); a certain dish consisting of rice cooked with *ghī* and salt. **ʦår^{i}-wāri-phol^{u}** च़ॖरि-वारि-फ़लु । भक्तविशेषः m. a dish of rice cooked with turmeric, offered on a Saturday or on a Tuesday, or on some other occasion, to Bhūtas (see **būth 1**), Bhairavas (see **bŏrav**) or the like. **ʦår^{i}-wāri-lĕj^{u}** च़ॖरि-वारि-ल्यजू । भक्तविशेषोखा f. the pot in which this dish of rice, *ghī*, and salt is cooked.

ʦor^{u} 2 च़ऺरु । अधिकः adj. (f. **ʦür^{u} 1** च़ॖरू) and adv., copious, abundant, very much, too much, excessive (cf. **phala-ʦ°**, p. 692*b*, l. 15) (El. *tsaur*, much, more, *tsŏr*, adv. very, and *tsur*, abundant, superfluous; Gr.Gr. 9, 138; Gr.M.; W. 21, 22, 96; Rām. 775, 1137, 1617, 1632, 1701; K. 7, 12, 68, 133, 179, 190, 250, 263, 341, 362, 364, 527, 532, 572, 579, 583, 704, 722, 741, 747, 798, 919, 1052, 1080, 1087, 1102, 1142, 1168; K.Pr. 94, 217–8, 245, 250).

ʦar^{i}-pöṭhin च़ॖरि-पॉठिन् । बाहुल्येन adv. in great abundance, abundantly, copiously, excessively.

ʦoruy च़ऺरुय् adj. and adv., very much, very, exceedingly (El. *tsŏrui*; Rām. 420 fem.).

ʦôr^{u} 1 च़ोरु । चुल्लीमुखम् m. the opening on the top of a cooking-stove, on which the cooking-vessels are placed (cf. **ok^{u}-ʦ°**, p. 19*b*, l. 3; **dāna-ʦ°**, p. 221*a*, l. 40; **pot^{u}-ʦ°**, p. 788*b*, l. 3); met. a similar-shaped rimmed depression on the body (cf. **åch^{i}-ʦör^{i}**, p. 8*b*, l. 48; **åsh^{i}-ʦör^{i}**, p. 48*a*, l. 3; **mĕnga-ʦör^{i}**, p. 578*a*, l. 43).

ʦāri-wôl^{u} च़ारि-वोलु । अल्पपाकी m. one who cooks very little food, i.e. a man who (owing to the smallness of his family) cooks only small meals.

ʦör^{i}-pākh च़ॉरि-पाख । पूर्णपाकः m. (sg. dat. **-pākas** -पाकस), (of meat or the like) thorough cooking (till tender).

ʦôr^{u} 2 च़ोरु (f. **ʦör^{u}** च़ोरू), 1 p.p. of **ʦārun**, q.v., gathered, collected, selected; used —°, as in **ada-ʦ°**, p. 12*a*, l. 38.

ʦorúi (El. *ts°*), incorr. for **sôruy**, p. 931*b*, l. 24, q.v.

ʦūr 1 चूर । चौरः, मूलखननम् m. a thief, burglar (cf. **canda-ʦ°**, p. 172*b*, l. 45; **dŏda-thani-ʦ°**, p. 190*a*, l. 39; **dŏda-ʦ°**, p. 190*b*, l. 2; **dŏh^{a}l^{i}-ʦ°**, p. 200*b*, l. 42; **gar-ʦ°**, p. 296*a*, l. 23; **gur^{i}-ʦ°**, p. 299*a*, l. 16; **hāra-ʦ°**, p. 344*b*, l. 47; **khŏḍa-ʦ°**, p. 392*b*, l. 40; **kāmi-ʦ°**, p. 444*a*, l. 20; **mandĕñ-ʦ°**, p. 577*b*, l. 48; **nåm^{i}-ʦ°**, p. 636*a*, l. 29; **par-ʦ°**, p. 751*a*, l. 25; **pot^{u} ʦ°**, p. 788*b*, l. 5; **süñ^{u}-ʦ°**, p. 916*a*, l. 23; **ṭhūla-ʦ°**, p. 976*b*, l. 12; **ʦhŏci-ʦ°**, p. 1062*b*, l. 5; **ʦacĕ-wår^{i}-ʦūr**, s.v. **ʦŏt^{u}**) (El. *tsúré*; Gr.Gr. 18, 28, 50, 51; Gr.M.; W. *tsur*, 7, 11, 18; L.V. 43, 101; Śiv. 279, 328, 1067, 1311, 1321, 1381; Rām. 1426; K. 148; H. iii, 3; viii, 9; x, 12; xii, 1; YZ. 180, 257, 281; K.Pr. 66, 74, 77, 125, 168, 176, 221 ff., 236); met. one who secretly does prohibited actions (cf. **g^{a}sa-ʦ°**, p. 307*a*, l. 32; **ʦŏta-ʦ°**, s.v. **ʦŏth**); (facetiously, or quasi-facetiously) a person, an individual, in phrases such as **nöm^{i} ʦ°**, p. 637*a*, l. 40; any person or thing that causes violent damage or destruction (cf. **buñul^{i}-ʦ°**, p. 115*b*, l. 47; **lön^{i}-ʦ°**, p. 525*b*, l. 33; **nāra-ʦ°**, p. 648*b*, l. 12) (H. vii, 12); met. a deadly wasting disease (cf. **ạnd^{a}r^{i}-ʦ°**, p. 32*b*, l. 22; **rata-ʦ°**, p. 846*b*, l. 30); (in cultivating crops) weeding and clearing out the roots (cf. **ala-ʦ°**, p. 22*b*, l. 38). **—dyun^{u}** —दिनु । मूले खननविधानम् m.inf. to weed and clean the roots of a crop. **—ʦaṭul^{u}** —च़टुलु । चौरादिः m. thief-swindler, a man who is a thief and also a swindler, a thoroughly bad lot. **—zör^{u}** —ज़ॉरु । चौर्यद्यूतादिः f. thieving and gambling, a life of profligacy and criminality.

ʦūra-bāy चूर-बाय् । चौरभार्या f. a thief's wife. **-buz^{i}** -बुज़ि or **-buzy** -बुज़्य् । चौरसात् adj. c.g. dependent on theft, i.e. liable to theft, liable to be stolen. **-gūd^{u}** -गूदु । चौराचारगुदम् m. the vulva of a thief, the pudendum of an unchaste woman who is a thief, or who works in conspiracy with thieves; hence, meton. such a woman (in this meaning f.). **-hāʦh** -हाछ़ । चौर्यमिथ्याभिशंसनम् f. (sg. dat. **-hāʦi** -हाछ़ि), a false charge of theft; cf. **ʦūri-h°**, s.v. **ʦūr^{u}**. **-khŏḍ** -खुड् । अवटुरन्ध्रम् m. the cavity at the back of the throat, behind the uvula. **-khod^{u}** -खंडु । व्यभिचारियोनिः m. 'a thief vulva', the pudendum of a woman who is secretly unchaste. **-kŏk^{ü}r^{u}** -क्वकुरु or **-kük^{ü}r^{u}** -कंकुरु । अङ्गसंकोचनम् f. huddling up the limbs (in cold weather or the like) (cf. **kakür^{u}** or **kük^{ü}r^{u}**). **-kal** -कल् । चौरवद्पेचा f. looking longingly (at something, as if one wished to steal it). **-kŏndal** -क्वंडल् । चौराचरणा f. (sg. dat. **-kŏndüj^{u}** -क्वंड्जू or **-kŏndali** -क्वंडलि) 'a thief fire-bowl', a woman who habitually acts like a thief, a thoroughly dishonest woman. **-kāphür^{u}** -कापॅरु । गूढसंभाषणम् f. secret intrigue or plotting (esp. among thieves in order to rob someone); cf. **köphir**, of which **kāphür^{u}** is the abs. noun. **-kaṭh** -कठ । चौरपुत्रः m. (sg. dat. **-kaṭas** -कटस), a thief's son (an abusive term) (Gr.Gr. 132); met. any

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badly-conducted or naughty boy. **-nagör^{u}** -नगांरू । चौरसंसर्गिणी f. a woman who associates with thieves (usually unchaste, shameless, and dishonest). **-pūt^{u}** -पूतु । चौरपोतः m. a thief's son (Gr.Gr. 131); a term of affection used playfully by elders to a baby (Gr.Gr. 131). **-pav** -पव् । चौर्याभ्यासः m. the artful practices of a thief, a thief's dexterity. **-syuw^{u}** -सिवु । चौरगृह्यः m. 'domesticated by a thief', an apprentice thief, a boy adopted by a thief and taught the profession. **-ṭŏjĕ** -टूज्य f.pl. or **-ṭŏl^{i}** -टूलि m.pl. । चौरसदृशनेत्रमध्यम् 'thief's eyeballs', bloodshot eyes (K.Pr. 159, *-ṭŏl^{i}*); cf. **ṭŏjĕ** and **ṭŏl^{i}**. **-tsūn^{u}** -च्वूंनू । चौराचारा f. 'a thief-coal', a woman who habitually conducts herself like a thief, a trollop, trull. **-tsūr** -चूर् । चौरबाहुल्यम् f. thief upon thief, the appearance of a number of thieves (in some locality, due to bad government). **-tsöt^{a}j^{i}** -चुत्‌जि or **-tsöt^{u}j^{u}** -चुत्‌जू । चौर्येण व्यभिचारिणी f. a loose woman who is at the same time a thief.

tsūr 2 चूर् (El.) i.q. **tsyūr^{u}**, q.v.

tsūr^{i} चूरि or **tsūrī** चूरी, f. i.q. **tsūr^{u}**, q.v., in the following:— **canda-tsūr^{i}**, pocket-picking, p. 172*b*, l. 47; **năm^{i}-tsūrī**, stealing with the nails (in gambling), p. 636*a*, l. 33.

tsūrū (El.) in **lānĕ-tsūrū**, *Xanthium strumarium*, p. 525*b*, l. 13, i.q. **tsyūr^{u}**, q.v.

tsūr^{u} चूरू or (q.v.) **tsūr^{i}** चूरि or **tsūrī** चूरी । चौर्यम् f. theft (cf. **dŏh^{a}l^{i}-ts°**, p. 200*b*, l. 44; **khŏda-ts°**, p. 392*b*, l. 12; **pot^{u} ts° gatshün^{u}**, p. 788*b*, l. 8) (El. *tsúri*; Gr.M.; Śiv. 852, 1393; K. 148–51; H. xii, 1); the secret doing of forbidden actions (cf. **năm^{i}-ts°**, p. 636*a*, l. 34; **tsŏta-ts°**, p. 1086*b*, l. 42). —**karün^{u}** —करंनू f.inf. to steal (El. *tsúri k°*; H. xii, 1; K.Pr. 207, 237). —**karanāvün^{u}** —करनावंनू f.inf. to cause theft to be committed (K.Pr. 149).

tsūri चूरि । गूढम् adv. by theft (Rām. 683, 1162); stealthily, secretly, furtively (El.; Rām. 411, 659, 760, 861, 1143*i*, 1196, 1206, 1292, 1415, 1781–2; K. 158, 389, 642; YZ. 422). —**bĕhun** —ब्यहुन् । गूढस्थितिः m.inf. 'to sit furtively', to remain hidden, keep concealed (from fear of another or the like). **-hātsh** -हाछ् f. (sg. dat. **-hātsi** -हाचि), a false accusation of theft (YZ. 422); cf. **tsūra-h°**, p. 1080*b*, l. 32). —**hyon^{u}** —ह्योनु m.inf. to take by theft, to steal (something) (K. 736). —**nyun^{u}** —निनु m.inf. to carry off by theft, to steal (El. *tsúri ninyi*, Gr.M., YZ. 416). —**pöṭh^{i}** —पांठि or —**pöṭhin** —पांठिन् adv. stealthily, secretly, furtively (H. iii, 1 (*pöṭhin*); xii, 6, 7, 17 (*pöṭh^{i}*)). —**rōzun** —रोज़ुन् । गूढनिवासः m.inf. to remain hidden, to abide in safe concealment. —**thawun** —थवुन् । गूढस्थापनम् m.inf. to put away in hiding, to hide (something). —**tsūri** —चूरि । गूढं गूढम् adv. stealthily, secretly, furtively (all the time).

tsūr^{i} चूरि f. i.q. **cīr^{i}**, a slip of paper, a document, in **lag^{a}na-ts°**, p. 512*b*, l. 14, q.v.

tsūr^{u} 2 च्वरू (for 1, see **tsor^{u} 2**) । तृणादिवल्लमुष्टिः f. a handful, or wisp, of grass, straw, or the like, used —° (cf. **dĕl^{i}-ts°**, p. 268, l. 3); a wisp as ab. fashioned for some use (cf. **bumb^{i}-ts°**, p. 107*b*, l. 48; **nakha-ts°**, p. 628*b*, l. 33; cf **tsar 3**); a number of articles (such as plates) piled one over the other (cf. **ṭŏk^{i}-ts°**, p. 991*a*, l. 41).

tsūr^{u} 3 च्वरू । अन्योन्यहस्ततलताडना f. clapping the hands together (in sport, in keeping time to music, etc.) (cf. **dŏyĕ atha tsūr^{u} wazün^{u}**, to clap with both hands, s.v. **z^{a}h**) (K.Pr. 60).

tsari-mŏnd^{u} tulün^{u} च्वरि-म्वंडू तुलंनू । सनिन्दोपहासः f.inf. to clap the hands in derision, publicly to ridicule (a person) (cf. **mŏnd^{u} 2**) (cf. K. 222, 232). **-pop^{u}** -पंपु । पाणिवादनम् m. a kind of game consisting in clapping the hands.

tsūr^{u} 4 च्वरू । चटका f. a hen-sparrow (cf. **ranga-ts°**, p. 837*a*, l. 44; **sŏn^{i}-ts°**, p. 917*b*, l. 26; **tsaka-ts°**, p. 1066*b*, l. 41; **tsama-ts°**, p. 1072*a*, l. 37) (El. *tsar*; Gr.M.; W. 18, *tsar*; L. 282, *tsari*; Rām. 694; K.Pr. 31, 217–8, 240). A cock sparrow is **köntur**, q.v.

tsari-ōl^{u} च्वरि-ओलु । चटकानीडम् m. a sparrow's nest. **-bacĕ** -बच्य । चटकापत्यम् (चाटकैरः) m. a young sparrow, a sparrow-chick. **-dŏd** -द्वद् । चटकाक्षीरम् m. 'sparrow's milk', i.e. something very difficult or impossible to obtain (like our 'pigeon's milk'). **-latshāj^{i}** -लछांजि or **-latshüj^{u}** -लछंजू । ओषधिबीजविशेषः f. 'sparrow's broom', N. of a certain medicinal seed, commonly found growing on house roofs, and used as a remedy for indigestion and as an antiperiodic (L. 76). **-nam** -नम् । चटकानखः m. a sparrow's claw; met. any similar shaped small object. **-purib^{i}** -पुरिबि । चटकारचकः m. 'the second husband of a sparrow's widow', a scarecrow for frightening small birds from ripened crops. **-ṭhūl** -ठूल् । चटकाण्डम् m. a sparrow's egg. **-t^{a}l** -तल् । तूदफलभेदः m. a kind of mulberry (described as small and of unpleasant taste). **-tŏmul** -त्वमुल् । (कण्टकारिका-) बीजविशेषः m. (sg. dat. **-tŏmalas** -त्वमलस्), 'sparrow's rice', the N. of a certain creeping plant, used medicinally.

tsūr चूंर् m. powder, fine fragments. In **tsaṭa-tsūr**, s.v. **tsaṭh**.

tsracĕ च्रच्य, see **tsrüṭ^{u}**.

tsūragī चूरगी । चौरता f. theft, thieving, the practice of thieving.

tsröj^{u} च्राज़ू (often written **tsröj** च्रांज) । चर्मकारस्त्री.

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दूतविशेषस्त्री f. a leather-worker's wife (see **tsrôlᵘ**); the wife of a city police-spy or a female doing this work (see **tsrôlᵘ**) (Gr.Gr. 36).

tsarīkh त्सरीख् । अतिकोमला f. a very delicately formed woman (with each limb delicate and soft).

tsarakȫzᵘ त्सरकॊज़ु । चारभावः f. the profession, or employment, of a spy, detective, or the like. See **tsar 1.**

tsrôlᵘ त्स्रोलु । चर्मकारः, दूतविशेषः m. (f. **tsröjᵘ** त्स्रॊज़ु, q.v.) a leather-worker, currier, shoemaker (of untouchable caste) (Gr.M.); a kind of police-spy or detective (there being usually one in charge of each quarter of a town. A woman (**tsröjᵘ**) may sometimes occupy the post) (Gr.Gr. 36; H. v, 7; K.Pr. 107, 221, 224); a jailor (YZ. 370, 381). According to K.Pr. 144, the word is the name of a Moslem sect, which has the choice of three employments. They can become, jailors, or bootmakers, or beggars. Moslems outside the sect do not eat with them. For their origin, see K.Pr. 98.

tsrölⁱ-zāphal त्स्रॊलि-ज़ाफल् । आभ्युदयिकजातीफलम् m. a nutmeg brought in former times to a house by a friend or relation, as a harbinger of good luck, on the occasion of a festival (such as that on the birth of a son).

tsᵃral त्सरल् । कलङ्कितः adj. c.g. stained or marked (in regard to some particular quality), in disgrace or bad repute (for something). Cf. **tsᵃr.**

tsūrlad त्सूरलद् adj. (as subst., f. **tsūrladiñ** त्सूरलदिञ्), suffering from a deadly wasting disease (cf. **rata-tsᵒ**, p. 846*b*, l. 34).

tsōram त्सोरम् । चतुर्थी तिथिः f. (sg. dat. **tsōrümᵘ** त्सोरमु), the fourth lunar day of a lunar fortnight (cf. **shrūka-tsᵒ**, p. 892*a*, l. 39; **sankaṭa-tsᵒ**, p. 922*a*, l. 48; **tikⁱ-tsᵒ**, p. 1049*b*, l. 12) (Rām. 1767, K. 676).

tsūrimᵘ त्सूरिमु, see **tsūryumᵘ**.

tsarmun त्सर्मुन् m. (sg. dat. **tsarmanas** त्सर्मनस्), a skin, a hide (L.V. 66). Cf. **tsam.**

tsᵃran त्सरन् । रन्ध्रम् f. (sg. dat. **tsᵃrüñᵘ** त्सरञु), a hole, chink (cf. **bar-tsᵒ**, p. 116*b*, ll. 30, 32; **mᵃtra-tsᵒ**, p. 605*b*, l. 24) (El. *tsiran*, K.Pr. 251). Cf. **tsar 4.**

tsaran त्सरन् m. a foot (a corruption of the Skt. *caraṇa*, as in **shōba-tsᵒ**, p. 869*a*, l. 25) (Śiv. 155-6, 169, 191, 228, 381, 628, 798, 987, 1266; K. 398, 1000).

tsarana-kamal त्सरन-कमल् m. a lotus-foot, a foot beautiful as a lotus, (as a reverential term) a foot (cf. **pāda-kamal**, p. 681*a*, l. 8) (Rām. 1644).

tsarōn त्सरोन् । व्यञ्जनविशेषः, भक्ष्यविशेषः m. a kind of condiment made of sheep's or goat's liver spiced with very hot pepper, etc., and salt; an offering to demons, etc., made of this condiment.

tsarun 1 त्सरुन् conj. 1 (1 p.p. **tsorᵘ** त्सोरु; 2 p.p. **tsaryōv** त्सर्योव्), to do, perform, carry out (meditation, austerities, or the like) (Śiv. 312; K. 612, 619, 704).

tsarun 2 त्सरुन् conj. 3 (2 p.p. **tsaryōv** त्सर्योव्), to go forward, progress, walk (L.V. 38).

tsarun 3 त्सरुन् । उपचितीभवनम् conj. 3 (2 p.p. **tsaryōv** त्सर्योव्), to increase, become more than sufficient, to be larger than required, remain over and above (cf. **nam tsarânⁱ**, p. 635*b*, l. 34) (Gr.Gr. 118; K. 7, 1025); cf. **tsorᵘ 2.** **tsaryō-motᵘ** त्सर्यो-मतु । उपचितीभूतः perf. part. (f. **tsaryē-müts̄ᵘ** त्सर्ये-मच़ु), more than is required, remaining over and above.

tsārun त्सारुन् । विचयनम्, संशोधनम् conj. 1 (1 p.p. **tsōrᵘ** त्सोरु), to gather, collect, pick (as a bird), pick up (cf. **dōdas kándⁱ tsārânⁱ**, p. 190*b*, l. 40; **lĕkh tsārüñᵘ** and **lĕka tsārañĕ**, p. 518*a*, ll. 15, 41; **tulⁱ tsārânⁱ**, p. 1000*b*, l. 33; **wōhav tsārun**) (Gr.M.; Śiv. 193, 526, 1183, 1515, 1913; K.Pr. 61, 106); to select, separate, sort (cf. **chātⁱ krĕhânⁱ tsārânⁱ**, p. 166*a*, l. 42) (Gr.Gr. 11, 12; Gr.M.; L. 464; Śiv. 1032, 1579, 1845; H. vi, 14); to clear (from dirt or the like), pick out, weed, purify (by picking out impurities).

tsōrᵘ-motᵘ त्सोरु-मतु । विचितः, संशोधितः perf. part. (f. **tsörᵘ-müts̄ᵘ** त्सॊरु-मच़ु), picked, selected, etc., as ab.; cleaned, cleansed, purified, etc., as ab.

tsörith त्सॊरिथ् conj. part. (see also s.v.) in **tsörith kadun** त्सॊरिथ् कडुन् m.inf. to extract, select out (from its surroundings); quote (from a book) (Gr.M.). **—thawun** —थवुन् । संशोध्य स्थापनम् m.inf. to select and put (aside); to select, choose (e.g. a name) (Śiv. 436); to cleanse (from impurities) and put (aside).

tsöronᵘ त्सॊरनु । कुहस्तपादः adj. (f. **tsörüñᵘ** त्सॊरञु), one who has lost both his hands and both his feet, or who is so crippled (by disease or fracture) that he cannot use any of these four limbs. A compound of **tsör** and **ronᵘ**, qq.v. **—gatshun** —गछुन् । हस्तपादहीनीभवनम् m.inf. to become so maimed or crippled.

tsūrun त्सूरुन् । योन्याघातः conj. 1 (1 p.p. **tsūrᵘ** त्सूरु), to have violent sexual connexion, etc., with a woman, esp. to rape a virgin.

tsrang त्स्रंग् m.pl. palpitations, quivering, writhing, in the following:— **—baránⁱ** —बरनि । संतापः m.pl. inf. to suffer palpitations; hence, to be in great anguish (mental or physical). **—dinⁱ** —दिनि । पीडयाङ्गविक्षेपः m.pl. inf. to writhe in anguish.

tsring 1 त्स्रिंग् । विनोदः m. exultation, delight, skipping for joy, etc. Cf. **tsĕngun 2.**

tsring 2 त्स्रिंग् in **tsringa-wād** त्स्रिंग-वाद् । अल्पशः अल्पशो दानम् m. distribution little by little, using little by little in giving away.

tsrọngᵘ त्स्रुंगु । प्रस्थार्धमानम् m. a certain measure of grain,

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flour, or the like, half a handful, half as much as can be contained in the hollow of the hand (i.e. the palm stretched out and hollowed) (El. *chrong*).

ʦöroṅg^{u} चुरंगु । शारी m. a chessman, draughtsman, or piece in a similar game (Śiv. 280, 1644). **ʦöraṅg^{i}-püṭ^{ü}** चुरंगि-पटू । अष्टापदः f. (sg. dat. **-pacĕ** -पच्), a chequered cloth or board used in gambling, a chess board, a draught board.

ʦaranāmrĕth च़रनामृथ् m. (sg. dat. **ʦaranāmrĕtas** च़रनामृतस्), 'foot-nectar', the water in which the feet of a god or venerated person have been washed (borrowed from Skt. *caraṇāmṛta*) (Śiv. 1398). Cf. **ʦaran.**

ʦaranārabind च़रनारविंद् m. a foot-lotus, a lotus-like foot (borrowed from the Skt. *caraṇâravinda*) (Śiv. 1424). Cf. **ʦaran.**

ʦörinis च़ोरिनिस्, see **ʦöryun^{u}**.

ʦūranāwun चूरनावुन् । योन्याघातविधापनम् conj. 1 (1 p.p. **ʦūranôw^{u}** चूरनोवु), to cause (a man) to have violent sexual intercourse, etc. (with oneself or with another woman).

ʦariñ च़रिञ् । अन्तःकोपः f. inward wrath, jealousy (Gr.Gr. 117, 118). Cf. **ʦarüñ^{u}**.

ʦarüñ^{u} च़रुञ् (sometimes written **ʦariñ** च़रिञ्, Gr.Gr. 192) । अन्तःकोपः conj. 1 (this verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, **ʦarĕs** च़र्यस्, there will be inward anger to him, i.e. he will be inwardly angry. **ʦür^{ü}s** च़्रूस्, there was inward anger to him, he was inwardly angry. See Gr.Gr. 118, 182, 188, 192, 203, 215, 220, 234, 248–9, 254; 1 p.p. f. **ʦür^{ü}** च़्रू), inward wrath, hidden resentment, jealousy, to occur or be (to a person) (Gr.Gr. 117). **ʦür^{ü}-müʦ^{ü}** च़्रू-मच़ू । अन्तःकोपभावः perf. part. f. hidden resentment that has occurred (to a person).

ʦrār च़्रार् m. N. of a place in Kashmīr, where there is a shrine of the saint *Nūru'd-dīn* (L. 250, 293, *Chhrar Sharif*, see **chrār sharīf**, p. 165*b*, l. 43; K.Pr. 220). Here pretty painted portable braziers, or *kāngrīs* (see **kāg^{ü}r^{ü}**), which are often given as presents, are made. **ʦrāra-kāg^{ü}r^{ü}** च़्रार-काँगुर् । हसन्तिकाविशेषः f. a brazier made in this place.

ʦarĕr च़र्यर् । आधिक्यम् m. increase, abundance, excess (cf. **phala-ʦ°**, p. 692*b*, l. 16) (El. *tsarir*, m. increase, and *tsirir*, f. abundance; Gr.Gr. 138, Gr.M., Rām. 1152).

ʦīris चीरिस्, see **ʦyūr^{u}**.

ʦöras (El. *tso°*) or **ʦöraʦh** (El. *tsorats*), f. a wedge (as for splitting wood) (El.; ? i.q. **töriʦ^{ü}** and **töraʦh**, qq.v.); a certain tool for cutting leather (H. xi, 14, *ʦöraʦh*).

ʦroṭ^{u} च़्रटु । चक्राकारत्वम् m. the condition of being wheel-shaped; anything wheel-shaped; a potter's wheel (El. *tsruṭ* m.). Cf. **ʦrüṭ^{ü}**.

ʦröṭ^{i} च़्राटि । शब्दविशेषः f. the noise caused by one thing falling repeatedly on a similar thing, esp. the noise produced in sexual intercourse. Cf. **ʦraṭh, ʦröṭh.**

ʦrüṭ^{ü} च़्रटू । चक्रिका f. (sg. dat. **ʦracĕ** च़्रच्), a potter's wheel (El. *tsrauṭ* f.); any circular disc, large or small, a round cake, a tabloid (cf. **hanga-ʦ°**, p. 338*b*, l. 47; **lācha-ʦ°**, p. 507*a*, l. 30; **mīli-ʦ°**, p. 565*b*, l. 51; **nāga-ʦ°**, p. 623*b*, l. 49; **nöh^{i}-ʦ°**, p. 625*b*, l. 23; **töndūra-ʦ°**, p. 1010*a*, l. 18); cf. **ʦroṭ^{u}**. **ʦrüṭ^{ü} gaʦhün^{ü}** च़्रटू गछ़ुन् । आहतिनाशः f.inf. to become a disc, to be squashed flat by a blow from above, to be struck by a blow from above and so destroyed.

ʦraṭh च़्रठ् । ऊर्ध्वपतनशब्दः m. (sg. dat. **ʦraṭas** च़्रटस्), the noise caused by falling from a height on to the ground or on to water, smash, splash (cf. **atha-ʦ°**, p. 64*a*, l. 40; **nāwa-ʦ°**, p. 666*b*, l. 33, the splash of a boat on the water; hence, sea-sickness) (L.V. 1); cf. **ʦröṭ^{i}** and **ʦröṭh. ʦraṭa bĕhun** च़्रट ब्यहुन् । निर्व्यापारीभवनम् m.inf. to be hopelessly without employment (of one whose business, official position, possessions, or the like has been so destroyed that it is impossible to set it up again).

ʦrĕṭh 1 च़्र्यठ् m. (cf. **ʦēr 1**) delay, procrastination, excessive time (occupied in the performance of something) in the following:— **—lagun** —लगुन् । विलम्बितनिष्पत्तिः m.inf. delay (in the accomplishment of some work) to occur.

ʦrĕṭh 2 च़्र्यठ् m. i.q. **ʦēṭh,** q.v. pounding, crushing, reducing to powder, in the following :— **ʦrĕṭh dyun^{u}** च़्र्यठ् दिनु । परिश्रान्तीकरणम् m.inf. to exhaust a person (by continually pressing him on to complete some urgent work) (cf. **ʦēṭh dyun^{u}**, p. 1086*b*, l. 9).

ʦröṭh च़्रठ् । अधोनिपातशब्दः m. the noise of falling from a height, esp. the noise caused by the buttocks or thighs coming into contact with the ground in a fall on a slippery or muddy road, flop, plop. Cf. **ʦröṭ^{i}** and **ʦraṭh.**

ʦrūṭh च़्रूठ् in **ʦrūṭh ʦalun** च़्रूठ् च़लुन् । बुद्धिविपरीतीभवनम् m.inf. the wits to become clouded (e.g. owing to the weakness of old age).

ʦarĕth च़र्यथ् or **ʦarith** च़रिथ् । चरितम् m. (sg. dat. **ʦarĕtas** च़र्यतस्), behaviour, act or acts, deeds, conduct, goings on (El. *tsaret*, f. a spectacle); Gr.M. *ʦarith*; L.V. 38; Śiv. 711; K. 3, 35, 139, 247, 324, 332, 505, 607, 615, 638, 688, 731, 919, 936, 940, 981);

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a biography, account of adventures, history (of a person) (K. 749); an account of any particular appearance, dress, or the like (of a person).

tsörith च़ॊरिथ् m. an essence (El. *tsorit*, where only it has been noted. The spelling is doubtful). Cf. **tsārun.**

tsurētsᵘ चु़च़ॆचू़, see **tsuryotᵘ.**

tsōratsh, see **tsōras.**

tsartsun च़र्चु़न् । चारक्रिया conj. 1 (1 p.p. **tsortsᵘ** च़र्चु़), to discuss, consider, investigate; to watch, wait for expectantly (K. 149, 653, 920); (in Ksh. esp.) malevolently to spy on another, secretly to hunt out another's defects (cf. **potᵘ ts°**, p. 788*b*, l. 11). **tsortsᵘ-motᵘ** च़र्चु़-मतु । चारकर्मपाचीक्षत: p.p. (f. **tsürtsᵘ-mütsᵘ** च़र्चू़-मचू), malevolently spied upon.

tsaratsar च़राच़र् or (Śiv. 624) **tsara-atsara** च़र-अच़र, or (K.) **tsar-atsar** च़र्-अच़र् m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe (borrowed from Skt. *carācara*) (L.V. 16; Śiv. 105, 155, 370, 624, 868, 935; K. 320, 509).

tsārav च़ारव् । पक्षिविशेष: m. a certain bird (described as having black wings and a red beak).

tsirivᵘ च़ीरिवू, see **tsiryuwᵘ.**

tsüryumᵘ चू़रिमु । चतुर्थ: ord. (f. **tsürimᵘ** चू़रिमू), fourth (Gr.Gr. 76; Śiv. 1645, 1712; Rām. 181, 382, 385, 1052, 1152, 1206, 1278; K. 699; H. viii, 11; xii, 1; K.Pr. 70).

tsöryunᵘ च़ॊरिनु । चयनोच्छिष्टम् m. (sg. dat. **tsörinis** च़ॊरिनिस्), that which is picked off or out, i.e. the refuse picked off or out and thrown away in preparing vegetables, etc., for use (cf. **gögᵃji-ts°**, p. 279*a*, l. 30; **muji-ts°**, p. 558*b*, l. 13; **phamba-ts°**, p. 698*b*, l. 2; **pōshĕ-ts°**, p. 779*a*, l. 40; **puyĕ-ts°**, p. 813*a*, l. 27).

tsuryotᵘ चु़र्यतु । चातुर्मासिक: adj. (f. **tsurētsᵘ** चु़च़ॆचू़), four months old.

tsiryuwᵘ च़ीर्युवु । दारुविशेषमय: adj. (f. **tsirivᵘ** चीरिवू), made of apricot-wood (cf. **tsiri-hütᵘ**, p. 1079*b*, l. 9).

tsᵃs च़स् m. a tearing blow, a wrench (to a limb or the like) (cf. **zanga-tsᵃs**, s.v. **zang 1**; K. 1026, *zangi-ts°*, a wrench given (in wrestling) to a leg). Cf. **tsᵃsta** and **tᵃs.**

tsas च़स् । न्यक्कार: disrespect, insult, humiliation, public abuse (Gr.Gr. 33, 37, 134; Rām. 1665); terror, great fear or sorrow (Rām. 798); a hole, aperture, cavity, chasm (Rām. 1169, K. 111).

tsās 1 च़ास् । कास: f. a cough (cf. **tsākhᵃr**) (El. *tsás*, m. and *tsañs*, f.; Gr.Gr. 33, m., and so, also, to be inferred from I.K. vi, 18; K.Pr. 109). **—karünᵘ** —करूनू । निह्नव: f.inf. to conceal or deny knowledge, show evasion, esp. to deny that one has property which has been entrusted to one. **—yinᵘ** —यिनू । कासरोगोत्पत्ति: f.inf. a cough to come, to be attacked by a cough, or disease involving such.

tsās 2 च़ास, I entered, or he entered for him, see **atsun,** p. 70*a*, l. 23.

tsôshᵘ च़ोशु or (q.v.) **tsôhᵘ** च़ोहु । कषाय: adj. (f. **tsôshᵘ** च़ांशू), (of something edible or drinkable) acrid, astringent (cf. **ada-ts°**, p. 12*a*, l. 40) (Gr.Gr. 138); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

tsushākal चु़शाकल् । चतुष्खण्ड: adj. c.g. made up of four parts, sections, branches, compartments, or the like (cf. p. 878*a*, l. 30) (K.Pr. 229, of a walnut).

tsāshĕr or **tsāshyĕr** च़ाश्यर् (also by Pandits written च़ाष्यर्) । कषायत्वम् m. astringency (Gr.Gr. 138, 141). Cf. **tsôhᵘ** and **tsôshᵘ.**

tsöshĕv च़ुशव् । चतु:शततन्तुक: adj. c.g. (of cloth) woven with four hundred threads.

tsöshⁱ-tsöshĕway चुं़शि-च़ुशवय् । समग्रचत्वारिंशत् card. even all four (Gr.Gr. 85).

tsöshĕway च़ुशवय् । चत्वारिंशत् card. even all four (Gr.Gr. 83, 85; Śiv. 1521). See **tsör.**

tsāsal च़ासल् । कासरोगी adj. c.g. afflicted with coughing, subject to coughing (Gr.Gr. 134).

tsāsilad च़ासिलद् । कासयुक्त: adj. c.g. (as subst., f. **tsāsiladiñ** च़ासिलदिञ्), id. (Gr.Gr. 135).

tsasun च़सुन् । अतिहसनम् conj. 1 (1 p.p. **tsosᵘ** च़ंसु, 2 p.p. **tsasyōv** च़स्योव्. This verb is impersonal, as in **tsosun** च़ंसुन्, it was laughed by him, he laughed) to laugh long and loudly, to go into a fit of laughing (Gr.Gr. 208, 225; Rām. 332, 1094, 1457).

tsāsⁱ tsāsⁱ yunᵘ च़ंसि च़ंसि यिनु । संघशोऽतिहसनम् m.inf. (of a number of people) all to laugh loud and long.

tsasith yunᵘ च़सिथ् यिनु । बहुलीभवनम् m.inf. to come in fits of laughter; hence, to come joyfully (K. 24); to come, or be, assembled in multitudes (more than there is space for), (of fruit) to be produced in great quantities (so that there is not sufficient room on the tree), and so on (Rām. 282).

tsösurᵘ च़ुसुरु । संलाप:, कर्णे जपत्वम् m. long continued conversation (esp. when scandal or criticism of others) (cf. **katha-ts°**, p. 486*b*, l. 19); slandering, tale-bearing, backbiting.

tsusīrᵘ चु़सीरु, see **tsusyūrᵘ.**

tsᵃsta च़स्त adj. c.g. wrenched off, torn off (Rām. 603). Cf. **tsᵃs.**

tsösatath च़ुसतथ् or **tsusatath** चु़सतथ् । चतु:सप्तति: card. (pl. dat. **tsö(u)satatan** च़ु(चु़)सततन्), seventy-four (Gr.Gr. 79).

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tsösatatyum^{u} चुसततिमु or **tsusatatyum^{u}** चुसततिमु । चतुःसप्ततितमः ord. (f. **tsö(u)satatim^{ü}** चु(चु)सततिमू), seventy-fourth (Gr.Gr. 79).

tsusyūr^{u} चुस्यूरु । चतुःसेटकमितः adj. (f. **tsusīr^{ü}** चुसीरू, sg. dat. **tsusērĕ** चुसेर्य), weighing four seers (of about two pounds each).

tseta (El. *ts*°), see **tshĕta.**

tsēṭi चेटि, **tsīṭ^{ü}** चीटू, see **tsyūṭ^{u}.**

tsit चित्, see **tsĕth 1.**

tsot (El. *ts*°), see **tshōth.**

tsoṭ^{u} 1 चटु । बलिविशेषः m. a kind of Hindū oblation or offering scattered into the air before the house door or on to the roof of the house, intended for the Yōginīs, or female attendants on Shiv (Śiva), as they travel in the air. It is supposed to ward off, or carry away, misfortune. It consists mainly of rice with pieces of sheep- or goat-liver or -heart, and is generally offered on Tuesday or Saturday. —**khitra-pāl** —खित्र-पाल् । भैरववल्युपेतबलिभेदः m. this offering united with a similar offering to certain Bhairavas, see **khitra-pāl** and **börav.**

tsāṭ^{i}-khāv चटि-खाव् । बलिभुक् m. an eater of these offerings, a man who habitually eats them.

tsaṭi-kani lagun चटि-कनि लगुन् । उपहारीभवनम् m.inf. for the relief of another from calamity, to offer oneself as an oblation.

tsoṭ^{u} 2 चटु, 1 p.p. of **tsaṭun,** q.v. (f. **tsüṭ^{ü}** चटू, sg. dat. **tsacĕ** चच्), cut, cut off, used —° (cf. **aḍa-ts°**, p. 12*a*, l. 42; **ōsa-ts°**, p. 47*a*, l. 6; **atha-ts°**, p. 64*a*, l. 46; **dāl^{i}-ts°**, p. 212*a*, l. 4; **gul^{i}-ts°**, p. 284*a*, l. 23; **khōra-ts°**, p. 410*b*, l. 17; **kala-ts°**, p. 435*b*, l. 16; **kana-ts°**, p. 448*a*, l. 36, Gr.Gr. 75; **lāṭ^{i}-ts°**, p. 535*b*, l. 46; **mur^{i}-ts°**, p. 588*b*, l. 43; **māwāl^{i}-ts°**, p. 611*b*, l. 30; **nala-ts°**, p. 632*a*, l. 34; **nār^{i}-ts°**, p. 649*a*, l. 28; **narĕ-ts°**, p. 650*a*, l. 14; **nas-ts°**, p. 654*b*, l. 13; **nyōtha-ts°**, p. 674*a*, l. 35; **pakha-ts°**, p. 725*a*, l. 35; **panja-ts°**, p. 740*b*, l. 25; **wutha-ts°**, s.v. **wuth 1**; **yĕba-tsüṭ^{ü}**, s.v. **yĕba**; **zangi-ts°**, s.v. **zang 1**; **zēvi-ts°**, s.v. **zēv**) (El. *tsuṭ*); (of a loan) taken, borrowed; **tsoṭ^{u} wôṭ^{u}** चटु वोटु । ऋणादिग्रहणम् m. the action of taking a loan (to provide funds for a feast or the like).

El. gives *tsauṭ*, torn, to which, by confusion with **tshōṭ^{u}**, q.v. he also gives the meanings 'little, short'.

tsöṭ^{ü} चटू । पिष्टकः f. (sg. dat. **tsöcĕ** चुच्), bread, a cake, a small flat loaf (cf. **atha-ts°**, p. 64*a*, l. 42; **bĕbi-ts°**, p. 77*b*, l. 27; **kōm^{ü}-tsöcĕ**, p. 443*b*, l. 20; **kan^{a}ka-ts°**, p. 457*b*, l. 39; **krūla-ts°**, p. 470*b*, l. 44; **kāsh^{i}-ts°**, p. 480*a*, l. 38; **kōth^{i}-tsöcĕ**, p. 489*a*, l. 27; **makāyi-ts°**, p. 563*b*, l. 9; **m^{a}tra-ts°**, p. 605*b*, ll. 26 ff.; **pana-ts°**, p. 734*b*, l. 3; **pōsh-ts°**, p. 778*b*, l. 8; **pith^{i}-ts°**, p. 818*b*, l. 12; **tīla-tsöcĕ**, p. 999*a*, l. 17; **tōm^{a}la-ts°**, p. 1006*b*, l. 32; **tọndūra-ts°**, p. 1010*a*, l. 19; **wushki-ts°**, s.v. **wushka**) (El. *tsöṭ*, *tsuṭ*; Gr.Gr. 74, 162, 163; Gr.M.; L. 458; W. 113; H. v, 7, 8; K.Pr. 77, 103, 224). **-mönḍ^{ü}** -मोंडू । पूपादिः f. (sg. dat. **tsöcĕ-mönjĕ** चुच्-मोंज्य), cakes and the like, bread etcetera, used —°.

tsöcĕ-bar^{a}g चुच्-बरग् । तनुपूपः m. a thin cake, a pancake. **-chal** -छल् । पूपखण्डः f. a piece of cake (generally about half) (Gr.Gr. 162); cf. **-tilim,** bel. **-han** -हन् f. a little loaf (W. 113). **-kādur^{u}** -काँदुरु । पिष्टककान्दविकः m. a bread-baker, one who bakes and sells bread. **-katur^{u}** -कतुरु । अपूपकपालः m. a bread-sherd, a large sherd or earthenware platter, on which loaves are baked. **-mọnḍ^{u}** -मोंडु । पुष्टापूपः m. a thick fat kind of loaf or cake. **-mönjĕ** -मोंज्य । अपूपविशेषः f.pl. globular shaped cakes cooked with *ghī*, etc. **-mūth^{a}r** -मूँथर् । अपूपप्रदानम् f. cakes presented to his schoolmaster and his school-fellows, on the occasion of a boy completing his learning of the alphabet (see **mōth^{a}r 1**). **-tilim** -तिलिम् । पूपखण्डः f. a small piece of a loaf (less even than a quarter; cf. **-chal,** ab.) (Gr.Gr. 163). **-töv^{ü}** -तांवू । अपूपपचनी f. an iron griddle or the like for baking bread. **-wor^{u}** -वरु । पूपविशेषः m. a kind of small-sized loaf or cake (K.Pr. 220). **-wār^{i}-har** -वरि-हर् । पूपार्थयुद्धम् f. 'a quarrel about little cakes', i.e. a quarrel among mean-hearted, beggarly, or low people about some petty matter. **-wār^{i}-tsūr** -वरि-चूर् । पिष्टकचौरः m. 'a thief of little cakes', i.e. a mean, beggarly, or low fellow.

tsút (El.), **tsut** (K.Pr. 156), incorr. for **tshọṭ^{u},** q.v.

tsūt (El. *tsút*) (? spelling) m. a chief (El.).

tsaṭh चठ m. (sg. dat. **tsaṭas** चटस्), cutting (Gr.Gr. 146) used in the following:— **tsaṭh-kapaṭh** चठ्-कपठ् । गणना m. 'cutting and cutting out' (cf. **kapaṭun**) (amongst tailors, carpenters, and the like) the calculation of material used in cutting away and adding pieces (to form the completed whole). **tsaṭh-wāṭh** चठ्-वाठ् । गणना m. (sg. dat. **-wāṭas** -वाटस्), 'cutting and joining,' id. **tsaṭaph-tsaṭh,** see s.v. **tsaṭaph.**

tsaṭa-tsūr चट-चूर् । निःशेषतश्छेदनम् m. cutting to powder, tearing a garment or the like to tiny rags. **-tsaṭh** -चठ् । छेदाछेदि f. cutting or tearing apart; setting at variance (two people). **-wāṭh** -वाठ् । छेदनसंयोजनम् f. (sg. dat. **-wāṭi** -वाटि), cutting and joining, i.e. tailoring (cutting out the cloth and sewing it up properly); surgery, a surgical operation.

tsāṭh चाठ् । शिष्यः m. (sg. dat. **tsāṭas** चाटस्), a pupil (in a school or of a tutor), an apprentice (of some

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artisan or the like), a pupil (of a spiritual preceptor) (cf. **kūs**ᵘ **ts**°, p. 479*b*, l. 35; **pĕnji-ts**°, p. 739*a*, l. 19; **zith ts**°, s.v. **zyuth**ᵘ) (Gr.M.; W. 146; Śiv. 1887 *tsāṭa*, pl.; K. 1083, 1088; H. v, 1; K.Pr. 257). **tsāṭh tsö** चाठ् चा or (q.v.) **tsāṭuv tsö** चाटुव् चा । चकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī letter च, whether it represents **ca** or **tsa**.

tsāṭa-bôjᵘ चाट-बोजु । सतीर्थ्यः m. a fellow-pupil, a school-fellow (K. 1084, 1086). **-bāy** -बाय् । शिष्यस्त्री f. the wife of a pupil (of a teacher, or of a spiritual preceptor). **-gadᵃra** -गंद्‌र । शिष्यार्भकः m. 'a beloved little pupil', a very young pupil (under seven years of age). **-hāl** -हाल् । पाठशाला m. (sg. dat. **-hālas** -हालस्, Gr.Gr. 69), a school, a college (El.; Gr.Gr. 69; Gr.M.; L. 463; K. 485, 1076, 1078, 1136; H. viii, 4, 11). **-kūr**ᵘ -कूरु । शिष्यकन्या f. a girl pupil (of a teacher, or of a religious preceptor); the wife of a male pupil, as ab. **-kǫṭh**ᵘ -कोंठु । पद्मासनम् m. 'the pupil's knee', a certain posture in sitting (in which thighs, knees, shanks, and feet, all rest on the ground). **-nĕcyuw**ᵘ -न्यचिवु । शिष्यपुत्रः m. the son of a pupil (of a teacher, or of a religious preceptor). **-pāndⁱtöz**ᵘ -पंडितांजू । छद्मना हस्तक्षेपः f. 'pupil's panditship', little by little to interfere with another's means of livelihood, in order dishonestly to capture it.

tsěth 1 च्यथ् or (Śiv. 334) **tsit** चित् m. (sg. dat. **tsětas 1** च्यतस्), the pure spirit, the soul (Skt. *cit*) (cf. **sath-tsěth** or **sātstsith**, p. 945*a*, l. 28) (L.V. 76, 93; Śiv. 180, 252, 274, 334, 577, 982, 1110, 1214, 1242, 1293, 1338–9, 1344, 1415, 1515, 1547, 1558, 1767; Rām. 9).

tsěth 2 च्यथ् m. (sg. dat. **tsětas 2** च्यतस्), consciousness, sensation, understanding, intelligence (Skt. *cetanā*, *caitanya*) (Śiv. 268, 1043, 1069, 1311, 1374, 1426, 1484, 1538, 1562; K. 11, 78, 168); memory, remembrance, recollection.

tsětas 2 च्यतस्, sg. dat. commonly used to mean 'in memory' or 'in so-and-so's memory' (K. 858, 999, 1135, 1139, 1161). For **tsetas 4**, see s.v. **—anun** —अनुन् m.inf. to bring to (one's) memory, to call to mind, remember (K. 503, 1140). **—pyon**ᵘ —प्योनु m.inf. to fall to the memory, to come to remembrance, be remembered (El. *tsetas pyinye*; L.V. 87; Rām. 793, 936, 1138, 1390, 1392, 1555; K. 499, 504). **—rōzun** —रोज़ुन् m.inf. to remain in memory, always be remembered (K. 336). **—thawun** —थवुन् or —**thāwun** —थावुन् m.inf. to bear in mind, keep in memory, remember, recollect (Gr.M.; Rām. 662, 1296, 1574). **—yun**ᵘ —यिनु m.inf. to come to (a person's) memory, to be remembered.

tsěth 3 च्यथ् or (q.v.) **tsitt** चित्त् m. (sg. dat. **tsětas 3** च्यतस्, for **4**, see s.v.) the organ of thought, the mind, intellect (Skt. *citta*) (cf. **wudār-ts**°) (L.V. 9, 11, 70; Śiv. 352, 596, 637, 693, 866, 906, 986, 1011, 1035, 1194, 1346, 1361, 1612, 1617).

tsětas karun 1 च्यतस् करुन् m.inf. to impress upon the mind (L.V. 34). For **2**, see s.v. **tsětas 4**.

tsěṭh चेठ् । कुट्टनम् m. (sg. dat. **tsěṭas** चेटस्), pounding crushing, reducing to powder (cf. **atha-ts**°, p. 64*a*, l. 50) (Gr.Gr. 115, 123). **—dyun**ᵘ —दिनु । ताडनम्, खेदनम् to pound, crush, reduce to powder; met. to beat severely, thrash, pummel, trounce (a person); to exhaust a person (by continually pressing him on to complete some work) (cf. **tsrěṭh dyun**ᵘ, p. 1083*b*, l. 37). **-mār** -मार् । कुट्टनाघातः m. a thrashing, pummelling, trouncing.

tsěṭa-gögᵃjⁱ चेट-ग्वग्‌जि । अतिताडनम् f. a severe beating or trouncing (in which the skin is not cut, but limbs are injured or broken, quasi, as one pounds a turnip). **-körⁱ** -कॉरि । ताडनम् f. beating, trouncing.

tsěth चेँथ् । अधः शिरःपरिवर्तः f. (sg. dat. **tsěti** चेँति, Gr.Gr. 70), tumbling head over heels (as by an acrobat). See **tsith gatshün**ᵘ, bel. **tsěta-tsěth** चेँत-चेँथ् । पौनःपुन्येनाधःशिरःपरिवर्तनम् f. repeatedly tumbling head over heels, a series of such tumbling.

tsith चिथ् or **tsitth** चित्थ् (Gr.Gr. 70) । नाड्यवष्टम्भः f. (sg. dat. **tsiti** चिति, **tsitti** चित्ति, Gr.Gr. 70), sudden cramp in the muscles of the back and legs (arising in mountain-climbing, running, sudden excitement, etc.), loss of use of the limbs (Gr.Gr. 13, 70). **—gatshün**ᵘ —गछ़ुन् । अङ्गसन्ध्यवष्टम्भः f.inf. such cramp to occur (K.Pr. 36, translated 'to tumble down', apparently incorr. for **tsěth**, q.v.).

tsöth चूथ् । गुदम् f. (sg. dat. **tsöti** चूति, Gr.Gr. 70), the anus, podex (obsc.) (cf. **khar-ts**°, p. 407*a*, l. 39) (El. *tsot*, m.; *tsut*, f.; Gr.Gr. 70, 146); the pudendum (usually, but not always, muliebre) (obsc.) (cf. **khar-ts**°, as ab.; **kŏ-tsöth**, p. 494*b*, l. 16) (El. f.). Cf. **tsöts**ᵘ.

tsöta-būṭhᵘ चूत-बूंठु । योनिवेला f. the side of the pudendum muliebre (obsc.). **-bachĕ** -बछ्य । व्यभिचारिणी सक्थिनी f.pl. the thighs of an unchaste woman. **-tsūr** -चूर । चौर्यव्यभिचारी m. a secret adulterer, a secret profligate. **-tsūr**ᵘ -चूरु । व्यभिचारचौरदोषः f. the (legal) offence, or crime, of such secret unchastity. **-tsöth** -चूथ् । व्यभिचारातिशयः f. (sg. dat. **-tsöti** -चूति), undisguised frequent acts of unchastity.

tsötⁱ-nonᵘ चूति-ननु । नग्नयोनिः adj. (f. **-nün**ᵘ -नंनू), (owing to poverty or to shamelessness) a man whose anus is uncovered (f. a woman whose garments are so torn that her private parts are exposed).

tsūṭhᵘ चूँठु or **tsūṭh** चूँठ् (incorrectly written **tsūṭ**ᵘ, p. 568*a*,

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l. 49) । पालीवतफलम् m. an apple (El. see *tsúnṭ*, for a list of varieties) (cf. **ambārⁱ-ts°**, p. 27*b*, l. 6; **bam-ts°**, p. 109*a*, l. 24 and p. 510*a*, l. 25; **kuli-pĕṭhukᵘ ts°**, p. 439*a*, l. 13; **mālamuhⁱ-ts°**, p. 568*a*, l. 49; **tsōka-ts°**, p. 1067*a*, l. 38) (El. *tsúnṭ*; Gr.Gr. 56, 163; W. *tsunṭ*, 21, 115–6; L. *tsunt*, Pyrus malus, 73, 79, 348, 458; L.V. 92; YZ. 376, 535, *tsúnṭh*; K.Pr. 36, 78, 138, 214, 220).

tsūṭhⁱ-bēra चूँठि-बेर । आवलिविशेषः m. 'the apple-hedge', a small ridge-shelf, or niche, for receiving small light articles, made with the plaster, in plastering the inner wall of a house; cf. **-tākhucᵘ**, bel. **-hacĕ** -हच्य । पालीवतशुष्कखण्डानि f.pl. dried apple-chips. **-kŏl** -क्वल् । नदीविशेषः f. N. of a canal connecting the Ḍal lake with the river Vēth or Jehlam close to Śrīnagar. Its ancient Skt. name was *Mahāsarit*. See RT. Tr. II, 416. **-kulᵘ** -कुलु m. an apple tree (El. *tsunṭ-kul*, W. id. 115). **-rēmph** -रेँफ् । अतिलघुपालीवतफलम् f. (sg. dat. **-rēmpi** -रेँपि), a small apple for its kind, an apple smaller than the average of its kind (Gr.Gr. 163). **-tākhucᵘ** -ताखुचु । भित्तिचित्रम् m. i.q. **-bēra**, ab., q.v. **-wathᵃr** -वथ्र् m. an apple leaf.

tsūṭh चूँट् also written **tsūṭhᵘ** चूँठु । पर्दनम् f. (sg. dat. **tsūṭi** चूँटि), breaking wind, a fart (cf. **khar-ts°**, p. 407*a*, l. 42) (El. *tsenṭh*; Gr.Gr. 126, 134); met. boasting without valid reason (cf. **dĕka-ts°**, p. 204*b*, l. 35); met. an unpleasant obnoxious person (cf. **dĕwa-ts°**, p. 261*a*, l. 20). —**trāvüñᵘ** —त्रावंञ़ु । पर्दत्यागः f.inf. to let a fart, to fart. —**trövith thopᵘ** —त्रांविथ् थपु । दोषं प्रख्याय तद्गोपनेच्छा m. 'a plug after doing this', after telling a scandal to wish to conceal it.

tsūṭa-dĕv चूँट-द्यव् । बहुशःपर्दकः m. a shameless fellow, who on a single occasion breaks wind several times. **-gurᵘ** -गुरु । पर्दनशीलः adj. (f. **-gurᵘ** -गुरू), one who habitually ever and anon breaks wind. **-pônᵘ** -पोनु । पर्दनशीला योनिः m. an anus that frequently allows farts to issue. **-paparāy** -पपराय् । पर्दनसंततिः f. an uninterrupted series of farts (cf. **paparāray**).

tsithᵃr 1 चिथ्र् । चैत्रः m. (sg. dat. **tsitras 1** चित्रस्, for **2**, see **tsitᵃr**). N. of the twelfth luni-solar month (in Skt. *Caitra*) (March–April) (El. *tsitar*, m., for Hindūs, and *tsithar*, f., for Musulmāns; W. 107 *tsiṭar*; Rām. 1108*g*; K.Pr. 128, 171, 220).

tsitra-thŏsⁱ चित्र-थ्वसि । हिममहाबिन्दवः m.pl. large lumps of snow or hail falling (like those that usually fall in this month). **-wônᵘ** -वोनु । चैत्रजलम् m. the snow-water that comes down in the mountain torrents in this month (looked upon as very pure, cool and, owing to its origin among the mountain plants, wholesome).

tsithᵃr 2 चिथ्र् । चित्रा f. (sg. dat. **tsitri** चित्रि), N. of the fourteenth lunar mansion, in Skt. *citrā*.

tsaṭᵘjᵘ च़टूजू, see **tsaṭulᵘ**.

tsŏtūjᵘ च्वतूजू, see **tsŏtūlᵘ**.

tsŏtᵘjᵘ च्वतूजू or **tsŏtᵃjⁱ** च्वत्जि । व्यभिचारिणी f. (f. of **tsŏtul** च्वतुल्, but in a special sense), a wanton woman, an incontinent slut (cf. **tsūra-ts°**, p. 1081*a*, l. 17) (Gr.Gr. 146). **tsŏtᵃjĕ-khāb** च्वत्ज्य-खाब् । असंमाननीयवाक् m. 'a wanton's dream'; hence, a statement unworthy of belief.

tsatajih च़तजिह् । चत्वारिंशत् card. forty (Gr.Gr. 77).

tsatajihⁱ च़तजिहि m.pl. forties, the form of **tsatajih** used in multiplication, as in **kāh tsatajihⁱ tsōr hath ta tsatajih**, eleven forties (are) four hundred and forty (cf. Gr.Gr. 86).

tsatajihi च़तजिहि, see **tsāhⁱ**.

tsatajihyumᵘ च़तजिहिमु । चत्वारिंशत्तमः ord. (**tsatajihimᵘ** च़तजिहिमू), fortieth (Gr.Gr. 77). Cf. L. 264 *chat jihun*, the fortieth day after the appearance of an attack of smallpox.

tsātakh चातख् in **tsātakh pachin** चातख् पछिन् । चातकपक्षी m. the pied cuckoo, *Cuculus melanoleucus*, the *papīhā*.

tsaṭulᵘ च़टुलु । छली m. (f. **tsaṭᵘjᵘ** च़टूजू), a dishonest fellow, a swindler, a cutpurse, a thief, a robber (cf. **tsūr ts°**, p. 1080*b*, l. 21) (Gr.Gr. 146). Cf. **tsaṭh**.

tsŏtul च्वतुल् । स्वव्यभिचारकारयिता m. (f. **tsŏtᵘjᵘ** च्वतूजू, q.v. which is used in a special sense), a sodomite (cf. **tsŏth**) (Gr.Gr. 146); used as an abusive adj. (K.Pr. 224). In compounds this word also means a fornicator, adulterer, or, generally, one utterly vile.

tsŏtal-bāpār च्वतल्-बापार् । व्यभिचारिव्यवहारः m. the general (vile) conduct of a sodomite; conduct like that of such a person. **-damŏlⁱ** -दम्वलि । पामरपादाहतिः f. a vile fellow who stamps on the ground (see **damŏlⁱ**), such a one who without reason raises an uproar. **-pöthᵃr** -पॉथ्र् । व्यभिचार्याचारः m. conduct like that of a sodomite, general vile conduct.

tsŏtūlᵘ च्वतूलु । चतुर्धटकप्रमाणः adj. (f. **tsŏtūjᵘ** च्वतूजू), weighing four (Indian) *tōlās* of half an ounce each.

tsŏtil च्वटिल् । शिष्यता f. the condition of being a pupil (see **tsāṭh**).

tsūṭal चूँटल् । पर्दनशीलः adj. e.g. one who habitually breaks wind (see **tsūṭh**) (Gr.Gr. 134).

tsūṭulᵘ चूँटुलु । पर्दनशीलः m., id.

tsaṭun च़टुन् । भेदनम्, खण्डग्रहणम् conj. 1 (1 p.p. **tsoṭᵘ** च़ोटु; f. **tsūṭᵘ** च़ूटू, sg. dat. **tsacĕ** च़च्य; 2 p.p. **tsacyōv** च़च्योव्), to cut, tear (cf. **bôrᵘ ts°**, p. 118*a*, l. 18; **tāphtāna tsaṭānⁱ**, p. 1015*b*, l. 47) (Gr.Gr. 5, 9, 10;

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Gr.M.; W. 145; L. 459; L.V. 66; Rām. 388, 636; K.Pr. 171);

to cut, wound (cf. **dasta ʦaṭānⁱ**, p. 256*a*, l. 49; **kāchⁱ ʦ°**, p. 507*a*, l. 9; **māchⁱ ʦaṭūnᵘ**, p. 547*a*, l. 32) (Rām. 410, 820, 1373, 1422; H. v, 5, 7; YZ. 150; K.Pr. 155, 218); to cut asunder, sever, divide, tear apart (cf. **dālⁱ ʦaṭānⁱ**, p. 212*a*, l. 6; **hoṭᵘ ʦ°**, p. 356*a*, l. 18; **haṭi-pholᵘ ʦ°**, p. 356*a*, l. 50; **kadᵃl ʦ°**, p. 385*a*, l. 30; **nāna ʦaṭūnᵘ**, p. 639*b*, l. 47; **prāʦa ʦaṭañĕ**, p. 771*a*, l. 16; **pōth ʦaṭūnᵘ**, p. 796*b*, l. 36; **sum ʦaṭūnᵘ**, p. 911*b*, l. 15; **wath ʦaṭūnᵘ**, s.v. **wath** 1) (Śiv. 711, 1432, 1558, 1563, 1783, 1833; Rām. 703, 911, 914, 919, 1103, 1176, 1305, 1582; K. 124, 191, 390; YZ. 159, 194, 233, 505; K.Pr. 70, 139, 165, 174); to cut off, tear away (cf. **khōr ʦ°**, p. 410*a*, l. 27; **kala ʦ°**, p. 435*b*, l. 23; **nam ʦaṭānⁱ**, p. 635*b*, l. 36; **sar ʦ°**, p. 928*a*, l. 45) (Gr.M.; L.V. 80; Śiv. 124–5, 319–20, 1568; Rām. 37, 335, 411, 997; K. 693, 746, 759, 762, 791, 827, 829, 872–3, 883, 1059; H. iii, 2; v, 7; viii, 6, 11; ix, 5; K.Pr. 214);

to dissect, cut (as a surgeon) (Gr.M. *ʦ°-wāṭun*, cutting and uniting, surgery); to cut off, throw away, give up, abandon (Rām. 1268); to clean (grain) (El.);

to pluck, gather (flowers or fruit) (Gr.M.; Rām. 1082, YZ. 376);

to cut out, strike out, erase; to interrupt (speech) (cf. **ös ʦ°**, p. 46*b*, l. 35; **cōṭᵘ ʦ°**, p. 177*a*, l. 36; **zĕv ʦaṭūnᵘ**);

to traverse, get over (a road or the like) (cf. **manzila ʦ°**, p. 584*b*, l. 29) (Rām. 207, K.Pr. 45); to clear land (of jungle) (cf. **banjĕr ʦ°**, p. 113*b*, l. 8) (L.V. 25, K.Pr. 246);

to make ashamed, put to the blush (cf. **phalakh ʦaṭānⁱ**, p. 695*a*, l. 37);

to take a loan, incur a debt (from) (cf. **wuzumᵘ ʦ°**) (Gr.M.).

ʦoṭᵘ-motᵘ च़ॅटु-मॅतु । भेदितः, ऋणीकृतः perf. part. (f. **ʦüṭᵘ-müʦᵘ च़ॅटू-मॅचू**, sg. dat. **ʦacĕ-maʦĕ च़च्य-मच्य**), cut, etc., as ab.; taken on loan, borrowed (as a debt) (cf. **wōzumᵘ ʦ°**).

ʦaṭith dyunᵘ च़टिथ् दिनु m.inf. to cut to pieces, to cut up (L.V. 104). —**trāwun —त्रावुन्** m.inf. to cut away, to cut off and throw away, finally to get rid of (Rām. 45). —**ʦhunun —छ़ुनुन्** m.inf. to tear to pieces (H. xii, 15).

ʦāṭan 1 च़ाटन् । वाग्विस्तारः m. (in a narration or the like) disputing at length, or interrupting at length with irrelevant details (esp. by someone other than the narrator).

ʦāṭan 2 च़ाटन् f. in **ʦāṭan kadūnᵘ च़ाटन कडुनु । संशोधनम्** f.inf. to pick out, remove (dirt from cotton); met. carefully and repeatedly to revise, or edit, some written composition, story, or the like.

ʦĕtanā च़ेतना f. sense, consciousness, understanding, intelligence (Śiv. 171, Rām. 322).

ʦĕtun 1 च़ेतुन् । चेतनम् m. (sg. dat. **ʦĕtanas च़ेतनस**), the thinking principle, the mind; thinking of, remembering, reflecting on (Śiv. 1267); (in religion) calling to mind and realizing (the nature of the Supreme) (L.V. 26, 77). Cf. **ʦītan**.

ʦĕtun 2 च़ेतुन् m. (sg. dat. as in 1), i.q. **ʦaitany**, q.v. **ʦĕtana-Shiv** m. the god Shiv (Śiva) in his quality of Supreme Spirit, as opposed to his more material manifestations (L.V. 79).

ʦĕṭun च़ेटुन् । कुट्टनम् conj. 1 (1 p.p. **ʦyūṭᵘ च़्यूटु**, f. sg. dat. **ʦĕcĕ च़ेच्य**; 2 p.p. **ʦĕcyōv च़ेच्योव्**; conj. part. **ʦīṭith च़ीटिथ्**, Gr.Gr. 197), to pound, crush, reduce to powder, mince (cf. **nūn ʦĕṭani bĕhun**, p. 640*b*, l. 7, **wach ʦ°**, s.v. **wach** 1) (Gr.Gr. 105, 115, 197). **ʦīṭⁱ ʦīṭⁱ ʦhunun च़ीटि च़ीटि छ़ुनुन् । हृद्यंगमीकरणम्** m.inf. thoroughly to master (some branch of learning, art, lesson, or the like) (cf. Gr.Gr. 105).

ʦitan च़ितन् । स्मृतिः f. memory, remembrance (of something).

ʦītan च़ीतन् । चेतना f. sense, consciousness; remembering, reflecting on some previous occurrence. Cf. **ʦĕtun 1**.

ʦūṭun च़ूँटुन् । पर्दनम् conj. 1 (this verb is impersonal, 1 p.p. **ʦūṭᵘ च़ूँटु**; f.sg. dat. **ʦūcĕ च़ूँच्य**; 2 p.p. **ʦūcyōv च़ूँच्योव्**), to break wind with noise, to fart (Gr.Gr. 126).

ʦaṭanāwun च़टनावुन् conj. 1 (1 p.p. **ʦaṭanôwᵘ च़टनोवु**), to cause to be cut, etc. (see **ʦaṭun**) (cf. **pōn ʦ°**, p. 737*a*, l. 29).

ʦĕṭanāwun च़ेटनावुन् conj. 1 (1 p.p. **ʦĕṭanôwᵘ च़ेटनोवु**), to cause to pulverize (? to cause to be pulverized) (El.) (see **ʦĕṭun**).

ʦaitany च़ैतन्य् m. (sg. dat. **ʦaitanĕs च़ैतन्यस**), consciousness, feeling, sensation (Śiv. 194, 1525); (in Śaiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a N. of the Supreme (L.V. 16; Śiv. 1043, 1406, 1415, 1515, 1545, 1548).

ʦīṭiñ च़ीटिञ् । कुट्टितसूदः f. any condiment made with something pounded and mixed with spices (cf. **caṭiñ** and **ʦyūṭᵘ**).

ʦōtopᵘ च़ॊटॅपु or **ʦutopᵘ च़ुटॅपु । चतुष्प्रयोजनम्** adj. (f. **-ʦō(u)tüpᵘ -च़ु(च़ु)टॅपू**), having four different reasons, capable of being done, or disposed of, in four different ways, having four different meanings, and so on (see **topᵘ** 3).

ʦaṭaph च़टफ् in **ʦaṭaph-ʦaṭh च़टफ-च़ठ् । संबन्धच्छेदः** f. cutting or dividing relationship (e.g. when discords separate a husband and wife).

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tsatur ज़तुर् or **tsạtur** ज़ंतुर् । शीघ्रम् adv. quickly, speedily, at once (cf. **tsatur^{u} 2**). **tsạtur tsạtur** ज़ंतुर् ज़ंतुर् adv. quickly (all the time), rapidly (Gr.Gr. 76). Cf. **tsatur^{u} tsatur**, s.v. **tsatur 2.**

tsatur^{u} 1 ज़तुरु or **tsạtur^{u}** ज़ंतुरु । चतुरः adj. (f. **tsa(ạ)tür^{ü}** ज़(ज़ं)तंरू), clever, skilful, ingenious, sharp-witted (cf. **atha-ts°**, p. 64*b*, l. 3; **shāma-ts°**, p. 882*a*, l. 46; **zĕwa-ts°**, s.v. **zĕv**) (Gr.Gr. 139). Cf. **tsŏtur^{u}.**

tsatur^{u} 2 ज़तुरु in **tsatur^{u} tsatur** ज़तुरु ज़तुर् । अतिशीघ्रम् adv. very quickly (see **tsatur**).

tsitra ज़िच्र, see **tsith^{a}r 1** and **tsit^{a}r.**

tsitri ज़िच्रि, see **tsith^{a}r 2.**

tsit^{a}r ज़ित्र् । चित्रम् m. (sg. dat. **tsitras 2** ज़िच्रस्, for **1**, see **tsith^{a}r 1**), a picture, painting, delineation. **tsitra-kār** ज़िच्र-कार् । उज्जीवितचित्रम् m. 'the deed of a picture' (as if a picture had come to life and done something), see **mōni tsitra-kār,** p. 574*a*, l. 8.

tsitur^{u} ज़ितुरु । शवलत्वम् m. (in painting a wall or the like) the parts intentionally left unpainted (e.g. in making a pattern).

tsŏtur^{u} चुतुरु । चतुरः adj. (f. **tsŏtür^{ü}** चुतंरू), clever, skilful, sharp-witted (K.Pr. 193). Cf. **tsatur^{u} 1.**

tsaturbuz ज़तुर्बु(र्भु)ज़् or **°bŏz** °बुज़् m. (a corruption of Skt. *caturbhuja*) a group of four arms, the four arms (of a four-armed god or the like) (Śiv. 100, *tsaturbuza*; 1117); a title of various gods (Śiv. 10 (*Ganēsh*), 515 (*Shiv*), 732 (*Vishnu*, cf. 1117); 47 (*Vishnu*); K. 58, 594 (*Vishnu*)).

tsŏtrok^{u} चुत्रंकु, **tsŏtrôk^{u}** चुत्रोकु, or **tsutrok^{u}** चुत्रंकु । चतुर्द्रोणिकः adj. (f. **tsŏtrüc^{ü}** चुत्रंचू, **tsŏtröc^{ü}** चुत्रांचू, or **tsutrüc^{ü}** चुत्रंचू), of four *trakhs*, each equivalent to six Kāshmīrī seers (see **trakh**), (a vessel) holding four *trakhs*, measuring four *trakhs* (Gr.Gr. 147).

tsŏtrökyun^{u} चुत्रांकिनु । चतुर्द्रोणमितः adj. (f. **tsŏtrökiñ^{ü}** चुत्रांकिञू), measuring, or weighing, four *trakhs* (see the preceding) (Gr.Gr. 147).

tsitralēkhā ज़िच्रलेखा f. N. of a friend and companion of Wushā (Uṣā), daughter of Bānāsŏr (Bāṇa) (K. 803, 805, 807).

tsẹt^{a}run च्यंत्रुन् । उपेक्षयेव प्रेक्षणम् conj. 1 (this verb is impersonal, 1 p.p. **tsẹt^{o}r^{u}** च्यंत्रु), to look at with indifference, to show want of appreciation for.

tsũtarẽñ चूँटर्यञ् । पामरप्राया f. a woman whose advice is not worthy of being attended to, a woman who is not worth listening to (whose words are worth nothing but contempt, cf. **tsũṭh**).

tsạtarĕr ज़ंतर्यर् । चातुर्यम् m. cleverness, skilfulness, sharpness, ingenuity (cf. **atha-ts°**, p. 64*b*, l. 5; **shāma-ts°**, p. 882*a*, l. 49) (Gr.Gr. 139).

tsaturvīd ज़तुर्वीद् m. (a corruption of Skt. *caturvēda*) the four Vēdas (Śiv. 801).

tsĕtas 4 च्यतस् (for **1, 2, 3,** see **tsĕth, 1, 2, 3**) । मनस्कारः m. full consciousness, full perception, attention; remembrance, continuance in memory (of something not forgotten), recollection (El. f.). **—karun 2** —करुन् (for **1**, see p. 1086*b*, l. 5) m.inf. to remember, recollect (Gr.M., Rām. 754). **-watur^{u}** -वतुरु । अविस्मरणशीलता m. the possession of a good memory, power of remembering accurately past events (owing to a habit of careful observation) (cf. **paṭh^{a}r 1,** a leaf of paper, which becomes **waṭh^{a}r,** as the second member of a compound). **—yun^{u}** —यिनु m.inf. memory to come (to a person), to be remembered (by, dat.) (El. *tsetas yenyi*, to remember, recollect).

tsīṭis ज़ीटिस्, see **tsyūṭ^{u}.**

tsuṭāsal चुटासल् । चतुश्शब्दस्फोटः adj. e.g. emitting four crashes or bangs (not all at once, but one by one) (e.g. a gun fired four times in succession, see **ṭās**).

tsĕtt च्यत्त or **tsitt** ज़ित्त् m. the organ of thought, mind, intellect, i.q. **tsĕth 3,** q.v. (cf. **tsala-tsitta,** p.1070*a*, l. 37) (L.V. 22, 26, 28, 36, 67, 69, 72; Śiv. 1122, 1038, 1350, 1406, 1437, 1592, 1841, 1884).

tsāṭuv tsö ज़ाटुव् ज़ां or (q.v., p. 1086*a*, l. 4) **tsāṭh tsö** ज़ाठ् ज़ां । चकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī letter च, whether it represents **ca** or **tsa.**

tsaṭawun^{u} ज़टवुनु । छिन्दन्, अदीर्घः n.ag. (f. **tsaṭavüñ^{ü}** ज़टवंञू), one who cuts, a cutter, etc. (in all the senses of **tsaṭun,** q.v.) (El.); esp. a woodcutter, a sawman; (of a road or the like) not long, short.

tsaṭawañ ज़टवञ् । छेदभृतिः f. wages for cutting (esp. for cutting down trees, sawing wood, or the like). See **tsaṭun.**

tsatawar, see **tshaṭa-wör^{ü}**, p. 1062*b*, l. 26.

tsēṭay ज़ेटय् f. in **wach ts°**, s.v. **wach 1,** q.v. Cf. **tsēṭun.**

tsŏts^{ü} चूंचू । व्यभिचारः f. adultery, fornication, esp. rape (cf. **tsŏth**) (El. *tsóts*, m. adultery, with *tsóts karun*, to commit adultery). **—diñ^{ü}** —दिञू । व्यभिचारविधानम् f.inf. to have sexual intercourse with a woman, esp. to rape. **—dāvüñ^{ü}** —दावंञू । व्यभिचारविधापनम् f.inf. (causal of **—diñ^{ü}**, ab.) to cause or induce a man to have sexual intercourse with a woman, esp. to induce him to commit rape. **-dyār** -द्यार् । व्यभिचारमूल्यम् m.pl. a harlot's fee; a harlot's earnings from her profession. **-madun** -मदुन् । व्यभिचारतत्परः m. (sg. dat. **-madanas** -मदनस्), a profligate man, one addicted to venery, a lecherous fellow. **-madüñ^{ü}** -मदंञू । अतिसुरतव्यसनिनी

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f a profligate woman, one who is incontinently licentious.

tsutsᵘ चुचु । अङ्कुरमूलम् m. the immature root of the first young leaf sprouts of a plant such as a radish which when mature has globular roots.

tsātsāh त्राह्राह् । ग्रामविशेषः m. N. of a village lying to the north-east of the Dal lake, near Śrīnagar (El. *tsátsa*, N. of a village where paper is made).

tsötsun चुचुन् । संकोचः conj. 3 (**tsötsyōv** च्रच्योव्, Gr.Gr. 236) (of a merchant's business or the like) to become contracted, to fall off, become insufficient for livelihood.
tsötsan-wād चुचन्-वाद् । विकृतिः m. (in a business, as ab., in the hands of partners) a falling off (of profits, etc.) owing to want of unanimity among the partners.

tsatsᵃr च्रच्र् f. in **wōda-ts°**, s.v. **wōd 2,** q.v., and in **waidĕ ts°**, s.v. **waidy.**

tsāv त्राव्, he entered, 2 p.p. of **atsun,** see p. 70*a*, l. 22 (Gr.Gr. 230, 236).

tsöwā चुवा in the following :— **tsöwā-pôrᵘ** चुवा-पोरु or (q.v.) **tsöpôrᵘ** चुपोरु । चतुष्पार्श्वतः adv. in all four directions, all round (Śiv. 515, 1567; Rām. 1255, 1767).
-pöri -पॉरि or (q.v.) **tsöpörⁱ** चुपॉरि । परितः adv. (Gr.Gr. 160) in all four directions, all round (Gr.M.; Śiv. 626, 1052, 1504, 1891); from all four directions, from all round (Rām. 1679).

tsöwuh चुवुह् । चतुर्विंशतिः card. (pl. dat. **tsöwuhan** चुवुहन्), twenty-four (El. *tsawuh, tsöwuh*; Gr.Gr. 77, 83).

tsöwahorᵘ चुवहोरु or **tsuwahurᵘ** चुवहुरु, or °**wuhurᵘ** °वहुरु । चतुर्वार्षिकः adj. (f. **tsö(u)warishᵘ** चु(चु)वरिशू), born, or produced, four years ago, four years old; existing for four years, lasting four years.

tsöwuhyumᵘ चुवुहिमु । चतुर्विंशतितमः ord. (f. **tsöwuhimᵘ** चुवुहिमू), twenty-fourth (Gr.Gr. 77).

tsáwij (El. *ts°*), **tsawaj,** see **tshāwājⁱ.**

tsawal चवल् । व्यामग्राह्यक्षेत्रम् f. the amount of paddy land which (at the time of weeding) can be measured as the area within extended arms with the fingers of each arm touching.

tsāwan त्रावन् । तोदनम् f. (sg. dat. **tsāvünᵘ** त्रावंजू), worrying (by a beggar) by frequent begging.

tsuwun चुवुन् । कलहः m. (sg. dat. **tsuwanas** चुवनस्), mutual quarrelling, a quarrel. Cf. **tsuvin** and **tsuvünᵘ.**

tsöwanzāh चुवञ्जाह् or **tsuwanzāh** चुवञ्जाह् । चतुष्पञ्चाशत् card. (pl. dat. **tsö(u)wanzāhan** चु(चु)वञ्जाहन्), fifty-four (Gr.Gr. 78, Śiv. 328).

tsöwanzöhyumᵘ चुवञ्जॉहिमु or **tsuwanzöhyumᵘ** चुवञ्जॉहिमु । चतुष्पञ्चाशत्तमः ord. (f. **tsö(u)wanzöhimᵘ** चु(चु)वञ्जॉहिमू), fifty-fourth (Gr.Gr. 78).

tsuvin चुविञ् । कलहः f. mutual quarrelling (esp. between two persons, and instigated by a third) (Gr.Gr. 119, 192); cf. **tsuvünᵘ.** —**dinᵘ** —दिञू । कोपाविशनम् f.inf. to cause a quarrel to blaze up, to inflame a quarrel (i.e. when there is some hidden seed of anger between two persons, a third person to stir it up into bursting forth). —**lagünᵘ** —लगंजू । कोपाविष्कारः f.inf. such a quarrel to burst forth (on some excuse or exciting cause).

tsuvünᵘ चुवंजू (sometimes written **tsuvin** चुविञ्; Gr.Gr. 119, 192) । कलहविधानम् conj. 1 (in the tense formed from the past participle, and in these tense only, this verb is impersonal and is only in the feminine gender, the subject being in the case of the agent. Thus **tsuvᵘth** चुवुथ्, it was quarrelled by thee, i.e. thou quarrelledst. In the plural, it indicates many quarrels, as in **tsuvĕth** चुव्यथ्, thou quarrelledst many times. See Gr.Gr. 188, 214, 220, 233. 1 p.p. f. **tsuvᵘ** चुवू), to quarrel, esp. of a verbal quarrel or mutual abuse (cf. **har ts°**, p. 343*b*, l. 17) (Gr.Gr. as ab. and 117, 119, 192; Gr.M.; K.Pr. 37). **tsuvᵘ-mütsᵘ** चुवू-मंचू । कृतपूर्वः कलहः perf. part. f. a quarrel been made (between so-and-so). **tsuvith dinᵘ** चुविथ् दिञू । कलहप्रेरणा f.inf. to instigate a quarrel.

[Although technically impersonal, the grammatical subject of this verb is really some fem. word, such as **har 4,** meaning a quarrel, which is understood. Thus **tsuvᵘth,** ab., is literally '(a quarrel) was quarrelled by thee'.]

tsuwôrᵘ चुवोरु । चतुरावृतः adj. (f. **tsuwörᵘ** चुवॉरू), (of a necklace or the like) having four coverings, wrapped round with four similar coverings.

tsöwarishᵘ चुवरिशू, **tsuwarishᵘ** चुवरिशू, see **tsöwahorᵘ.**

tsivis त्रिविस्, see **tsyuwᵘ.**

tsöwotᵘ चुवतु or **tsuwotᵘ** चुवतु । चतुष्पथम् m. a place where four ways meet, a crossroads.

tsöwôṭᵘ चुवोटु or **tsuwôṭᵘ** चुवोटु adj. (f. **tsö(tsu)wöṭᵘ** चु(चु)वॉटू, sg. dat. **tsö(tsu)wacĕ** चु(चु)वाच्य), having four joints, joined in four places.

tsᵃy च्य्, **tsĕy** च्यय्, see **tsᵃh 2,** p. 1056*a*, ll. 3, 7.

tsāy त्राय्, **tsāyĕ** त्राय (K.Pr. 154), see **atsun.**

tsáya (El. *tsáya*), see **tshāy.**

tsöy चुय् । पैशुन्यम् f. tale-bearing, backbiting, slandering, slander. —**karünᵘ** —करंजू । पैशुन्यविधानम् f.inf. to slander, backbite (esp. in order to sow discord).
tsöyĕ-gorᵘ चुय-गरु । पैशुन्यशीलः, भेदकः (f. -**gürᵘ** -गॅरू), one in the habit of backbiting or sowing dissention by slander. -**wôlᵘ** -वोलु । पैशुन्यकर्ता m. (f. -**wājĕn** -वाज्यन्), a backbiter, slanderer.

tsöy त्रोय्, he entered for thee, **tsöy** त्रॉय्, they entered for thee, see **atsun** (Gr.Gr. 241).

tsyuhᵘ त्रिहु or (q.v.) **tsyuwᵘ** त्रिवु । पक्ष्मनिमेषात्मकालः m.

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(sg. dat. **tsihĕs** च़िह्यस्), a certain period of time, a period of 24 seconds, the sixtieth part of a *gharī* (see **gür**[ü] 1), and said to be 60 twinklings of an eye (see **nimēsh**) (K.Pr. 176). **tsihĕn-hond**[u] च़िह्यन्-हंदु । निमेषजीवी adj. gen. (f. **-hünz**[ü] -हं़ज़ू), of this short space of time, lasting only an instant; (of a sudden death) a death in an instant; (of one at the point of death or the like) having only an instant to live; (of something nearly complete) about to be finished in an instant.

tsyol[u] च्यंलु । मीनविशेषः, कृमिविशेषः m. (sg. dat. **tsĕlis** च्यलिस्), a certain fish; a certain insect, or worm, found in mountain lakes.

tsyom[u] च्यंमु । ह्रस्वः adj. (f. **tsĕm**[ü] च्यंमू), become short, shrunken, shortened (e.g. by disease, or drying up). Cf. **tsyop**[u].

tsyūn[u] 1 च्यूनु । भित्तिः m. (sg. dat. **tsīnis** च़ीनिस्, obl. **tsēni** च़ेनि), a pillar, or wall acting as a pillar (**kani-ts°**, p. 461*b*, l. 40; **shēra-ts°**, p. 889*b*, l. 3; **sērĕ-ts°**, p. 930*a*, l. 36) (El. *tsyun*; Gr.Gr. 21, 26, 59 (declined); Gr.M.; W. 19 *tsion*; Śiv. 749). **tsēnyuk**[u] च़ेन्युकु । भित्तिभवः gen. adj. (f. **tsēnic**[ü] च़ेनिचू), of, belonging to, or on, a pillar or such a wall.

tsyūn[u] 2 च्यूनु, see **tsēnun** (Gr.Gr. 19).

tsyong[u] च्यंगु, see **tsĕngun**.

tsyap (K.Pr. 224), see **tsĕph**.

tsyop[u] च्यंपु । ह्रस्वकल्पः adj. (f. **tsĕp**[ü] च्यंपू), short, too short (e.g. of a limb compared with its fellow); cf. **tsyom**[u]. **tsĕpi nūn pyon**[u] च्यपि नून् प्यंनु । अतिखिन्नीभवनम् m.inf. 'salt to fall on such a deformed limb', to become much distressed or dejected (in searching for some lost valuable).

tsyūr[u] च्यूरु । कण्टकविशेषः m. (sg. dat. **tsīris** च़ीरिस्, abl. **tsēri** च़ेरि), a certain shrub with spiny burrs (El. *tsúr*, *Xanthium strumarium*); a medicinal plaster prepared from its oil and used as a remedy for rheumatism; cf. **cīr**[i] **3**, and **lānĕ-tsūrū**, p. 525*b*, l. 13. **tsīr**[i]**-kond**[u] च़ीरि-कंडु । कण्टकविशेषः m. the spiny burr of this plant (it adheres to the clothes of passers by).

tsŏyĕshīth चु़यशीथ् । चतुरशीतिः card. (pl. dat. **tsŏyĕshītan** चु़यशीतन्), eighty-four (Gr.Gr. 79).

tsŏyĕshītyum[u] चु़यशीतिमु । चतुरशीतितमः ord. (f. **tsŏyĕshītim**[ü] चु़यशीतिमू), eighty-fourth (Gr.Gr. 79).

tsyūṭ[u] च्यूटु । कुट्टनिष्पन्नः adj. (1 p.p. of **tsēṭun**, q.v.; sg. dat. **tsīṭis** च़ीटिस्, abl. **tsēṭi** च़ेटि; f. **tsīṭ**[ü] च़ीटू, sg. dat. **tsēcĕ** च़ेच्य), anything pounded, esp. a condiment, sauce, chutnee, or pickle made by pounding something edible (cf. **aḍa-ts°**, p. 12*a*, l. 46; **handi-ts°**, p. 337*b*, l. 9; **muji-ts°**, p. 558*b*, l. 16; **nadār**[i]**-ts°**, p. 623*a*, l. 49; **rōṭa-ts°**, p. 845*a*, ll. 12, 14; **tāra-tiz**[i]**-ts°**, p. 1018*a*, l. 38; **tari-ts°**, p. 1020*b*, l. 44) (Gr.Gr. 19).

tsŏyuth[u] चु़युथु । द्रोणचतुष्टयवीजवापक्षेत्रम् m. a certain area of land, the area that requires four *trakhs* (see **trakh 2**), of six Kāshmīrī seers each, of paddy-seed for sowing.

tsŏyĕtŏjih चु़यतोजि़ह । चतुश्चत्वारिंशत् card. (pl. dat. **tsŏyĕtŏjihan** चु़यतोजिहन्), forty-four (Gr.Gr. 78).

tsŏyĕtŏjihyum[u] चु़यतोजिहिमु । चतुश्चत्वारिंशः ord. (f. **tsŏyĕtŏjihim**[ü] चु़यतोजिहिमू), forty-fourth (Gr.Gr. 78).

tsŏyĕtr[a]**h** चु़यत्रह । चतुस्त्रिंशत् card. (pl. dat. **tsŏyĕtr**[a]**han** चु़यत्रहन्), thirty-four (Gr.Gr. 77).

tsŏyĕtr[a]**hyum**[u] चु़यत्रहिमु । चतुस्त्रिंशः ord. (f. **tsŏyĕtr**[a]**him**[ü] चु़यत्रहिमू), thirty-fourth (Gr.Gr. 77).

tsyuw[u] च़िवु । षष्टिनिमेषकालः m. (sg. dat. **tsivis** च़िविस्), a certain very short space of time, i.q. **tsyuh**[u], q.v.

tsāyōv च़ायोव् (e.g. K.Pr. 3), see **atsun**.

tsŏ-zong[u] चु़-ज़ंगु or **tsu-zong**[u] चु-ज़ंगु । चतुष्पादः m. (f. **-tsŏ(u)zünj**[ü] -चु़(चु)ज़ंजू or **-j**[i] -जि), four-legged, a quadruped (as distinct from a biped) (K.Pr. 61).

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W, V, व्, و

w, v, व्, و. The twentieth (or, if we count the aspirates **ch, kh, ph, th, ṭh,** and **ṭsh,** and also the sibilant **sh** as separate letters, the twenty-seventh) consonant of the Kāshmīrī alphabet when written in the Roman character, the twenty-ninth (or, if we count **ṭs, ṭsh,** and **z** as separate letters, the thirty-second) consonant when written in the Śāradā or in the Nāgarī character, and the thirty-third consonant when written in the Perso-Arabic character. Its Kāshmīrī name is **washĕ wö** वश वाॅ. It is generally sounded like the bi-labial *w* of Panjābī, not like the dento-labial *w* of English, but, as in Panjābī, the sound fluctuates between that of a sound approaching that of the English *w* and that of a sound approaching that of an English *v*. As a rule, the *v*-sound is heard before a palatal vowel or semi-vowel, such as **e, i, ü,** or **y,** or when it is final, while the *w*-sound is heard in all other cases. Thus, the name of the chief river of Kashmīr (the Jehlam of India) is **Vēth,** not *Wēth*; 'he will become' is **bŏvi,** not *bŏwi*; **karawun^{u},** a doer, has its feminine **karavüñ^{ü}**; 'he became' is **bŏvyōv,** not *bŏwyōw*; and the word for 'wind' is **wāv,** not *wāw*. Examples of the *w*-sound are the first letter in **wāv,** just quoted; **rawa,** a blanket; **wŏpazun,** to become; and **rāwun,** to be lost. In this dictionary, I have endeavoured throughout to represent the *w*-sound by **w,** and the *v*-sound by **v,** but I fear that I have not always been consistent, and that, especially in the earlier pages, I have sometimes written **w** when I should have written **v,** but such slips can easily be corrected by paying attention to the foregoing rules.

The character व *wa* is also used to represent the vowel-sound of **ŏ** or, when modified by a *mātrā*-vowel, of **ọ** or **ö** (see page 4*b*, ll. 3 ff.). This only occurs when the **wa** व immediately follows a consonant, in which case it has this force alone and is never used with a consonantal force. Thus, ब्वुन्, to become, is **bŏwun,** not *bwawun*; छ्वख्, a wound, is **chŏkh,** not *chwakh*; द्वद्, milk, is **dŏd,** not *dwad,* and so on, whenever व **wa** immediately follows a consonant. If, however, a व **wa** is initial, or immediately follows a vowel, it retains the sound of **wa,** as in ववुन् **wawun,** to sow; कॊरुव **kor^{u}wa,** he was made by you.

As explained on pp. 4*b*, ll. 11 ff., and 5*a*, ll. 47 ff., the sounds of **ŏ** and **u** are interchangeable in Kāshmīrī, both in speaking and writing. Indeed, most Kāshmīrīs seem to be unable to distinguish between the two, the sound that to English ears appears to be that of **ŏ** being that most commonly used for both. Hence, when a word containing the letter **ŏ** is not found in the present work, it should be looked for as if it had **u** instead of **ŏ,** and vice versa.

In Kāshmīrī, neither **ŏ** nor **u** can begin a word, a **w** व् being prefixed to these sounds when they occur in such a position, though often omitted in writing. Thus, the Skt. *upāya,* a device, becomes in Ksh. **wupāy** वुपाय् or **wŏpāy** ब्पाय्, and the Skt. *udāharaṇa,* an example, becomes **wudāharan** वुदाहरन् or **wŏdāharan** ब्दाहरन्.

wa व, و conj. and (cf. **hör^{i}-wa-harád^{i},** p. 344*a*, l. 39) (H. x, 14).

wā 1 वा conj. or (L.V. 64). **wā . . . wā,** either . . . or (L.V. 8).

wā 2 वा m. **wā wā** वा वा interj. O fie! (W. 101).

wā̃ 1 and **2** वाँ, see **wôñ^{u} 1** and **2.**

wā̃ 3 वाँ (? cf. **wöñ^{ü} 5**) in the following:—**wā̃-dab** वाँ-द्व् । पृष्ठतो निपातः m. a sudden fall backwards (either accidental or caused by another's action). **wā̃ yiñ^{ü}** वाँ यिञ़ू । गर्होत्पत्ति f.inf. an evil repute or bad name (whether deserved or undeserved) to be acquired. Cf. **wāman 2.**

wai, waí, see **way.**

wái, see **wāyun.**

vái, wöe (El. *wāe*), see **wāhy.**

we m. or **we-naṭh** ? f. (El. both m.) shaking palsy, *paralysis agitans.* (Noted only in El. Probably **we** is incorrect for **wāy 1,** q.v. See also **naṭh.**)

wō वो, see **wŏmā-wō,** s.v. **wŏm.**

wö वाॅ in **washĕ-wö,** the letter व. See **wash 2.**

wọb^{u} ब्वु । लघुरन्ध्रात्मद्वारविशेषः m. a small hole or window in a wall for admitting air or light, or for letting out smoke, a ventilating hole, a smoke-hole (cf. **d^{a}ha-w°,** p. 198*a*, l. 40; **gāshĕ-w°,** p. 308*b*, l. 46; **hēri-w°,** p. 345*b*, l. 20; **pashĕ-w°,** p. 777*b*, l. 11).

wŏb^{i}-dör^{ü} ब्वि-दारू । भित्तिद्वारम् f. such a hole (generally in the top of a wall). **-gāsh** -गाश् । लघुद्वाररन्ध्रप्रकाशः m. the light coming in through such a hole. **-ṭsôk^{u}** -च़ोकु । लघुद्वारचतुष्काष्ठम् m. the wooden

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frame of such a hole. —**wasān**[i] —वसंनि । अकस्माद्विघ्नापातः m.pl.inf. the ventilating holes to come down; hence (on the occasion of a festival or the like) an unexpected obstacle to occur.

vĕbāg व्यबाग् । दायविभागः m. division, partition, apportionment (of inheritance or the like); a part or share, as ab.

wabāh वबाह् (= وباء) । महामारीरोगोपद्रवः m. an epidemic disease, plague, cholera, pestilence (K.Pr. 227). —**yun**[u] —यिनु । मारीरोगेण मृत्युापातः m.inf. such an epidemic to come (i.e. occur).

wubāh वुबाह् । असम्यक्पाकः m. partial, or imperfect, cooking (as when food is under-boiled, owing to the heat ceasing or becoming insufficient). —**gatshun** —गछुन् । अपूर्णपाकोद्भवः m.inf. such partial cooking to occur.

vĕbŏj[a]**ran** व्यबाजरन् । विभाजना f. (sg. dat. **vĕbŏj**[a]**rün**[u] व्यबाजरंनु), division, partition (of property, money, an inheritance, or the like).

vĕbŏj[a]**run** व्यबाजरुन् । विभाजनम् conj. 1 (1 p.p. **vĕbŏj**[o]**r**[u] व्यबाजरु), to divide, partition (property, an inheritance, or the like).

wŏbāl वोबाल् or (H. v, 2) **wŏbāl** ब्वबाल् (= وبال) । दोषः, निन्दार्हत्वम् m. a crime, sin, fault; blameworthiness, a guilty condition (H. v, 2). This word is old, and is now little used, but is still generally understood. —**khasun** —खसुन् । दोषसंक्रमः m.inf. (another's) guilt to rise (upon a person), (another's) wickedness to infect a person (through association).

wubalāwun वुबलावुन् conj. 1 (1 p.p. **wubalōw**[u] वुबलोवु), to cause to boil up; (of a river or piece of water) to cast up waves (W. 149, K.Pr. 260).

[The intransitive form of this verb has not been noted, we should expect **wubalun,** conj. 3.]

vĕbar व्यबर् in **vĕbar-tyol**[u] व्यबर्-त्यलु । ईर्ष्यातिशयः m. extreme jealousy, extreme envy (cf. **tyol**[u], a blister).

wŏb[ü]**r**[ü] ब्वबृ f. a jingle of **kŏb**[ü]**r**[ü], q.v. in **kŏb**[ü]**r**[ü]**-w°**, p. 382*b*, l. 3.

wŏbarun ब्वबरुन् । समाप्त्यवाप्तिः conj. 1 and 3 (1 p.p. **wŏbor**[u] ब्वबरु; 2 p.p. **wŏbaryōv** ब्वबर्योव्) (with conj. part. of another verb) to finish (doing something), stop (doing something) (Rām. *wanith wŏborun,* he stopped speaking, 442, 507) (cf. **wŏbarāwun**); (conj. 3) to be finished, completed (Gr.Gr. 170). —**yun**[u] —यिनु । जरावस्थाधिगमः m.inf. 'finishing to come', decrepitude from old age to come (to a person).

wŏbarān yun[u] ब्वबरान् यिनु । क्रमेण चीणीभवनम् m.inf. (of strength, accumulated property, etc.), gradually to waste away, (of a person) to approach decrepitude from old age.

wŏbaryō-mot[u] ब्वबर्यो-मतु । समाप्तिमुपगतः perf. part. (f. **wŏbaryē-müts**[u] ब्वबर्ये-मचु), finished, completed.

wŏbarāwun ब्वबरावुन् । समापनम् conj. 1 (1 p.p. **wŏbarōw**[u] ब्वबरोवु), to finish, complete (Gr.Gr. 170); (with conj. part. of another verb) to finish (doing something), end (some action) completely (Rām. *wanith w°,* to finish speaking, 414, 469, 1344, 1389, 1698); cf. **wŏbarun. wŏbarōw**[u]**-mot**[u] ब्वबरोवु-मतु । समापितः perf. part. (f. **wŏbarōv**[ü]**-müts**[u] ब्वबरांवू-मचु), finished, completed (by someone).

vĕbōsh[u] व्यबोशु । निर्बोधः adj. (f. **vĕbōsh**[ü] व्यबांशू), lit. 'one who speaks a corrupt language'; hence, stupid, void of understanding, clumsy.

vĕbūshĕn व्यबूशन् । अत्याढ्यत्वम् m. ornament, decoration; (in Ksh.) (of a person, a place, etc.), great wealth of, or richness in, possessions or articles of various kinds.

vibīshĕn or **vibhīshĕn** विभीषण् m. N.P. of the brother of Rāvaṇa (in Skt. *Vibhīṣaṇa*) (Śiv. 704, 1421; Rām. 32, 39, 637 (his birth), 704, 708, 822, 868, 879, 882, 901, 904, 960, 962, 1001).

wŏbasun ब्वबसुन् । बहुलीभवनम्, बहुलीभूतांशः conj. 2 or 3 (Gr.Gr. 205–6) (1 p.p. **wŏbos**[u] ब्वबसु; 2 p.p. **wŏbasyōv** ब्वबस्योव्, Gr.Gr. 226) to be very prolific, to have copious fruit, to pullulate, to have great or many results; (of food being cooked) to swell greatly in size, to swell up, increase in size (Gr.Gr. 206); to become divided into innumerable parts, to be scattered widely.

wŏbos[u]**-mot**[u] ब्वबसु-मतु । बहुलतयोद्भूतः perf. part. (f. **wŏbüs**[ü]**-müts**[u] ब्वबसू-मचु), increased, etc., as ab.

wŏbasith yun[u] ब्वबसिथ् यिनु । बहुलोद्भवापत्तिः m.inf. to become prolific; (of food being cooked) to swell or foam up.

vĕbūsath व्यबूसथ् । मुखदौर्गन्ध्यादिविकारः f. (sg. dat. **vĕbūsüts**[u] व्यबूसचु), N. of a certain disease involving a dry, frothy, evil-smelling mouth.

wŏbasāwun ब्वबसावुन् । बहुलीकरणम् conj. 1 (1 p.p. **wŏbasōw**[u] ब्वबसोवु), to cause to swell, to cause food being cooked to swell, or foam, up; to cause any work to have prolific results; (of foam or the like) to become widely scattered abroad.

vĕbūth व्यबूथ् । विभूतिः f. (sg. dat. **vĕbūts**[u] व्यबूचु), riches, wealth, plenty, might, power.

vĕbav व्यबव् । संपदादिसमृद्धिः m. greatness, glory, grandeur, magnificence, splendour, wealth; power, might.

wŏbay ब्वबय् । उभयः in **wŏbayĕ-brash**[e]**ṭh** ब्वबय-ब्रशठ । उभयतो भ्रष्टः adj. e.g. fallen from both, i.e. (of a person trying two alternatives) failing to succeed in either

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(e.g. trying to combine worldly conduct with piety), fallen between two stools.

wāc वाच् (K. 575), i.q. **wātsh**, q.v.

wacĕ वच्य, see **vüṭ**^{u} 1 and 2 and **waṭun.**

wācĕ वाच्य, see **wāṭun.**

wā̃cĕ वाँच्य, see **wōṭ**^{u}.

wū̃cĕ वूँच्य, see **wūṭ**^{u} and **wūṭh**^{u}.

wach 1 वछ् । वचः m. (sg. dat. **wachas** वछस्), the breast, chest, bosom (El. *wach* and *wachh*; Śiv. 797, 1445; K. 124, 491; K.Pr. 148, 166, 199). **-dŏg**^{u} -द्वंगु । ईर्ष्यया वचोहतिः m. a blow on the chest, repeated beating of one's own breast (in token of envy or jealousy on hearing of another's success). **-dŏg**^{u} **dyun**^{u} -द्वंगु दिनु । ईर्ष्यया वचःसमाहननम् m.inf. to beat one's breast, as ab. **-dŏg**^{u} **lagun** -द्वंगु लगुन् । परोत्कर्षाच्छोकोद्भवे वचःसमाहननापातः m.inf. a reason for beating one's own breast (as ab.) to happen. **—tsĕṭun** —च़ेटुन् । वचःसमाहननम् m.inf. to beat one's own breast (in sorrow, etc.). **—tsĕṭay** —च़ेटय् । अतिशोकात् उरःस्थलसमाहननम् f. beating one's own breast (in sorrow).

wacha-dara वछ-दर । वचःस्थौल्यविशालता m. stoutness and broadness of the chest (of a man). **-kāñĕ** -कान्य । वचोऽस्थीनि f.pl. the ribs (El. *wachakányi*, the *hypochondrium*). **-kāñĕ nerañĕ** -कान्य नेरञ्य । वचोऽस्थिप्रोद्गावः f.pl.inf. the ribs to stand out, the chest to look like a skeleton (from disease, starvation, or the like). **-phāh** -फाह् । वचोयोगे पालनम् m. 'chest warmth', taking a child and cuddling it to the breast; met. affectionate nurture, loving protection and support. **—wacha** —वछ । वचःसमाहननम् m.pl. the act of beating one's own breast (in sorrow, terror, or the like). **—wacha din**^{i} —वछ दिनि । स्ववचःसमाहननम् m.pl.inf. to display sorrow by such beating. **—wacha lagăn**^{i} —वछ लगनि । वचःसमाहतिनिमित्तापातः m.pl.inf. a cause (such as another's tyranny, etc.) for beating one's own breast, as ab., to arise.

wach 2 वछ् । न्यासाप्रतिदित्सा m. unwillingness to return a thing deposited, an intention to misappropriate property held in trust (K.Pr. 161). **—karun** —करुन् । न्यासापह्नवः m.inf. to misappropriate property held in trust.

vĕchĕ व्यछ्य, see **vyoth**^{u}.

wŭchĕ वुँछ्य, see **wŭṭh**^{u}.

wuch^{u} वुछु । अवलोकनम् m. looking at, observation, inspection (of another's property or work); (El. *wuch*) sight. **—gatshun** —गछुन् । रहस्यभेदः m.inf. a secret to become revealed (by the revealer observing the hidden property or action).

wuchun वुछुन् । दर्शनम्, प्रतीक्षणम् conj. 1 (1 p.p. **wuch**^{u} वुछु), to see, behold, look at, view, perceive, regard (cf. **dōla dōla w°**, p. 211*b*, l. 11; **khāb w°**, p. 390*b*, l. 41; **khwāb w°**, p. 425*a*, l. 2; **mōj w°**, p. 557*a*, l. 42; **nĕdarsh w°**, p. 623*a*, l. 28; **pāt**^{i} **ta brūṭh**^{i} **w°**, p. 789*a*, l. 34; **pata brōṭhas w°**, p. 792*a*, l. 50; **tāl**^{i}**-tāri w°**, p. 996*b*, l. 34; **tamāshĕ w°**, p. 1007*b*, l. 15) (Gr.M.; L.V. 3, 68, 83, 98; Śiv. 347, 349, 424, 436, 509, 584, 618, 654, 656–7, 712, 758, 784–5, 794, 811, 839, 872, 874, 879, 881, 907–8, 911, 916, 918, 922–3, 935–6, 949, 957, 964, 967, etc.; Rām. 3, 22, 25, 28, 35, 46, 89, 174–5, 202, 233, 240, 285–6, 314, 322–3, 335, 337, 345, 369–70, 392, 400, 406, 444–5, 462–3, 473, 477, etc.; K. 25, 96, 108, 201, 263, 295, 312, 340, 412, 436, 480, 546, 593, 609, 648, 650, 678–9, 703, 716, 804, 930, 949, 964, 986, 1016, 1111–2, 1116, 1133; H. iii, 1; viii, 6, 9; YZ. 12, 42, 48, 52, 99, etc.; K.Pr. 150);

to look at, examine, inspect, weigh well, prove, try (cf. **bāzar w°**, p. 154*b*, l. 29; **ḍĕka-lôn**^{u} **w°**, p. 204*b*, l. 9; **danjĕ-kun w°**, p. 226*a*, l. 8; **mŏl-tŏl w°**, p. 568*a*, l. 21; **mōth**^{a}**r wuchün**^{u}, p. 606*a*, l. 29; **myāda w°**, p. 613*a*, l. 40; **maza w°**, p. 614*b*, l. 12; **phāl w°**, p. 693*a*, l. 27; **ray w°**, p. 854*a*, l. 36; **sāth w°**, p. 945*b*, l. 25; **thāl**^{i} **thāl**^{i} **w°**, p. 975*a*, l. 47; **tār w°**, p. 1018*a*, l. 3; **trāy wuchün**^{u}, p. 1035*a*, l. 37; **wŏnda w°**; **vĕstār w°**; **wath wuchün**^{u}, s.v. **wath 1**; **zang wuchün**^{u}, s.v. **zang 2**) (Gr.M.; Śiv. 23, 422, 499, 586, 698, 730, 760, 768, 829, 895, 1063, 1261, 1288, 1367, 1543, 1593, 1676, 1719, 1737, 1756, 1851, 1902; Rām. 125, 129, 289, 357, 429, 499, 515–6, 536, 544, 551, 567, 579, 590, 595–6, 623, etc.; K. 149–50, 160, 179, 194, 232, 286, 372, 384, 416, 438, 475, 524, 526, 536, 543, 629, 643, 647, 677, 918, 935, 948, 978, 1001, 1005, 1156; H. v, 5; vii, 18, 24; viii, 1, 3; YZ. 27, 225; K.Pr. 150, 178); to look for, seek for (dat.) (Śiv. 425, 1465, 1469; Rām. 433, 441, 525, 944, 1143*c*; K. 656, 693, 1034; YZ. 116);

to see, to try (if one can do so-and-so) (Gr.M.); to consider (if one can do so-and-so), hesitate about (K. 1116);

to look out for, watch for, wait for, await (cf. **gōtshi w°**, p. 313*a*, l. 11; **hīth w°**, p. 358*b*, l. 5; **prash**^{ĕ}**n**, p. 767*a*, l. 50; **rōgi w°**, p. 828*a*, l. 36; **rug**^{u} **w°**, p. 828*b*, l. 10) (Gr.M.; Śiv. 1118, 1706; Rām. 10, 69, 1169);

to see, find, discover (Gr.M.; Śiv. 340, 554, 1656, 1748, 1853; Rām. 95, 508, 608, 630, 1000, 1557, 1720; K. 94, 231, 286, 288, 811, 910, 1037,

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1104); to see, understand, be of opinion (Gr.M.; Śiv. 728, 1068, 1774, 1802, 1807, 1818, 1820, 1834; Rām. 12, 26, 222, 652, 1302, 1420, 1522–3, 1560; K. 135, 237, 295, 435, 960, 1061);

to experience, suffer, endure (cf. **nĕsh^{i}kāl w°**, p. 656*a*, l. 21; **pās w°**, p. 776*b*, l. 35) (Rām. 24, 825, 1005, 1520); El. also gives the inf. **wuchun**, as meaning 'eyesight'.

The impve. of this verb is often used as an interjection, or semi-interjection with the meaning of 'behold' (e.g. **wuch**, Rām. 122, 155, 741, 1092, 1762); more commonly in the plural (as in **wuchiv**, Rām. 271, 556, 585, 602, 621, 629, 637, 654, 891, 943, 951, 1220, 1222, 1228, 1268, 1326, 1334, 1336, 1338, 1452, 1546, 1751; **wuch^{i}tav**, Rām. 604, 1147, 1160, 1298, 1409, 1538, 1547, 1549, 1613, 1689).

wuch^{u}-mot^{u} वुछ्-मॅतु । अवलोकितः perf. part. (f. **wuch^{u}-müts^{u}** वुछ्-मॅच़ू), seen, etc., as ab.

wuchan-wōl^{u} वुछन्-वोलु । परीचकः n.ag. (f. **-wājĕn** -वाज्यन्), one who sees, beholds (Śiv. 916); one who examines, tests.

wuchith-kār वुछिथ्-कार् । विमृश्य कारिता m. action taken after due consideration. —**karun** —करुन् । विमृश्य प्रवर्तनम् m.inf. to act after due consideration. —**rōzun** —रोज़ुन् । स्मृतिगोचरीभवनम् m.inf. to keep on the watch, to keep an eye on. —**thawun** —थवुन् । आलोक्य स्मृतौ स्थापनम् m.inf. to observe and keep in mind.

wuchanāwun वुछनावुन् । प्रदर्शनम् conj. 1 (1 p.p. **wuchanôw^{u}** वुछनोवु), to cause to be seen, to show (Śiv. 16, 1397); to cause to be considered, to explain.

vĕchĕr व्यछर् । स्थूलता m. fatness, thickness, stoutness, bulkiness (cf. **pĕl^{i}-v°**, p. 814*a*, l. 43). —**pōchĕr** —पोछर् । अतिस्थौल्यम् m. stoutness and thickness, excessive, or great, stoutness, great thickness.

wuchawun^{u} वुछवुनु । पश्यन्, परीचकः n.ag. (f. **wuchavün^{u}** वुछवॅंनू), one who sees, a beholder, looker on; one who inspects, examines, tests; and so on as in **wuchun**, q.v.

wuchawañ वुछवञ् । दर्शनपरीचणभृतिः f. the cost paid for looking, an inspection fee.

wucāpa वुचाप । असद्विवादः m. an unreal or groundless dispute or objection (e.g. arising in some act of giving or taking, or in calculating). **-gor^{u}** -गॊरु । असद्व्यवहरणशीलः m. one who is in the habit of raising such groundless disputes or objections. —**karun** —करुन् । असद्व्यवहारः m.inf. to dispute, or object, groundlessly, as ab. —**tulun** —तुलुन् । अन्तरायोद्भावनम् m.inf. to intervene by raising a groundless dispute or objection. —**wŏthun** —व्वथुन् । अन्तरायापत्तिः m.inf. such an intervention to occur.

wucōp^{i} वुचॉपि । असद्व्यवहारी adj. c.g. one who is in the habit of raising groundless disputes or making groundless objections.

wucöpil वुचॉपिल् । असद्वृत्तिव्यापारः f. the practice of raising or entering into groundless disputes or objections.

wācĕr वाच्यर् । अवस्थाप्राप्तता m. the arrival at, or attainment to, any state or condition.

wācĕr वाँच्यर् । अन्तःसंकोचः m. internal tightness, the having the contents tightly held (e.g. a walnut the kernel of which is tightly contained within the shell and is difficult to extract); met. the tightness (of a miser or of a secretive person).

wacyōv वच्योव्, see **waṭun.**

wācyōv वाच्योव्, see **wāṭun.**

wad 1 वद् । असत्यतयावर्तनम्, रोगविशेषः m. cheating (at gaming or the like); an inguinal bubo. —**gatshun** —गछुन् । द्यूतादावसद्वृत्त्यापातः m.inf. (in gambling) cheating, or an accidental breach of the rules (favouring one party as against the other) to occur. —**karun** —करुन् । द्यूतक्रीडादावसदाक्षेपः m.inf. dishonestly to dispute the result (in gambling).

wad 2 वद् in **wada-wad** वद-वद् । असकृद्रुदितकर्म f. the weeping together of a number of assembled persons.

waḍ वड् । लाभवृद्धिः, क्रेयार्घपणः f. (sg. dat. **vüḍ^{u}** वॅंडू, Gr.Gr. 71), profit (in a mercantile transaction); (in a sale) discount, an agreed reduction in price (to complete a speedy sale). In H. v, 1, the word is translated 'crookedness', said with regard to a ring by the person to whom it is offered for sale, apparently to cheapen it. **vüḍ^{u}-pĕṭh dyun^{u}** वॅंडू-प्यठ् दिनु । लाभवृद्धौ धनांशप्रयोगः m.inf. to invest money in the hope of profit.

wād वाद् । विवादः m. speech, words, talk (cf. **ōhī-w°**, p. 17*b*, l. 13) (Śiv. 1460, K.Pr. 15); an answer, reply (Śiv. 449, K.Pr. 199); a discussion, dispute, controversy (cf. **tsŏtsan-w°**, p. 1090*a*, l. 12); a habit, custom (cf. **ṭōṭ^{a}ran-w°**, p. 1045*a*, l. 41); —° irritating, causing annoyance (cf. **phāṭawan-w°**, p. 719*b*, l. 25; **pōrawan-w°**, p. 772*b*, l. 35; **ṭōṭan-w°**, p. 1044*b*, l. 11; **tsānan-w°**, p. 1075*b*, l. 14; **wŏthan-w°**, s.v. **wŏthun**); —° measuring, weighing or counting out (cf. **nika-cirna-w°**, p. 627*b*, l. 1; **phuṭa-w°**, p. 717*a*, l. 10; **pājĕ-w°**, p. 723*b*, l. 41; **paisa-w°**, p. 777*a*, l. 10; **pushĕran-w°**, p. 782*b*, l. 30; **pitsa-w°**, p. 807*b*, l. 28; **sēra-w°**, p. 929*b*, l. 2; **ṭūk^{i}-w°**, p. 991*b*, l. 5; **traka-w°**, p. 1023*b*, l. 34; **tsringa-w°**, p. 1082*b*, l. 47); clapping the

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hands (in tune to music or the like) (see —**tulun**, bel.); clapping the hands (in derision, or to startle) (K. 222, 232); —° one who is employed in any very petty matter or affair (cf. **phĕka-w°**, p. 689*a*, l. 49; **phāl**ⁱ**-w°**, p. 694*b*, l. 26; **phĕr**ⁱ**-w°**, p. 721*b*, l. 32); see also **waḍ**, s.v. **wāda**. —**atsun** —अचुन् । वाग्व्यथापत्तिः m.inf. (in an argument) to become agitated by an opponent's words. —**karun** —करुन् । प्रत्याक्षेपः m.inf. to argue mutually, discuss (concerning, **pĕṭh**) (Gr.M.); to quarrel or argue (with someone) (Rām. 1210; K.Pr. 64, 116); (in an argument) to abuse each other (K.Pr. 147). —**tulun** —तुलुन् m.inf. to raise speech, to raise conversation, to hold discourse (concerning, gen.) (K. 981); to clap the hands (in tune to music, etc.) (K. 294). —**tsānun** —च़ानुन् । वाचा व्यथनम् m.inf. (in an argument) to cause an opponent to become agitated by one's language. **-wāḍ** -वाड् । वादानुवादः m. answering (a teacher or the like) insolently (El. *wádwád karun*, to answer). **-wāḍ-kutsur**ᵘ -वाड्-कुचुरु । धार्ष्ट्यादिवदनशीलः adj. (f. **-wāḍ-kutsür**ᵘ -वाड्-कुच़ुरु), 'an answering-back puppy', a pupil who insolently answers his teacher's, or his superior's, animadversions. **-wāḍ-lŏgul**ᵘ -वाड्-ल्वगुलु । असकृत्प्रतिवदनशीलः adj. (f. **-wāḍ-lŏgüj**ᵘ -वाड्-ल्वगंजू), a pupil (or the like) who habitually answers his superiors insolently. —**wŏthun** —व्रथुन् । वाग्व्यथापत्तिः m.inf. (in an argument) to become annoyed, or agitated, by the opponent's language.

waḍ वाड्, see **wār 3**.

wāda वाद وعدہ । संकेतः m. a promise, agreement, guarantee (Gr.M., Rām. 1711, K.Pr. 178) (**wāda-y-Khŏdā**, a vow by God, H. xii, 7, 15); (esp.) an agreement entered into for borrowing money (L. 387, *wád*); an appointment, assignation (e.g. an agreement about a particular time or place) (Rām. 661); a pre-determined occurrence, that which is pre-destined (Rām. 222, 681, 1492); a time, or period, fixed by agreement or by fate (Rām. 950, 1143*b*). —**karun** —करुन् m.inf. to promise (Gr.M.). —**thawun** —थवुन् । संकेतदानम् m.inf. to make an appointment (for something), to fix a time (for doing something). —**wātun** —वातुन् । समयोपस्थितिः m.inf. the agreed time to arrive; esp. the destined moment of death to come.

wādī (*sic*) f. a plain (El.).

waid वैद्, see **wŏḍ**.

vĕd व्यद् । विधिः f. (sg. dat. **vĕz**ᵘ व्यज़ु), a rule, commandment, enjoining precept; a sacred rule, ordinance, injunction; a religious rite, or ceremony (cf. **bŏsh**ᵘ**-v°**, p. 94*a*, l. 1) (Śiv. 1000).

vĕdi व्यदि (for Skt. *vidhi* विधि), in the following:— **vĕdi-pūrwakh** व्यदि-पूर्वख् adv. according to due ceremony, ritely (K. 971). **-vĕz**ᵘ -व्यज़ु adv. id. (K. 494, 715, 726, 770, 1046).

vēd वेद्, see **vīd**.

vĕdⁱ व्यदि, see **vyod**ᵘ.

vid विड् । अवसरः f. a fit or proper opportunity, occasion; cf. **vil**. —**yin**ᵘ —यिन्यु । प्रतीकारावसराधिगमः f.inf. an opportunity for revenge to come.

vīd वीद् or (as written by Paṇḍits) **vēd** वेद् । वेदः m. the sacred scriptures of the Hindūs, the Vēda (Śiv. 8, 50, 64, 77, 82, 109, 200, 276, 394, 446, 515, 538, 582, 626, 672, 688, 757, 800, 803, 847, 851, 979, 1006, 1077, 1115–6, 1118, 1158, 1164, 1169, 1186, 1287, 1323, 1368, 1527, 1580, 1753, 1763, 1796, 1837, 1865; Rām. 101, 637, 1140, 1643; K. 96, 568, 666, 1039).

vīda-pāṭh वीद-पाठ् । वेदाध्ययनम् m. (sg. dat. **-pāṭhas** -पाठस्), reading, or studying, of the Vēda; reciting a text or texts of the Vēda at some religious rite. **-pōṭh**ⁱ -पाठि । वेदाध्ययनवृत्तिः m. a professional reciter of vedic texts, as ab. **-pūth**ⁱ -पूथि । वेदपुस्तकम् f. (sg. dat. **-pōthĕ** -पोथ्य), a book of one or more of the Hindū scriptures. **-sökshī** -सा़क्षी m. the evidence of, or proof from, the Vēda (Śiv. 672). **-wān** -वान् । अनूचानः m. one well versed in the Vēdas, with their supplementary writings, so as to be able to recite, read, and teach them.

wŏḍ व्रड् । मस्तकम् f. the upper part of the head, the brain-pan, crown of the head (El.; Śiv. 1012; H. iii, 1; xi, 12, 16; K.Pr. 203); a head of hair (Gr.Gr. 16, scalp). —**pārün**ᵘ —पारंञ़ू । कबरीवेष्टनकर्म f.inf. (of a woman) to braid the hair. —**shērün**ᵘ —शेरंञ़ू । केशप्रसाधनकर्म f.inf. to comb, or arrange, the hair.

wŏḍa-nonᵘ व्रड-नंनु adj. (f. **-nün**ᵘ -नंञू), bare-headed, with the head uncovered (K. 825; K.Pr. 86, *wudh nun*).

wŏḍi rab व्रडि रब् f. mud on the head, used in **ḍab-ḍab wŏḍi-rab**, a practical joke, p. 183*a*, l. 41, q.v. **-tsünd**ᵘ -च़ंडू । मस्तकचपेटः, अत्यनादरः f. (sg. dat. **-tsanjĕ** -च़ंज्य), a slap on the (uncovered) head; met. a gross insult, insulting abuse, bullying. **-tsünd**ᵘ **lagün**ᵘ -च़ंडू लगंञू । अत्यनादरानुभवः f.inf. gross and insulting abuse to be experienced, to be treated with insult (e.g. on account of one's want of merit, or having no protector), to be bullied. **-tsanjĕ-kūr**ᵘ -च़ंज्य-कूरु । अनादराश्रयकन्या (स्त्री) f. a girl who (on account of her want of merit, or because she has no one to protect her) is habitually bullied, insulted, or treated with contempt; met. a grown-up woman who

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is so treated. —wọ̄di din^i —व्वडि दिनि । असकृत् मस्तकाहननम्, तिरस्कारः m. pl. inf. to give several slaps on a person's head; met. frequently to bully, abuse, or insult someone who has no protector. —wọ̄di lagán^i —व्वडि लगंनि । असकृत्तिरस्कारानुभवः m. pl. inf. such bullying to be experienced.

wōd 1 वोद् । उपायनम् m. a gift, or present (offered to a superior, or, on a festal occasion, to a friend or relation). Cf. **wôd^u**.

wōda-baröy^i वोद्-बरांयि । उपायननिवेदनम् f. the offering of such a gift in return for a similar gift given to the offerer on a previous occasion. See **waröy^i**. —**nērun** —नेरुन् । उपायनवितरणम् m.inf. to give (some near relation) a helping hand by making him a present on a festal occasion (esp. when the present is non-obligatory).

wōd 2 वोद् । व्याधिः f. sickness, ailment, disease, illness. —**hōrün^u** —होरंचू । व्याध्युल्लङ्घनम् f.inf. to pass through a sickness, to recover after suffering from illness.

wōda-tsats^ar वोद्-च़च़र् । व्याधिचर्चा f. general anxiety felt by many of a person's relations and family on the occasion of his suffering from illness.

wōḍa वोड adv. from there (H. xii, 23). I.q. **ōra**, p. 41*b*, l. 20, q.v.

wôd^u वोदु m. in **nētra-wahara-wôd^u**, p. 662*a*, l. 41, and **wah^ara-wôd^u**, s.v. **wahor^u**. Cf. **wōd 1**, of which it is probably another spelling.

wöd वांद्, **wöd^u** वांदू, or **waid** वैद् m. a physician, a doctor, i.q. **waidy**, q.v. (cf. **phĕla-wöd^u**, p. 693*b*, l. 5) (El. *waid*, Gr.Gr. 22). **wöda-wān** वांद्-वान् । चिकित्सकाश्रयस्थानम् m. a doctor's place of business, where he receives patients (K.Pr. 138, *vedah-wán*); a place to which sick persons come for treatment, a hospital.

wöḍ (El. *wăḍ*), see **wör^u**.

wödī वांदी adj. c.g. a speaker, one who speaks, used —°, as in **satya-wödī**, p. 950*a*, l. 17 (Śiv. 518).

wud वुद् or उद् m. the country of which Ayōdhyā was the capital, the modern Awadh or Oude (Rām. 888).

wuda 1 वुद्, see **wud^u**.

wuda 2 वुद् । बीजविशेषः m. N. of a certain seed, which, when ground and made into a plaster with water, is used as a cure for headache. It is burnt as a protection against demons (Śiv. 1150). **-zālay** -ज़ालय् । रक्षोभूतापहरणक्रिया f. the burning of this seed. When a bridegroom or bride are about to set forth for the wedding (or on similar occasions) this seed is burnt before them with appropriate spells, in order to ward off the evil eye, demons, ghosts, or similar evils.

wud^u वुदु । जागरूकः adj. (f. **wuz^u 1** वुज़ू, for **2**, see **wuzun**), awake, awakened from sleep (cf. **nĕnd^ari-w°**, p. 642*b*, l. 20) (L.V. 32); met. wide-awake, sharp-witted, clear-witted; skilled, accomplished (in some work). Cf. **udun**.

wuda-sāway वुद्-सावय् । उन्निद्रखेदः f. broken sleep, sleep from which one wakes over and over again. **-sāway gatshün^u** -सावय् गछंचू । उन्निद्रता (निद्राभङ्ग) खेदाधिगमः f.inf. broken sleep to occur to a person.

wọ̄dboṭh^u व्वद्‌बंठु । उन्नतः m. an exalted person, one of high degree, eminent, magnanimous, and of great wealth.

wọ̄dbav व्वद्बव् । उत्साहः, स्वातन्त्र्यम् m. production, creation; (in Ksh.) energy (in any work), strenuous effort; independence, autonomy. —**dyun^u** —दिनु । स्वातन्त्र्यप्रवृत्त्यै उत्साहनम् m.inf. to encourage (a person) to practise independence (whether good or bad). —**lagun** —लगुन् । स्वातन्त्र्यावाप्तिः m.inf. 'independence to be acquired', i.e. to get freedom to deal with property or business hitherto under the control of another.

wuddar वुद्दर् or उद्दर् m. one who rescues, a deliverer (a title given to Śiva, as the Rescuer from rebirth, voc. **wuddara**, Śiv. 1584).

wuddav वुद्दव् or उद्दव् m. N. of a Yādava, uncle and friend of Krushn (Kṛṣṇa), in Skt. *Uddhava* (Śiv. 992, 1005; K. 500 ff. to 531, 898–9, 985, 1003, 1020).

vĕdāg व्यदाग् । उपालम्भः m. complaint, reproach, censure, accusation (made to one person regarding another's action). —**dyun^u** —दिनु । उपालम्भप्रकाशनम् m.inf. to make such a complaint. —**phirun** —फिरुन् । खेदप्रकाशनम् m.inf. to complain (to one's own people) about some old grievance (suffered by oneself or by another) which one has continually borne in mind, to grumble over an old grievance.

vedah, see **wöd**.

wọ̄dāharan व्वदाहरन् m. an instance, example, illustration (Gr.M.).

wadal 1 वदल्, in **adal-wadal**, etc., p. 14*b*, l. 18, i.q. **badal**, q.v. (K.Pr. 2, 102).

wadal 2 वदल् । क्लेशः f. distress, pain, trouble (from extreme exertion, insult, abuse, or the like) (cf. **gandár^i-w°**, p. 291*a*, l. 39; **khĕji-w°**, p. 305*a*, l. 1; **waṭha-w°**, s.v. **waṭha**). —**gatshün^u** —गछंचू । असह्यक्लेशानुभवः f.inf. such distress to be experienced.

wọ̄ḍāla वोडाल । अनादरः m. abusive disgrace, dishonour, disgrace (referring to a person, beast, thing, or action).

wöd^ilad वांदिलद् in **wah^ara-w°**, s.v. **wahar**. Cf. **wôd^u**.

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wadam or **wadĕm**, see **wŏdam**.

vēḍām व्यडाम् । दुराग्रहः m. headstrongness, addiction, foolish obstinacy (in censurable conduct). —**atsun** —अचुन् । दुश्चेष्टासक्तीभवनम् m.inf. addiction to a censurable course of conduct to be acquired.

wŏdam व्वदम्, or **wŏdĕm** व्वदम् m. zeal, energy (Gr.M.); exertion (El. *wadam*, *wadĕm*).

vēḍömi व्यडॉमि । दुराग्रहः adj. c.g. obstinately addicted to a censurable course of conduct, headstrong.

wadun वदुन् । आक्रन्दः conj. 1 (1 p.p. **wodu** वॊदु, f. **vüzü** वूज़ू; 2 p.p. **wazōv** वज़ोव्. This verb is impers. in the tenses formed from the p.p.) to lament, wail, cry, weep, sob, mourn (cf. **bāki** w°, p. 99*b*, l. 12; **hamāl** w°, p. 334*a*, l. 15; **mājĕ-w°**, p. 557*b*, l. 36; **tāli-guli ladith** w°, p. 997*b*, l. 17) (El.; Gr.M.; L.V. 67; Śiv. 707, 832; Rām. 64, 157, 167, 183, 198–9, 200, 220–1, 226, 229, 234, 253, 258–9, 261, 264, 267, 277–8, 283, 358, 378, 388, 430, 439, 465–6, 538–9, 648, etc.; K. 289, 454, 479, 507, 801–2, 857, 859; H. vii, 16, 25; ix, 1; xi, 5; YZ. 43, 55, 125, 156, 183, 455; K.Pr. 36, 145); to be abundant, to abound, to be more than sufficient (Śiv. 1565).

wadan-bāpār वदन्-बापार् । रुदितप्रवर्तनम् m. (of a number of assembled people) united lamentation or wailing, etc. **-bāṭh** -बाठ् or **-bāṭh** -बाँठ् । निरन्तर-रुदितवृत्तिः m. (sg. dat. **-bāṭas** -बाटस्, etc.), long continued crying or wailing (esp. of children or women after a scolding or abuse). **-biṭh** -बिठ् or **-biṭhü** -बिठू । रुदितसमाश्रयः, क्रन्दतां समाजः f. (sg. dat. **-bichĕ** -बिछ्य), a wailing-assembly, i.e. (in time of grief) a number of persons assembled together and weeping; the place where such persons assemble. **-vil** -विल् । रोदनसमयः f. the time, or proper occasion, for wailing (e.g. a loss, grief, fear, or the hungriness of a child). **-vil lāgünü** -विल् लागंनू । अतिरुदितप्रवर्तना f.inf. to start a time of wailing (for any of the ab. causes).

wadān riwān वदान् रिवान् । अतिशोकोत्तरम् pres. part. used as adv., with great wailing or lamentation.

wadani bĕhun वदनि ब्यहुन् । रुदितप्रवर्तनम् m.inf. to sit down to wail, to weep and wail (in presence of some calamity).

wadanas atsun वदनस् अचुन् । रुदिते आसक्तिः m.inf. 'to enter weeping', i.e. to become absorbed in weeping (at some injury done by another), to begin violent and prolonged weeping (K. 82, 91, 236, 407). —**tsānun** —ज़ानुन् । रुदिते आसञ्जनम् m.inf. to set (a person) weeping, to give cause for weeping (by opposition, terrifying, blaming, attacking, or the like).

vĕdān व्यदान् m. a rite, ceremony, performance of prescribed acts or rites (cf. **bali-v°**, p. 104*b*, l. 24).

wuḍān वुडान् pres. part. of **wuḍun**, to fly, q.v., used as adv., quickly, speedily (L. 462, *wudan*).

wudun वुदुन् । जागरूकीभवनम् conj. 2 or 3 (1 p.p. **wudu** वुदु, f. **wuzü** वुज़ू; 2 p.p. **wudyōv** वुद्योव्), to be wide awake; to become wide awake, to wake from sleep, to come to one's senses out of a faint (K. 600); met. to come forth out of obscurity, to become actively manifest (L.V. 25); cf. **wudu**. **wudu-motu** वुदु-मॊतु । जागरामापन्नः perf. part. (f. **wuzü-mütsü** वुज़ू-मॊंचू), awakened, come to out of a faint.

wuḍun वुडुन् । उड्डयनम् conj. 3 (2 p.p. **wuḍyōv** वुड्योव्), to fly, to soar (El.; W. 115; K. 747, 807); (met.) to fly away, disappear, be destroyed, vanish, become nothing, (of a human being) to gain final emancipation (after death). [In this latter meaning only, the conj. part. is **wujith** वुजिथ्, not **wuḍith** वुडिथ्, see Gr.Gr. 104, 198.]

wuḍyō-motu वुड्यो-मॊतु । विनष्टः perf. part. (f. **wuḍyĕ-mütsü** वुड्ये-मॊंचू), flown away, disappeared, destroyed (e.g. by time, change, character, calamity, expenditure).

wuḍith gatshun वुडिथ् गछुन् m.inf. to fly away (Gr.Gr. 104, 198; Gr.M.).

wujith gatshun वुजिथ् गछुन् । नष्टीभवनम् m.inf. to disappear, vanish, be utterly destroyed and not leave a trace; to give up the ghost, die (Rām. 260); to obtain final emancipation (Gr.Gr. 198).

wedang (? spelling and gender) N. of a certain medicinal plant, used as an anthelmintic (L. 75).

wudnam वुद्नम् । भोजनम् m. food (esp. cooked grain). —**tulun** —तुलुन् । भोजनभुक्तिः m.inf. to eat such food.

wŏḍa-nonu व्वड-नॊनु, see p. 1096*b*, l. 35.

vīdānth वीदान्थ् m. (sg. dat. **vīdāntas** वीदान्तस्), N. of one of the six systems of Hindū philosophy (Skt. *vēdānta*), claiming to teach the ultimate aim and scope of the Vēda (Śiv. 1417).

wadanāwun वदनावुन् । क्रन्दना conj. 1 (1 p.p. **wadanôwu** वदनोवु), to cause to weep, to cause to wail, lament, etc. (caus. of **wadun**, q.v. in all its meanings) (El., Śiv. 1394, K.Pr. 166). **wadanôwu-motu** वदनोवु-मॊतु । रोदितः perf. part. (f. **wadanövü-mütsü** वदनांवू-मॊंचू), caused to weep, etc., made to weep, etc. (by someone).

wuḍanāwun वुडनावुन् । उड्डायनम् conj. 1 (1 p.p. **wuḍanôwu** वुडनोवु), to cause to fly, set flying (e.g. a tame bird, an airplane, or the like) (Gr.M., K. 947); to carry (a load on the head) (Gr.M.; ? cf. **wŏḍ**). **wuḍanôwu-motu** वुडनोवु-मॊतु । उड्डनाय स्वभ्यस्तीकृतः perf. part. (f. **wuḍanövü-mütsü** वुडनांवू-मॊंचू), caused to fly, set flying (by someone).

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wŏdanĕ ब्रद्त्र । उत्थितः, उत्थाय, अतिशीघ्रम् adj. c.g. and adv., standing up, erect, standing permanently on end (Rām. 951; H. iii, 1, 8; viii, 6; xii, 1; K.Pr. 145, *wudanih*); risen up (to a standing position) (Rām. 332, 431, 524, 672, 819, 1374); (as adv.) very quickly speedily (u.w.vbs. of motion, eating, giving, etc.); cf. **wŏthadanĕ**. —**rōzun** —रोज़ुन् । निरन्तरतयाज्ञापालनम्, समादरः m.inf. to remain standing (Gr.M.; H. xii, 1); to be at attention, always ready to obey, to be constant in attendance or service; to receive (a guest) hospitably.

wudiñ वुडिञ् । नीरङ्गिका f. a woman's sheet or mantle (according to El., s.v. *wōḍin*, it is the marriage veil, and is made of finer materials than the ordinary veil or **pūtsᵘ**).

waḍᵘrᵘ वंड्रु । शस्त्रमयबन्धनवस्तु f. an iron clamp holding a box, or the like, together. **-rūg** -रूग् or **waḍᵃri-rūg** वंड्रि-रूग् । स्वान्तबाधा m. continual irritation caused by the ill-temper or abuse (or the like) of one's own closely-related people (e.g. wife, husband, father, father-in-law, and so on). **-rūg atsun** -रूग् अचुन् । उपतापप्रवर्तना m.inf. such irritation to begin to be felt.

wādur वाँदुर् or (K. 669) **wānur** वानुर् । वानरः m. (sg. dat. **wādaras** वाँदरस्, Gr.Gr. 51; f. **wādürᵘ** वाँदृरु or **wādarĕñ** वाँदर्यञ्), a monkey (El. *wándur*, a monkey; *wándúr*, a bear; cf. **ponzᵘ** 1, which also means both 'monkey' and 'bear'; Gr.Gr. 51; Gr.M.; L. 108, *wándar*; Rām. 68, 444, 452, 459, 466, 542, 746, 778, 785, 794, 832, 864, 916, 931, 965, 983, 990, 996, 1003, 1070, 1134, 1143*k*, 1408; K. 19, 155, 888; also 669, 679, where it can only mean 'bear'. **wādar-bacĕ** वाँदर्-बच्य । वानरपोतः m. a young monkey. **-rāj** -राज् m. 'monkey-rule'; hence, a time of utter irreligion and great oppression (K.Pr. 9).

vĕdᵃr व्यंद्र् । दुःसहशीतम् f. freezing cold (after a fall of snow, with a clear sky and bitter wind) (K.Pr. 226).

vĕdᵘrᵘ व्यंद्रु, see **vyodurᵘ**.

vidur विदुर् m. N. of a hero of the Mahābhārata. He was the younger brother of Pāṇḍu, and was noted for wisdom, righteousness, and impartiality (Śiv. 1328, K. 1035).

wŏdār ब्रदार् । उदारः adj. c.g. generous, liberal, munificent. **-tsĕth** -च्यथ । उदाराशयः adj. c.g. noble-minded, magnanimous; intelligent, discriminating.

wŏdur ब्रदुर् । कुक्षिः m. (sg. dat. **wŏdaras** ब्रदरस्), the womb (L.V. 51); the belly, abdomen (El. also *wadur*, Śiv. 1817). **wŏdar-dôdᵘ** ब्रदर्-दोदु । अपत्यलालसा m. (of a childless person) yearning for offspring; (of a person with children) sympathy, loving fellow-feeling with one's children; anxiety for a child's future (moral or material).

wŏdᵒrᵘ ब्रद्रु or **wŏdurᵘ** ब्रदुरु । जलजन्तुविशेषः (उद्रः) m. an otter (El. *udur*; L. 111, *wudar*; W. 9, *vŏdur*). **wŏdārⁱ-musla** ब्रदॉरि-मुस्ल । उद्रचर्म m. otter-skin (used by the wealthy as a kind of cloak in cold weather).

wôdur वोदुर् । बलात्कारी m. (sg. dat. **wōdaras** वोदरस्), a robber with violence, highway robber, marauder (cf. **gözⁱ-wôᵒ**, p. 318*b*, l. 27).

wödᵘrᵘ वॉद्रु (also spelt **wödᵃr** वॉद्र्) । विषविस्फोटः f. a bubo (e.g. in the armpit) (cf. **katshⁱ-wᵒ**, p. 493*a*, l. 4) (K.Pr. 128, *wádar*, translated 'sickness'). —**pĕñᵘ** —प्यञु । विषविस्फोटरुग्णापत्तिः f.inf. a bubo to come on (K.Pr. 128, as ab.).

wudar वुडर् । मरुभूमिः f. (sg. obl. **wuḍürᵘ** वुडृरु, Śiv. 1813), a plateau, raised a little above the level of the valley (cf. **nyövⁱ-wᵒ**, p. 674*b*, l. 34; **pōpar-wᵒ**, p. 749*b*, l. 48) (El. *udar*, *wudar*; Gr.Gr. 15; L. 461, *udar*; Śiv. 1813).

vidarb विदर्ब(र्भ) m. N. of a Province in India, the modern Berar (Skt. *Vidarbha*) (K. 639, 648).

waḍᵃrun वंड्रुन् । भूम्यादौ निक्षेपः conj. 1 (1 p.p. **waḍᵒrᵘ** वंड्रु), to bury in the ground; to hide, conceal (an action, quality or the like).

vĕdᵃran व्यंद्रन् । शिथिलता f. (sg. dat. **vĕdᵃrüñᵘ** व्यंद्रृञु), looseness, slackness (e.g. of the knot of a load); slackness, weakness, feebleness.

vĕdᵃrun व्यंद्रुन् । शिथिलीभवनम् conj. 3 (2 p.p. **vĕdᵃryōv** व्यंद्र्योव्), to be, or become, loose, slack (of the knot of a load or the like) (Gr.Gr. 8); to be, or become, slack, weak, feeble. **vĕdᵃryō-motᵘ** व्यंद्र्यो-मंतु । शिथिलीभूतः perf. part. (f. **vĕdᵃryē-mütsᵘ** व्यंद्र्ये-मंचु), become loose, slack; enfeebled, become slack, weak.

wudarun वुदरुन् । वियोगखेदापत्तिः conj. 3 (2 p.p. **wudaryōv** वुदर्योव्), to feel sorrow in separation or owing to loss. **wudaryō-motᵘ** वुदर्यो-मंतु । वियोगेन खेदमापन्नः perf. part. (f. **wudaryē-mütsᵘ** वुदर्ये-मंचु), become sorrowful, as ab.

vĕdᵃrĕr व्यंद्र्यर् । चाञ्चल्यम्, विरोधवृत्तिः m. unsteadiness (of character), fickleness, inconstancy; opposition, antagonism.

vĕdᵃrath व्यंद्रठ । विद्रधिः f. (sg. dat. (?) **vĕdᵃrathi** व्यंद्रठि), a kind of painful abscess. —**pĕñᵘ** —प्यञु । विद्रध्युद्भवः f.inf. such an abscess to come on.

waḍᵃrāwun वंड्रावुन् । भूमौ निक्षेपः conj. 1 (1 p.p. **waḍᵃrōwᵘ** वंड्रोवु), to bury in the ground (e.g. in order to hide something); to bury, inter (a corpse); to hide, conceal (an action, quality, or the like). **waḍᵃrōwᵘ-motᵘ** वंड्रोवु-मंतु । भूखातादौ निक्षिप्तः perf.

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part. (f. **wad̤^{a}röv^{u}-müṭs^{u}** वड्रॉवू-मॆचू), buried (as ab.); interred (as ab.); concealed (as ab.).

vĕd^{a}rāwun व्ह्द्रावुन् । शिथिलीकरणम् conj. 1 (1 p.p. **vĕd^{a}rôw^{u}** व्ह्द्रोवु), to loosen, slacken; to make feeble (by opposition, assisting in defeat, robbing, or the like). **vĕd^{a}rôw^{u}-mot^{u}** व्ह्द्रोवु-मतु । शिथिलीकृतः perf. part. (f. **vĕd^{a}röv^{u}-müṭs^{u}** व्ह्द्रॉवू-मॆचू), loosened, slackened (by someone); made feeble (as ab.).

wud^{a}rāwun वुद्रावुन् (? spelling) conj. 1 (1 p.p. **wud^{a}rôw^{u}** वुद्रोवु), to wet (El. *udaráwun*). Cf. **wazanāwun 1.**

vĕdis व्यदिस्, see **vyod^{u}.**

wŏdās 1 ब्र्दास् m. grief, sorrow (El. *wadás, wodás*).

wŏdās 2 ब्र्दास् । गतरागः adj. c.g. indifferent, apathetic, listless; one who has no passion for anything; bewildered, perplexed, distracted (Śiv. 1434, 1453).

wŏdös^{i} ब्र्दॉसि । त्यक्तप्रवृत्तिः m. i.q. **wŏdās 2**, esp. one who has abandoned all passion for things of this world, an anchorite, hermit, ascetic (Śiv. 1759); separated (from), apart (from) (Rām. 507); sorrowful, mournful, forlorn (Gr.M., Rām. 1213); bewildered, perplexed, distracted (Śiv. 779). **—gatshun** —गछुन् । वैराग्यावाप्तिः m.inf. to abandon worldly desires and passions, to take to indifference to the world, to become an ascetic; to become distraught (Śiv. 779, Rām. 524). **—rōzun** —रोज़ुन् । प्रतिनिवृत्तिः m.inf. to remain apart, take no part (in something), show oneself unconcerned (in). Cf. the next.

wŏdösin ब्र्दॉसिन् । उदासीनः m. one who is indifferent, unconcerned, taking no part (in).

wudasāway उद्सावय् f. waking, lying awake (Gr.Gr. 129).

wad^{a}v वद्व् or **wad̤av** वद्व् । अभ्युदयः f. (sg. dat. **wad̤avi** वद्वि. The pl. nom., **wad̤avĕ** वद्व्य, is often written **wad̤avi** वद्वि. The pl. dat. is usually written **wad̤avĕn** वद्व्यन्); (on the occasion of some happy event, such as the birth of a son, his marriage, the receipt of an honour, recovery from illness, safe arrival after a difficult journey, or the like) rejoicing, festivity, congratulations (Rām. 1274; K. 99, 103, 113, 173, 567, 833; K.Pr. 218, *wadiwih*). **—karüñ^{u}** —करॆंञू । अभ्युदयसंभाषणम् f.inf. to offer congratulations (as ab.) (cf. **warĕ ta wad̤avĕ karañĕ**, s.v. **vür^{u} 1**). **—ladüñ^{u}** —लद्ञू । अभ्युदयनिमित्तधनप्रयोगः f.inf. to distribute gifts on such an event; (esp. at a marriage, the bride's relations) to make presents (to the bridegroom's relations).

wad̤avi-bôg^{u} वद्वि-बोगु । अभ्युदयोपायनम् m. a present made on such an occasion. **-bata** -बत । अभ्युदयार्थभोजनम् m. a dinner given, or a present of dainty food sent, on such an occasion.

vĕdiva f. a widow (El. ? should the word be **vĕdawa** व्यदव ?).

wadawun^{u} वद्वुनु । क्रन्दमानः n.ag. (f. **wadavüñ^{u}** वद्वॆञू), one who laments, wails, weeps (El. *wadawun*); one who is ready to cry on the slightest provocation, a cry-baby.

wud̤awun^{u} वुडवुनु । उड्डयन्, उपस्थितनाशः n.ag. (f. **wud̤avüñ^{u}** वुडवॆञू), one who flies, soars; a speedy rider or driver; anything which is on the point of destruction.

wud̤āwun वुडावुन् । चालनम्, नाशनम्, अपहरणम् conj. 1 (1 p.p. **wud̤ôw^{u}** वुडोवु), to cause to fly; to cause to fly away, to cause to move away (cf. **tŏsma wud̤āwān^{i}**, p. 1038*a*, l. 30); to cause to move speedily, to speed up; to destroy; to carry off, take away entirely (cf. **banga wud̤āvüñ^{u}**, p. 112*b*, l. 24).

wud̤ôw^{u}-mot^{u} वुडोवु-मतु । विनाशितः, अपहृतः perf. part. (f. **wud̤öv^{u}-müṭs^{u}** वुडॉवू-मॆचू), caused to fly; caused to fly away; speeded up (by someone); destroyed; carried off.

wud̤övith ṭshunun वुडॉविथ् छुनुन् । अपव्ययीकरणम् m.inf. to squander, dissipate.

waidy वैद्य् or **wŏdy** वॊद्य् or (see **wŏd**) **wŏd^{u}** वॊदु । चिकित्सकः m. a physician, a doctor (Gr.M., Śiv. 1855). **wai(wŏ)dĕ-ṭsaṭs^{a}r** वै(वॊ)द्य-च़च़र् । वैद्यचर्चा f. anxiety felt (by the members of an invalid's family) in regard to the propriety of sending for a doctor, his fee, and so on.

vĕdyā व्यद्या or **vidyā** विद्या f. knowledge (Gr.M., Śiv. 109); learning (Gr.Gr. 187, Gr.M., Śiv. 1471); a branch of learning, a science (Gr.M.; Śiv. 707; K. 485–6, 488). **-dachin** -दछिन्, **-dachiñ^{u}** -दछिञू, **-dakshinā** -दछना(णा), or **-dakhĕnā** -दख्यना f. a fee paid to a teacher (K. 488 *dakhĕnā*).

vidyāyi-rost^{u} विद्यायि-रॊस्तु adj. (f. **-rüṭsh^{u}** -रॆछू), void of knowledge, ignorant (Gr.M.).

wŏday ब्र्दय् m. rising (e.g. of a heavenly body) (Rām. 1265); exaltation, grandeur, splendour, nobility (K. 1072).

wŏdayĕs yun^{u} ब्र्दयस् यिनु m.inf. to come to rising, to become highly exalted, to reach a very high pitch (K. 426, 1048, 1096, 1108).

vĕdyādar व्यद्यादर् (or **vi°** वि°) । देवयोनिविशेषः, महाविद्वान् m. a certain kind of demi-god or semi-divine being, in Skt. *Vidyādharu* (K. 346); a man learned in sacred lore (Śiv. 50, 626, 862).

wŏdyūg ब्र्यूग् or **wŏdyōg** ब्र्योग् m. exertion, effort (El. *wadhyug, wadyúg*; Śiv. 1015, 1709, 1766, 1804). **—karun** —करुन् m.inf. to endeavour, make effort, exert oneself (El., Śiv. 1708, K. 586).

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wŏdyūgī ब्वद्यूगी adj. c.g. industrious, diligent, persevering, zealous (at work) (Gr.M.).

wŏdyot^{u} ब्वद्यतु adj. raised, lifted up, exalted (K. 424); ready, prepared, eager, bent on, intent on.

vidyāwān विद्यावान् m. a philosopher (El., Gr.M.).

wafā وفا, etc., see **waphā.**

waft tanj (? spelling and gender) i.q. *pát*, q.v. (L. 68).

wag वग । वल्गा f. a bridle (W. 150; Śiv. 1562, K.Pr. 257); a rein; a tether. **—raṭūñ^{u}** —रटंञू । स्वायत्तीकरणम् f.inf. 'to seize the bridle', to coax (some wayward person) to subjection, to tame, civilize (Śiv. 1854, caus.). **—zānūñ^{u}**—ज़ानंञू । हठादिष्टसाधनाश्रयभावना f.inf. 'to acknowledge the bridle', to recognize (from previous experience) that so-and-so is the only source from which a desired object can be obtained.

waga-dol^{u} वग-डुलु । क्रमनिम्नप्रदेशः m. a gradual depression or low spot (e.g. in the ground, or on the roof of a house).

wagi anun वगि अनुन् m.inf. to bring under or to the bridle, to bring under subjection (L.V. 37). **—hyon^{u}** —ह्यंनु m.inf. to take (a horse) by the bridle (L.V. 69). **—raṭun** —रटुन् m.inf. to hold (a horse) by the bridle (L.V. 26).

vēg वेग्, i.q. **vīg**, q.v.

vēga वेग । कालवृत्तिः m. the state or conditions prevailing at any particular time, the times, the state of affairs (at such a time). **-phyur^{u}** -फ्यिरु । कालपर्ययः m. the course or lapse of time, the march of time, the tide of events.

vēgi वेगि, **wegu, wígi,** see **vyūg^{u}.**

vīg वीग् (also written **vēg** वेग्) । जवः, प्रवाहः speed, velocity, rapidity (Śiv. 1867); stream, current. **vīga-rost^{u}** वीग-रंस्तु । मन्दप्रवाहः, अपटुः adj. (f. **-rūtsh^{u}** -रंछू), wanting speed, slow; (of a river or the like) having a gentle current, easy, sluggish; inactive, slow, dull, remiss. **-sost^{u}** -संस्तु । शीघ्रप्रवाहः, पाटवयुक्तः adj. (f. **-sütsh^{u}** -संछू), speedy, rapid; (of a river or the like) having a quick current; quick, apt, intelligent, keen-witted. **-wot^{u}** -वंटु । सज्जीभवनन् m. the becoming ready, holding oneself in readiness, the being fully equipped (for any work).

wŏga 1 ब्वग । पटलोर्ध्वकोष्ठम् m. a roofed window or other aperture in the roof of a house (for entrance or exit on to the roof) (El.); cf. **wuga. -bor^{u}** -बंरु । ऊर्ध्वपटलमार्गः m. the exit on to the roof of a house through a roofed window or otherwise). **-baran** बरन् । गृहोर्ध्वपटलद्वारम् f. (sg. dat. **barūñ^{u}** बरंञू), the doorway of such an aperture. **-mor^{u}** -मंरु । पटलकोष्ठविशेषः m. a hut or shelter in the roof of a house. **-pash** -पश् । पटलोर्ध्वकोष्ठपटलम् m. the thatch of a roof-aperture; met. (of rice or the like in a dish) the condition of being a very high pile.

wŏga 2 ब्वग । बाधिर्यम् m. deafness. **-phrath** -फ्रथ् । विपरीतवृत्तिः m. (sg. dat. **-phratas** -फ्रतस्), an ill-bred, ill-mannered fellow (in appearance, dress, speech, listening, standing, walking, and every other action), a boor, clown, uncouth person. **—pyon^{u}** —प्यंनु । बाधिर्यरोगोद्भवः m.inf. deafness to come on (a person).

wúg (? spelling and gender) (in a Kāshmīrī house) an opening from the ground floor to the first floor, through which the heated breath of the cattle kept on the ground floor passes to the first floor, and so keeps the whole house warm (L. 461, cf. 249). ? i.q. **wŏga 1.**

wuga वुग in **wuga-wōñ^{u}** वुग-वोञु । गोपानसीवृष्टिजलम्, चणिकवृत्तिः m. the water that falls from the eaves of a house (Gr.Gr. 73); met. anything that comes suddenly and lasts only a very short time. Cf. **wŏga 1.**

waggu, see **wagow^{u}.**

wāguj^{u} वाँगुजु । परगृहवास्तव्यः m. (f., q.v., **wāgajēñ** वाँगज्यञ्), one who lives (whether with the owner's consent or not) in another's house (K.Pr. 95, 228). **—anun** —अनुन् । स्वगृहे पराधिष्ठापनम् m.inf. to allow an outsider to live in one's house; met. to admit another to one's own secrets, work, opinions, or the like. **—tsānun** —चानुन् । स्वपरगृहे परप्रवेशनम् m.inf. to cause another to enter a house (one's own or a third person's); to cause another to be admitted to one's secrets; to cause disease, fear, or some course of conduct to be experienced by an opponent.

wāgaj^{i}-wôr^{u} वाँगजि-वोरु । परनिवेशसंनिवेशनम् m. (esp. of one who is homeless) the taking up residence in the house of another (not as a paid servant) (Śiv. 1065, K.Pr. 187). **-wôr^{u} kaḍun** -वोरु कडुन् । परगेहे एव सर्वदा निवासवृत्तिः m.inf. (owing to poverty, helplessness, or the like) to take up a permanent residence in another's house.

wāgajēñ वाँगज्यञ् । अभ्यागत्यनिवसत्स्त्री f. a woman who (for want of a home of her own) lives in another's house; the wife of a man who (for similar reasons) lives in another's house.

wŏgalad ब्वगलद् । बाधिर्योपेतः adj. c.g. (as subst., f. **wŏgaladiñ** ब्वगलदिञ्), one who suffers from deafness.

vĕgalun व्यगलुन् । विगलनम् conj. 3 (2 p.p. **vĕgalyōv** व्यगल्योव्), to melt, deliquesce (L.V. 69); (met.) to melt, become dejected (Rām. 1557).

vĕgalāwun व्यगलावुन् conj. 1 (1 p.p. **vĕgalôw^{u}** व्यगलोवु), to cause to melt, to liquify (something) (Śiv. 27).

wagun वगुन् conj. 3, to flow (El.).

wāgun वाँगुन् । वृन्ताकफलम् m. (sg. dat. **wāganas**

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वाँगनस्), the egg-plant (*Solanum melongena*), and its fruit, brinjal (cf. **ala-wāgan**, p. 22*b*, l. 40; **bŏṭa-w°**, p. 138*b*, l. 41; **buza-w°**, p. 155*a*, l. 16; **marṭsa-w°**, p. 594*b*, l. 26; **phŏṭa-w°**, p. 716*b*, l. 35; **rū-wāgan**, p. 823*a*, l. 31; **rŏṭh-w°**, p. 849*b*, l. 3) (L. 346, *wāngan*; YZ. 404; K.Pr. 10, 156).

wāgan-hacĕ वाँगन्-हच्य । शुष्कवृन्ताकखण्डसमूहः f.pl. a collection of pieces of dried brinjals (preserved for winter use); cf. **wāganĕ-hacĕ**, s.v. **wāgünᵘ**. **-kulᵘ** -कुलु । वृन्ताकलता m. the brinjal-plant. **-nĕhölⁱ** -न्यहॉलि । वृन्ताकलतारोपः f. a collection of brinjal seedlings; the planting out or transplanting of such seedlings (also **w°-n° karünᵘ**). **-nowᵘ** -नवु । नववृन्ताकभक्षणोत्सवः, तत्सुदायः m. the festival of eating the new brinjals (i.e. the first of the new season); a present made to a bride's father-in-law's people on this occasion; cf. **nowᵘ 1**. **-návⁱ-bōgᵘ** -नॅवि-बोगु । सुदायविशेषः m. the similar present made by the relations of a bride's father to the relations of a bridegroom on this occasion. **-návⁱ-sāl** -नॅवि-साल् । नववृन्ताकभक्षणार्थनिमन्त्रणम् m. the invitation to partake in the feast on this occasion. **—pāgan** —पाँगन् m.pl. (a jingle) brinjals and the like (Gr.Gr. 95).

vĕgn व्यग्न्, **vign** विग्न् (also written विघ्न), or **vigᵃn** विगन् m. an obstacle, impediment (Gr.M., Śiv. 1118, Rām. 1570, K. 1064); a difficulty, trouble (K. 696).

vigna-hartār विग्न(घ्न)-हर्तार् m. the remover of obstacles, N. of Gaṇēśa (see **ganēsh**) (Śiv. 1). **-nĕwār** -न्यवार् m. the warder off of obstacles, N. of id. (Śiv. 7 (*-niwār*), 1081).

wŏgunᵘ व्वगुनु । उत्तानः adj. (f. **wŏgünᵘ** व्वगॅन्ू) (of a body of water) fordable, shallow, not deep (cf. **danda-w°**, p. 225*a*, l. 2; **sonᵘ w°**, p. 918*a*, l. 21) (Śiv. 1638, 1681, 1892, see **sonᵘ w°**, as ab.; Rām. 1715, YZ. 542); (of a person or his intellect) open, shallow, unreserved (Śiv. 1757).

wŏganun व्वगनुन् । उत्तानीभवनम् conj. 3 (2 p.p. **wŏganyōv** व्वगन्योव्), to become shallow (of something previously deep; e.g. a river becoming silted up, or a dish by accumulation of dirt); (of something sunk or fastened deep down) to rise to the surface, become manifest (cf. **shāna wŏganānⁱ**, p. 884*b*, l. 5) (Rām. 1122). **wŏganyō-motᵘ** व्वगन्यो-मॊतु । उत्तानीभूतः perf. part. (f. **wŏganyē-mütsᵘ** व्वगन्ये-मॅच़ू), become shallow, as ab.; risen to the surface, as ab.

wāgañ वाँगञ । शस्त्रपट्टिका f. a slip of thin iron or other metal fastened round the corners, etc., of a box or the like, to strengthen it.

wāgünᵘ वाँगॅन्ू । शुष्कवृन्ताकखण्डम् f. a piece of dried brinjal or egg-plant (preserved for winter use); cf. **wāgun**. **wāganĕ-hüṭᵘ** वाँगञ-हॅटू । शुष्कवृन्ताकखण्डसमुदायः f. (pl. nom. **-hacĕ** -हच्य), id. (generally used in the pl.). Cf. **wāgan-hacĕ**, col. *a*, l. 7, ab.

vigiñ विगिञ । वनदेवता f. a certain hill goddess, who wanders through the forests singing and dancing. In the good old times she is said to have been visible to mortal eyes, but nowadays, alas, she is invisible (cf. **wan-v°**, s.v. **wan 1**) (El. *vigani*, a fairy; Śiv. 942, 966, 1454; H. v, 9).

wŏgañār व्वगञार् or **wŏgañĕr** व्वगञ्यर् । उत्तानत्वम् m. shallowness, etc., as in **wŏgunᵘ**, q.v.

wagaira वगैर وغيره adv. and the rest, etcetera, and so forth (Gr.M.).

wagurᵘ वगुरु । परिवारः m. a person's circle of friends and relations when assembled together.

wāgurᵘ वागुरु । मृन्मयकंसविशेषः m. (pl. nom. **wāgárⁱ** वागॅरि), a kind of earthenware cup, esp. used for offerings at the ceremony of consecration of the image of a god on the occasion of the Śivarātri festival in Phāgun (Skt. *Phālguna* = February–March). Cf. **sŏrzun** for details.

wāgárⁱ-bāh वागॅरि-बाह । अधिवासद्वादशी f. (sg. dat. **-bōshᵘ** -बॉशू), the twelfth lunar day of the dark half of the month of Phāgun (Skt. *Phālguna* = February–March), on which the image of the goddess Vāgīshōrī (Skt. Vāgīśvarī) is consecrated in preparation for the festival of the Śivarātri on this and the four following days. **-pūzā** -पूज़ा । शिवरात्र्युत्सवार्चनाधिवासपूजाविधिः f. the worship at this consecration ceremony.

wŏgr व्वग्र् । भीषणप्रकृतिः m. fierce, cruel, ferocious, formidable.

wŏgra व्वग्र, **wŏgᵃra** व्वगर, or **wugra** वुग्र । तरलभक्तम् m. a kind of thin rice gruel or porridge (thinned with the water in which it has been boiled, and suitable for mixing with other edibles) (cf. **dŏda-w°**, p. 190*b*, l. 5; **gāri-w°**, p. 298*a*, l. 14; **machĕ-w°**, p. 547*a*, l. 44; **pingi-w°**, p. 740*a*, l. 22; **sirⁱ-w°**, p. 957*b*, l. 43; **ṭsēra-námⁱ-w°**, p. 1079*a*, l. 49) (L. 462; K.Pr. 147, 205, 255). When cold it becomes a jelly, hence:— **-ṭīrᵘ** -टीरु । संश्लिष्टभक्तखण्डः f. a lump of this jellied rice-porridge; met. a poor weak man (K.Pr. 249). **-ṭūrᵘ** -टूरु । संश्लिष्टभक्तपात्रम् m. a kind of round, deep, dish for holding this jellied porridge. **-ṭyondᵘ** -ट्यॊंडु । संश्लिष्टभक्ताल्पखण्डम् m. (sg. dat. **-ṭĕndis** -ट्यंडिस), a very small lump of this jellied porridge.

wŏgᵘrᵘ व्वगुरु in **chala-wŏgᵘrᵘ**, p. 161*a*, l. 12, q.v.

wugrasēn वुग्रसेन् (also written उग्रसेन), m. N. of a king of Mathurā (Skt. *Ugrasēna*). He was father of Kans (Kaṁsa), who deposed him. Krushn (Kṛṣṇa) slew

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Kans, and restored Wugrasēn to the throne (K. 22–3, 40, 377, 445, 464–6, 569, 672, 901 ff.).

wug^{a}rāwun वुग्रावुन् । ऋणप्रतिग्रहणम् conj. 1 (1 p.p. **wug^{a}rôw^{u}** वुग्रोवु), to recover a debt, to be repaid a loan, to receive payment of a loan. **wug^{a}rôw^{u}-mot^{u}** वुग्रोवु-मतु । ऋणिनः प्रतिगृहीतः perf. part. (f. **wug^{a}röv^{ü}-müts^{ü}** वुग्रांवू-मंचू) (of a loan) recovered, received in payment.

wug^{a}röy वुग्रांय् । ऋणप्रत्यर्पणार्थना f. the demanding repayment of a loan, dunning a creditor.

vīgis वीगिस्, see **vyūg^{u}.**

vigīshōr विगीश्वर् । योगिनीचक्रनायकः m. the invisible male leader of a company of woodland hill goddesses (see **vigiñ**).

wagow^{u} वगंवु or **waguw^{u}** वगुवु । कटः m. a reed mat, matting (cf. **dā-w°**, p. 231*a*, l. 16 ; **khañi-w°**, p. 405*b*, l. 13 ; **phŏhari-w°**, p. 687*b*, l. 4 ; **rāda-w°**, p. 825*a*, l. 38 ; **wāw^{a}jĕ-w°**, s.v. **wāv^{ü}j^{ü}**) (El. *wagú* (the Śrīnagar word), *patij* (i.e. *pat^{ü}j^{ü}*) (Islāmābād), and *trhas* (? spelling) (Bārāmūla) ; Gr.M. ; L. 69, *waggu* ; W. 141 ; Śiv. 1833 ; K.Pr. 7, 109, 171, 227). —**waṭun** —वटुन् । समूलनाशः m.inf. to roll up a mat ; hence (of an entire family, work, field, or the like) to be utterly destroyed (either spontaneously or by another).

wagāv^{i}-gor^{u} वगंवि-गंरु । कटकारः m. (his wife is **wagāv^{i}-gār^{i}-bāy** वगंवि-गंरि-बाय्), a mat-maker, a mat-seller (El. *wagivgur*, *wagivigur*). **-phard** -फर्द् । लघुकटः m. a small, light, mat. **-pat^{ü}j^{ü}** -पतंजू । जीर्णच्छिन्नकटः f. an old worn-out mat. **-pĕts^{ü}** -प्यंचू । कटोपयोगितृणविशेषः f. a reed used for making mats. **-rād** -राद् । सुदीर्घकटः m. a long narrow mat. **-t^{ü}j^{ü}** -तंजू । कटतृणकाण्डः f. a single mat-reed ; a brush or pencil made of this reed. **-t^{a}jĕn lārun** -तज्यन् लारुन् । अतिकार्श्यप्राप्तिः m.inf. to become thin, lean, meagre, to become a mere skeleton (from disease, starvation, or the like, so that one is bed-ridden). **-wŏnanwŏl^{u}** -वोनन्वोलु n.ag. (f. **-wŏnanwājĕn** -वोनन्वाज्यन्), a mat-weaver (El.).

wagĕy वग्यय् । गोपालः m. a cowherd, *gŏwālā* ; a milk-seller. **-bāy** -बाय् । गोपाली f. his wife.

vigyān विग्यान्, also written by Paṇḍits **vijñān** विज्ञान् m. knowledge, wisdom, intelligence ; discrimination, discernment (Śiv. 1012, 1014, 1695, 1747, 1760) ; esp. worldly or profane knowledge derived from personal experience (as opposed to **gyān**, or knowledge of the Supreme) (Śiv. 1063, 1418, 1600, 1660, 1765).

wāh 1 वाह् । चित्तोच्छ्वासः f. palpitation, or throbbing (of the heart, etc., and marked by panting breath). —**sŏtün^{ü}** —स्वतंनू । हृदुच्छ्वासशमनम् f.inf. such palpitation (e.g. due to fainting, fatigue, hunger, or the like) to be quieted or to cease (e.g. by death). —**thakün^{ü}** —थकंनू f.inf. 'palpitation to become weary' (one's) strength or power to become weary by exertion, to become exhausted (Rām. 546).

wāh 2 वाह् واه । श्लाघोक्तिः interj. bravo ! well done ! excellent ! (L.V. 68). —**wāh** —वाह् । प्रीतिपूर्वकप्रशंसा interj. id. (Śiv. 870). —**wāh karun** —वाह् करुन् m.inf. to cry 'bravo !' (Śiv. 434).

wāh^{i} वाहि, see **wāhy.**

vĕh व्यह् or (H.) **vih 1** विह् । विषम्, ईर्ष्या m. poison, venom, virus (El. *vih* ; Gr.M. ; Śiv. 122, 1055 ; Rām. 268, 387, 972, 1159, 1173 ; K. 231, 284, 889 ; H. v, 6) ; jealousy, heart burning, malice, spite, rancour (K. 83, 190, 350, 889, 1052 ; K.Pr. 99). —**barun** —बरुन् । ईर्ष्याप्रवर्तनम् m.inf. to feel jealousy, rancour (at another's good fortune or prosperity) (e.g. between co-wives). —**gand^{u}r^{u}** —गंड्रु । विषमूलकम् f. the very poisonous globular root of a certain wild poisonous plant. **vĕha-borut^{u}** व्यह-बंरुतु । विषपूर्णः, ईर्ष्यापूर्णचित्तः adj. (f. **-bar^{ü}ts^{ü}** -बंर्चू), filled with poison, poisonous, venomous ; filled with jealousy, rancorous, malevolent, malicious. **-gŏg^{ü}j^{ü}** -ग्वगंजू । विषविशेषः f. a certain plant with a very poisonous root. **-ṭŏj^{ü}** -टॉंजू । फलरूपो विषभेदः, अतितीक्ष्णप्रकृतिः f. a certain poisonous fruit, resembling a small pear, found in the hill forests ; (met.) one who is of a very malevolent nature.

vih 2 विह् or (Rām. 380) **vīh** वीह् । अवस्थान्तरम् m. dress, appearance ; sudden change of condition or appearance, change in a moment from an ordinary state to another (cf. **pot^{u} vih**, p. 788*b*, l. 15) (Rām. 287, 380 ; K. 245, 439) ; airs and graces, affectation (K.Pr. 132). In the old Ksh. of L.V. this word has the form **vyuh^{u}**, q.v. —**gatshān^{i}** —गछंनि । आनुपूर्व्या चणे चणे अवस्थान्तरापत्तिः m. pl. inf. successive changes of condition to occur (e.g. a person first moribund, then unconscious, and then reviving, or something first visible, then momentarily invisible, and then again momentarily visible, or sudden colour changes). —**dārun** —दारुन् m.inf. to take a (certain) form, to appear as (such-and-such) (K. 108, 190, 224, 867). —**hāwun** —हावुन् m.inf. to display a change of appearance, (magically) to take on (such-and-such) a form, to change oneself into (such-and-such), disguise oneself (Rām. 362, 985). —**hih^{i} hāwān^{i}** —हिहि हावंनि m.pl.inf. as it were to show changes of appearance, to display airs and graces (Rām. 332). —**karān^{i}** —करंनि । विलासाभिनयनम् m. pl. inf. 'to make changes of condition'; hence, to exhibit coquettish actions

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(e.g. in dress, in displaying joy or sorrow, anger or serenity, wantonness, amorous sport, artful wiles, and so on, in turns) (Rām. 1143*g*); to change one's form or appearance (by magic) (Rām. 861). **—lāgun —लागुन्** m.inf., i.q. **—dārun**, ab. (K. 251).

vih^{i} विहि, see **vyuh^{u}**.

wŏha व्रह (cf. **wŏhav**) in **wŏha-wŏha hĕñ^{u} व्रह-व्रह ह्यंञू । असकृदाक्रोशपात्रीभवनम्** f.inf. to become an object of general and frequent vituperation (owing to bad conduct, or to causing damage whether knowingly or unknowingly); cf. **wŏhav. -wŏha-khĕñ^{u} -व्रह-ख्यंञू । दुरेषणाभाषितानुभवः** f.inf. to suffer such vituperation. **-wŏha karüñ^{u} -व्रह करुंञू । असकृदाक्रोशनम्** f.inf. to vituperate (something that has gone wrong or someone who makes it go wrong). **-wŏha pĕñ^{u} -व्रह प्यंञू । असकृद्दुरेषणापत्तिः** f.inf. such vituperation to occur (e.g. when things go wrong, or someone acts badly or rudely).

wŏh ब्रँह adv. now, a vill. form for **wŏñ**, q.v. (H. iii, 9).

wöh^{i} वांहि (= واہی) adj., c.g. broken, crazy, in **wöh^{i} taböh^{i} वांहि तवांहि** (= واہی تباہی) **। उन्मत्तः** adj. c.g. in broken condition or circumstances; crazy, insane. **—taböh^{i} bāshun —तवांहि बाशुन् । असंबद्धप्रलपनम्** m.inf. to talk nonsense.

wuh वुह । विंशतिः card. twenty, a score (Gr.Gr. 15, 77, 149; Gr.M.; Rām. 410, 551, 630; K. 766, 913, 998, 1028).

wuha-wuhur^{u} वुह-वुहरु । विंशतिवार्षिकः adj. (f. **-wårish^{u} -वंरिशू**), twenty years old, twenty years of age.

wuhan-andar वुहन्-अन्दर् । विंशतिवार्षिकः adj. c.g. in twenty, i.e. (a person) in his (or her) twentieth year. **-hond^{u} -हंन्दु । विंशतिपणः** adj. gen. (f. **-hünz^{u} -हंज़ू**), of twenty, costing, or worth, twenty (rupees, etc.); of, or belonging to, twenty (persons, etc.).

wuh^{i} 1 वुहि pl. nom. (so many) twenties, the form used by **wuh**, twenty, q.v., in multiplication, as in **kāh wuh^{i} z^{a}h hath ta wuh**, eleven twenties are two-hundred-and-twenty (Gr.Gr. 86).

wuh^{i} 2 वुहि or **wuhy वुह्य् । व्यथोक्तिः** interj. indicating distress, Oh! Ah! **—wāhy —वाह्य् । व्यथालापः** interj. id.

wuhī वुही f. an old form of **wūh^{u}**, q.v.

wūh^{u} ऊहू or **ūh^{u} ऊहू । ऊष्मा** f. heat, calidity, high temperature. In L.V. 82, this word has the form *wuhi*, and is translated 'red hot coal'. **wūha-wān ऊह-वान्** or **ūha-wān ऊह-वान् । ऊष्मापणः, घर्मागारम्** m. a Turkish bath, sudatory, *hammām*.

wahĕkh वह्यख । वैशाखः m. (sg. dat. **wahĕkas वह्यकस**), N. of the second month of the Hindū year (Skt. *Vaiśākha* = April–May) (cf. **bēl^{i}-w°**, p. 150*b*, l. 7) (El. *wahek*, f., *wåhyik*, m.; W. 106, *vahek*; Śiv. 470; K.Pr. 171, *wahik*).

wahik^{i} वहिकि । वैशाखे adv. in this month.

wahikuk^{u} वहिकुकु । वैशाखसंबन्धी adj. gen. (f. **wahiküc^{u} वहिकंचू**), of, or belonging to, this month.

wahal m. mistletoe, *Viscum album* (El., cf. **ahalū**).

vĕhal व्यहल् । विषगुणः adj. c.g. poisonous, toxic. Cf. **vĕh.**

vihal विहल् । विलासी c.g. coquettish, flirtatious, affected. Cf. **vih 2.**

vĕhalad व्यहलद् । विषात्तः adj. c.g. (as subst., f. **vĕhaladiñ व्यहलदिञ्**), poisonous, toxic; of a jealous disposition, jealous. Cf. **vĕh.**

wahm وہم m. imagination, idea, fancy; distrust, anxiety, apprehension, fear (YZ. 401).

wāhan वाहन् । वाहनम् m. a vehicle, conveyance, carriage (Śiv. 14, K. 746).

wahun वहुन् conj. 3 (2 p.p. **wahyōv वह्योव्**), to flow (as water in a river or the like) (K. 563).

wāhun वाहुन्, noted only in the following idiom:— **wöhith na hĕkun वांहिथ् न ह्यकुन् । मूकवदनभिभाषणम्** m.inf. to be dumb before abuse or rudeness and make no retort; (in the course of conversation) out of jealousy to be unable to bear the praise applied to some particular person.

wuhan वुहन् f. (sg. dat. **wuhüñ^{u} वुहंञू**), smouldering, keeping alight (Gr.Gr. 121), cf. the next; a certain disease of the rice-plant, in which the grain turns to powder (L. 335, *wohan*).

wuhun वुहुन् । संदीपनम् conj. 3 (2 p.p. **wuhyōv वुह्योव्**), to glow, smoulder, to keep burning without being extinguished (both lit. and also met. of anger, jealousy, thirst, or the like) (Gr.Gr. 121).

wahar वहर् m. (sg. dat. **wah^{a}ras वहरस्** or **waharas वहरस्**), a year (Śiv. 1443, 1465; K. 170, 211, 374; K.Pr. 2, 72, 161, 195, 204). In the printed edition of K. 374, the word is wrongly translated 'rainy season'. Cf. **warih.**

wah^{a}ra-bal वहर-बल् । वार्षिकबलिप्रदानविशेषः m. the annual offering made (on a fixed date) to the household god or similar deity. **-bata -बत । वार्षिकान्नम्** m. the store of rice-grain, etc., collected for the whole year's consumption of a household. **-byūṭh^{u} -ब्यूठु । अनुवर्षाफलः** adj. (f. **-bīṭh^{u} -बीठू**), (of a field, tree, or the like) bearing no crop, or fallow, for one year, after a year of crop-bearing; (of a cow or the like) bearing a calf or giving milk in one year, and not doing this in the next, and so on for similar cases. **-gāv -गाव । समांसमीना (गौः)** f. (sg. dat. **-göv^{u} -गांवू**

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or, among Paṇḍits, **gôv^{u} -गोवू**), a cow bearing a calf every year. **-kuj^{u} -कुजु** । एकान्तरवर्षफलोद्भवलता f. a fruit-shrub, or fruit-tree, that bears fruit every second year. **-wôd^{u} -वोदु** or **wahōra-wôd^{u} वहोर-वोदु** । जन्माहोत्सवः m. an anniversary festival (cf. **nētra-w°-w°**, p. 662*a*, l. 41); esp. a birthday festival (L. 258, *wehrawari*; K.Pr. 232, *wahrawud*); a birthday. **-wöd^{i} bāgĕ -वांदि-बाग्य** । वार्षिकोत्सवसुदायः e.g. a birthday present. **-wöd^{i}-bôg^{u} -वांदि-वोगु** । वार्षिकोत्सवोपायनम् m., id. **-wöd^{i} bāgyuk^{u} -वांदि बाग्युकु** । वार्षिकोत्सवार्थसुदायविशेषः adj. gen. (f. **-wöd^{i} bāgĕc^{u} -वांदि बाग्यचू**) (a present) made to a son-in-law on his birthday by his wife's relations. **-wöd^{i}lad -वांदिलद्** । वार्षिकोत्सवी m. one who is associated with each birthday of a person as it comes round. **-wödis-kyut^{u} -वांदिस्-क्युतु** । वार्षिकोत्सवदिने adv. on a birthday, on the occasion of a birthday. **-wör^{u} -वांरु** । वार्षिकसपिण्डीश्राद्धम् f. (among high-caste Hindūs) the *srāddha*, or obsequial ceremony, performed in honour of certain deceased relatives at the end of a year after the death of such a relative. **-wārĕ-shrād -वार्य-श्राद्** । सांवत्सरिकश्राद्धम् m. the obsequial rite performed by a son or other heir each year on the anniversary of a person's death.

wah^{a}r^{i} वह्‌रि or **wahār^{i} वहरि** । वर्षान्ते, वर्षानन्तरम् adv. after a year, in a year's time (cf. **hāt^{i}-w°**, p. 357*b*, l. 40) (Rām. 462). **—wah^{a}r^{i} —वह्‌रि** । प्रति वर्षम् adv. year by year, on each anniversary. **-wah^{a}ras -वह्‌रस्** or **-wār^{i}hĕs -वांरिह्यस्** । संपूर्णवत्सरे, समग्रवर्षे adv. for an entire year, during an entire year, throughout the whole year, from year's end to year's end (L.V. 46, *-wah^{a}ras*).

waharuk^{u} वहरुकु । वार्षिकः adj. gen. (f. **waharüc^{u} वहरंचू**), of, or belonging to, a year (cf. **drāga-waharuk^{u}**, p. 241*b*, l. 29); of one particular year (i.e. of last year, of this year, of next year).

waharas वहरस् । पूर्णवर्षकाले adv. for a year, for an entire year (K. 211, *w°-tāñ*, for a whole year). **—wudith wālañĕ vizi dab —वुडिथ् वालञ विज़ि दब्** । समाप्रिसांमुख्यं नीत्वा अन्ततः परित्यागः m. 'after flying for a year, a flop when coming down', i.e. after spending much energy, time, and money on some object, when on the brink of success to give it up.

wahōra वहोर, in **wahōra-wôd^{u}**, see ab. under **wahar.**

wahor^{u} वह्‌रु, **wahur^{u} वहुरु**, **wuhor^{u} वुह्‌रु**, or **wuhur^{u} वुहुरु** । वार्षिकः adj. (f. **wārish^{u} वांरिशु**), of (so many) years, (so many) years old (cf. **aitha-w°**, p. 66*b*, l. 47; **bāhi wahare**, p. 94*a*, l. 45; **daha-w°**, p. 199*a*, l. 32; **duwohur^{u}**, p. 262*b*, l. 47; **hata-w°**, p. 357*b*, l. 30; **nawa-w°**, p. 664*b*, l. 5; **pōntsa-w°**, p. 743*b*, l. 7; **shĕ-w°**, p. 874*a*, l. 27; **shētha-w°**, p. 899*a*, l. 43; **sata-w°**, p. 944*b*, l. 49; **wuha-w°**, p. 1104*a*, l. 28) (El. *wuhur*; Gr.M. *wuhur^{u}*; Śiv. 578 (f.); K. 185 *wahur^{u}*).

wahôr^{u} वहोरु 1 p.p. of **wahārun.** Used —° as in **aḍa-w°**, p. 12*a*, l. 48, half-spread out.

vihur^{u} विहुरु in **was-vihur^{u}**, s.v. **was 4.**

wuhor^{u} वुह्‌रु, **wuhur^{u} वुहुरु**, see **wahor^{u}.**

wahāran वहारन् । प्रसारणम्, अपवारणोपकरणम्, अपवारणकर्म f. (sg. dat. **wahārüñ^{u} 1 वहारंञ्जू**, for 2 see s.v.) the act of spreading or stretching out, opening out, expanding, loosening out; driving away, causing to disappear (flies or the like, with a fan, etc.); —° an instrument for driving away (flies, etc.) (e.g. a fan or fly-whisk) (used after a word signifying flies, etc.) (cf. **machĕ-wahārun**, p. 547*a*, l. 46).

wahārun वहारुन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. **wahôr^{u} वहोरु**), to spread out, stretch out, open, expand (cf. **both^{u} w°**, p. 140*b*, l. 20; **dand wahārān^{i}**, p. 224*a*, l. 50; **dramba wahārañĕ**, p. 245*a*, l. 50; **mur^{u} w°**, p. 588*b*, l. 29; **marēd wahārüñ^{u}**, p. 589*b*, l. 44; **nār w°**, p. 647*a*, l. 33; **pāh wahārüñ^{u}**, p. 683*b*, l. 41; **prātsa wahārañĕ**, p. 771*a*, l. 29; **thōñ^{u} wahārüñ^{u}**, p. 980*a*, l. 1; **tāl zāl w°**, p. 997*a*, l. 42; **vēsh^{e}tur^{u} w°**) (El. *wáharun*; Gr.M.; Śiv. 1795, *ös^{u} wahar̄āwun*, to open wide the mouth, so K. 193); to spread abroad, publish (cf. **pöth^{a}r w°**, p. 800*a*, l. 38; **sāg w°**, p. 867*a*, l. 22); to shed over (a place) (e.g. the sun's rays) (Gr.M.); to stretch out, extend (cf. **atha w°**, p. 64*b*, l. 6; **khōr w°**, p. 410*a*, l. 30) (K. 605; K.Pr. 236, wrongly *waharun*); to spread out, set (a trap) (cf. **zāl w°**, s.v. **zāl 1**; **zōnz wahārüñ^{u}**; **zāpaṭh w°**) (Gr.M.); to spread out and arrange (the appliances necessary for any work); hence, to make full preparations (for some work) (cf. **bakhēra w°**, p. 100*b*, l. 26; **bith wahārüñ^{u}**, p. 140*a*, l. 4; **dāthur w°**, p. 258*a*, l. 41; **kalush w°**, p. 441*a*, l. 37; **yĕñ^{u} wahārüñ^{u}**); to scatter, in the sense of widely practising some conduct (cf. **bāth w°**, p. 139*b*, l. 3; **makh^{a}ra w°**, p. 560*b*, l. 13; **pakhaṇḍ w°**, p. 726*b*, l. 46); to cause to be scattered, to drive away (flies, or the like, with a fan, fly-flapper, or the like) (cf. **machĕ wahārun**, p. 547*a*, l. 46; **machĕ wahārañĕ**, ib., l. 49). **wahôr^{u}-mot^{u} वहोरु-मतु** । प्रसारितः perf. part. (f. **wahör^{u}-müts^{u} वहांरु-मंचू**), spread, scattered, driven away, etc., as ab.

wahārüñ^{u} 2 वहारंञ्जू (see also **wahāran** and **wahārun**) । (मक्षिकादेः) अपवारिका f. an instrument for driving away flies or the like (e.g. a fan, or a fly-flapper), used —°, being preceded by the name of the insect driven away.

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wuharin̄ वुहरिञ् (? spelling) adv. thither, towards that direction (noted only in K.Pr. 236, *uharin*). Cf. **yuharin̄, wuharyund**ᵘ, and **yohuryund**ᵘ.

waharāth वहराथ् । प्रावृट् f. (sg. dat. **waharöts**ᵘ वहरांचू), the rainy season, the rains, the monsoon (El. *wahrát, waiharát, wiharát*; Gr.M.; L. 326, *wairat* = July 15–September 15; Śiv. 1550; K. 841, 1087; K.Pr. 59, 229). —**dŏshün̄**ᵘ —द्वंशंञू । प्रावृषिवृष्टिपातः f.inf. the due quantity of rain to fall in the rainy season, there to be a full rains.

waharötsᵘ**-hond**ᵘ वहरांचू-हन्दु । प्रावृषेण्यः adj. gen. (f. **-hünz**ᵘ -हंज़ू), of, belonging to, produced in, or relating to, the rainy season. **-rūd** -रूद् । प्रावृड्वृष्टिः m. a fall of rain in the rainy season; met. a merely transient friendship, enmity, or the like.

wahārāwun वहारावुन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. **wahārôw**ᵘ वहारोवु), i.q. **wahārun**, q.v. (El. *waharáwun*, to spread; Gr.M.; Śiv.1795, see **wahārun**).

wahārôwᵘ**-mot**ᵘ वहारोवु-मतु । उद्घाटितः perf. part. (f. **wahāröv**ᵘ**-müts**ᵘ वहारांवू-मंचू), i.q. **wahôr**ᵘ**-mot**ᵘ, s.v. **wahārun**, q.v.

wuharyundᵘ**-pahān** उहर्युंदु-पहान् । किञ्चिद्दूरतः adv. a short distance from here, a short way off (u.w. vbs. of going, placing, or the like) (Gr.Gr. 94). Cf. **wuharin̄, oh**ᵘ**ryund**ᵘ, **yohuryund**ᵘ.

vihatᵃ**r** विहतर् । सखा m. (f. **vihat**ᵃ**rĕn** विहतर्यञ्), an old friend, a friend from childhood (? cf. El. *vehatir*, m. neighbourhood). **-bāy** -बाय् । मित्रपत्नी f. his wife.

wŏhav व्रहव् । आक्रोशः m. a curse, cursing, imprecation, malediction, vituperation (cf. **bab-w°**, p. 77*a*, l. 3; **lāl**ⁱ**-w°**, p. 523*a*, l. 26; **ṭakul**ᵘ **w°**, p. 993*a*, l. 45) (El. *wohau*; Gr.Gr. 124; K.Pr. 72, sg. obl. *wohawah*). —**hyon**ᵘ —ह्यंनु । आक्रोशावाप्तिः m.inf. to take a curse, accept a malediction; (esp. of a naughty child) to accept a severe scolding for bad conduct (and to cease therefrom). —**kaḍun** —कडुन् । आक्रोशभाषणम् m.inf. to utter a curse or malediction against someone. —**khyon**ᵘ —ख्यंनु । आक्रोशाप्तिः m.inf. to suffer a malediction, to be cursed; (esp. of a naughty child) to be severely scolded. **-thol**ᵘ **-**थलु । आक्रोशनपात्रभूतः adj. (f. **-thüj**ᵘ -थंजू), one who lies under a curse; esp. one who (on account of bad conduct) is an object of general abuse. —**tsārun** —चारुन् । आक्रोशभाषणम् m.inf. to select, i.e. utter, a curse or malediction; (esp.) severely to scold (a naughty child).

wāhwēlā m. lamentation (K.Pr. 59, El. *wahwaila*).

wahawunᵘ वहवुनु n.ag. (f. **wahavün̄**ᵘ वहवंञू), (of a river) flowing, in full flood (L.V. 57, 96).

wŏhawun व्रहवुन् । आक्रोशनम् conj. 1, impers. (1 p.p. **wŏhow**ᵘ व्रहंवु), to curse (Gr.Gr. 124, K.Pr. 132); to vituperate, to abuse.

wŏhawan-lŏgulᵘ व्रहवन्-ल्वगुलु । आक्रोशनभाषी adj. (f. **-lŏgüj**ᵘ -ल्वगंजू), one who habitually utters curses or vituperations.

wŏhawánⁱ **bĕhun** व्रहवंनि ब्यहुन । आक्रोशने प्रवर्तनम् m.inf. to set to work at cursing or vituperation, to pour forth a flood of vituperation.

wuhawān वुहवान् । सिंहगर्जनम् f. the roar of a lion or tiger.

wuhawunᵘ वुहवुनु । दीप्यमानः n.ag. (f. **wuhavün̄**ᵘ वुहवंञू), that which glows, smoulders, keeps burning; met. one who feels a burning sensation (from anger, fever, thirst, or the like).

vĕhᵃ**wath** व्यहवथ् or **vĕhawath** व्यहवथ् । गौरवातिशयः f. (sg. dat. **vĕh**ᵃ**vüts**ᵘ व्यहवंचू), high regard, respect, or deference to the opinion of one's family, neighbours, respectable people, or the like. (Cf. **dīshĕ-v°**, p. 253*a*, l. 25; **lūka-v°**, p. 519*a*, l. 30.)

wāhy वाह्य or **wāh**ⁱ वाहि । पीडोक्तिः interj. a cry indicating sickness, pain, or sorrow; Ah! (cf. **wuh**ⁱ **wāhy**, p. 1104*a*, l. 41) (El. *vát*, Oh!, *wöc, wöe*, alas!; W. *wāi*, alas!; Rām. 195, 465, 975). —**wāhy karun** —वाह्य करुन् । दुःखानुभवख्यापनभाषणम् m.inf. to utter this cry.

wuhy वुह्य, see **wuh**ⁱ 2.

wahay वहय् or **wahāy** वहाय् f. the N. used in Kashmīr schools for the Śaradā form of the non-initial letter **ā**, corresponding to the Nāgarī ा. Its form is changed to a circle after the letter **ṅ, j**, or **ṭ**. See **kŏnḍali-w°**, p. 456*a*, l. 20.

wuhyumᵘ वुह्यमु । विंशतितमः ord. (f. **wuhim**ᵘ वुहिमू), twentieth (El.; Gr.Gr. 77, 149).

vĕjē व्यजे, in **vĕjē-satam** व्यजे-सतम् । विजयसप्तमी f. (sg. dat. **-satüm**ᵘ -सतंमू), the seventh day of the bright half of a month falling on a Sunday in certain asterisms classed as 'male' (in Skt. *vijayā-saptamī*). On such days in Kashmīr, oblations are made at Mārtanḍa to the Manes.

vijĕ विज्य, in **vijĕ-wāv** विज्य-वाव् । महानदीसंमुखोत्पातवातः m. a contrary and stormy wind opposing boats on a navigable river.

wōj 1 वोज्, see **woj**ᵘ.

wōj 2 वोज् (= ﺍﻭﺝ) । आदरः m. general longing, eagerness (for something, on account of its rarity, worth, excellence, or the like), high estimation. —**dyun**ᵘ —दिनु । आदरवर्धनम् m.inf. to enhance the value (of something) (Rām. 1313, but probably here for **wôj**ᵘ **d°**, s.v. **wôj**ᵘ, q.v.). **khōj** खोज् । वैपरीत्यम् m. contrariety, opposition, adverseness, oppositeness

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(occurring in some thing or action, or in the medical treatment of an invalid). —**lagun** —लगुन् । अत्यादरावाप्तिः m.inf. to become of great value, to become an object of general desire (owing to becoming rare or the like).

woj^{u} वज़ु । नीध्रम्, नीध्रस्रवज्जलम् m. the edge of a thatch or roof, an eave (Rām. 570, *wŏj* m.c.); the water falling from the eaves of a house. —**pashpun** —पश्पुन् । नीध्राज्जलधाराच्युतिः m. water to trickle from the eaves of a house. —**wasun** —वसुन् । नीध्राद्वारासंपातप्रच्युतिः water to fall, as ab.

wāj^{i}-asta वज़ि-अस्त । गृहनीध्रच्छायाद्याश्रयभूभागः m. the sheltered space (usually about a cubit wide) under the eaves of a house (see **asta**). **-pashpun** -पश्पुन् । नीध्रधारास्रुतजलम् m. the trickle of water from the eaves of a house. **-rāṭh** -राठ् । नीध्रधारासंपातः f. (sg. dat. **-rāṭhi** -राठि) a violent torrent of rain falling from the eaves. **-wôn^{u}** -वोनु । नीध्रजलम् m. water which is falling, or which has fallen, from the eaves. **-wôr^{u}** -वोरु । लघुसदनम् m. a small hut, useful as a shelter from the rain.

wôj^{u} वोजु । मूर्छना m. (after a sound coming from a lute, drum, or similar musical instrument) reverberation, resonance. —**dyun^{u}** —द्युनु । शब्दानुसरणम् m.inf. to give forth a reverberation; met. (after another has made a short statement) to repeat it at length and with diffuseness; (of another's good or bad quality of small importance) to dilate upon it at great length (cf. **wōj d°**, s.v. **wōj 2** and Rām. 1313).

wöj^{i} वांजि or **wöj^{u} 1** वांजु । ऊर्मिका, विलम्, वस्त्रवन्धनरन्ध्रम् a finger-ring, a ring (generally) (cf. **aina-w°**, p. 30*b*, l. 11; **gŏḍa-w°**, p. 277*b*, l. 2; **kana-w°**, p. 448*a*, l. 39; **krēka-w°**, p. 470*a*, l. 19; **mŏhara-w°**, p. 556*a*, l. 21; **nasta-w°**, p. 658*b*, l. 15; **pampōshĕ-w°**, p. 734*a*, l. 26; **yēran-w°**, s.v. **yērun**) (El. *wāj*, *wăj*; Gr.Gr. 31; Gr.M.; L. 463, *waj*; W. 13, *rŏj*, 17 *rŏz*; Śiv. 414, 994, 1043, 1095, 1373, 1760; Rām. 670–2, 1125, 1294; K. 926, 1047; H. v, 1; x, 8; xii, 14, 15; K.Pr. 227); a hole (e.g. of a rat, mouse, snake, etc.) (cf. **nūla-w°**, p. 634*b*, l. 9; **sarpa-w°**, p. 937*b*, l. 38) (Gr.Gr. 31; W. 139, *wăj*; K.Pr. 3) (see also **wāl 3**); a button-hole or similar orifice (cf. **parcan-w°**, p. 756*a*, l. 32). Cf. **wôl^{u} 1**, of which this word is the fem.

wājĕ-atha वाज्य-अथ । ऊर्मिकापूर्णहस्तः m. a hand with rings on each finger. **-krēkh** -क्रेँख् । ऊर्मिकामणिः m. (sg. dat. **-krēkas** -क्रेँकस्), a jewel of a ring, or suitable for a ring (Rām. 609, *wājĕ-hond^{u} kr°*). **-phuṭ^{u}** -फुटु । क्षुद्रोर्मिका f. (sg. dat. **-phucĕ** -फुच्य), a small, broken, worn-out ring.

wöj^{u} 2 वांजु, see **wāl 3**.

wöj^{u} 3 वांजु, see **wālun**.

wūj^{i} वूजि or **wūj^{u}** वूजु, see **wūl^{u}**.

wūj^{u} वूजु, in **wūj^{u} khuj^{u}** वूजु खुजु । अशोभनः adj. (f. **wūj^{u} khuj^{u}** वूजु खुजु), unfit, improper, unsuitable.

vüj^{u} वंजु, see **walun**.

wöjib वांजिब् واجب, adj. c.g. necessary, expedient, proper, worthy (of) (Gr.M., W. 110).

vĕjabrōr^{u} व्यजब्रोरु । विजयचेत्रम् m. N. of a famous holy place about thirty miles east of Śrīnagar, the ancient Vijayêśvara (RT.Tr. II, 463, *Vĕjabrōr*; El. *Vijibrōr*; Śiv. 1161; K.Pr. 230); cf. **ṭsakadar** and **vizayēshōr**.

vĕjabrāri व्यजब्रारि । विजयचेत्रे adv. at Vĕjabrôr^{u}.

vĕjabrör^{i} व्यजब्रांरि । विजयेश्वरचेत्रभवः adj. c.g. born, produced, transacted, etc., in Vĕjabrôr^{u}.

wajūd वजूद् f. the vulva (El. Cf. Ar.–Prs. وجود, penis).

wājĕl वाज्यल् । ऊर्मिकावान् adj. c.g. wearing a finger-ring. Cf. **wöj^{i}**.

vüj^{u}-müṭs^{u} वंजु-मंचु, see **walun**.

wajun, see **wazun**.

wājĕn वाज्यन्, see **wôl^{u} 2 and 3**.

vijñān विज्ञान्, learned spelling of **vigyan**, q.v.

wŏjāpăt^{i} व्रजापंति, **wujāpăt^{i}** वुजापंति, **wŏjāpath** व्रजापथ्, or **wujāpath** वुजापथ् । अयुक्तः, अकर्मण्यः adj. c.g. unfit, improper, unsuitable, inefficient, unfit to be done, acting unfitly.

wŏjāra व्रजार or **wujāra** वुजार । विनष्टः adj. c.g. laid waste, devastated, demolished, ruined, spoiled; waste, desolate, deserted, abandoned. —**gatshun** —गछुन् । विनष्टीभवनम् m.inf. to become utterly ruined, demolished, wasted, ravaged, plundered, spoiled; to become deserted, desolate, wasted. —**karun** —करुन् । विनाशनम् m.inf. to ruin, lay waste, devastate, destroy, spoil, plunder, depopulate.

wŏjĕr वोज्यर् । चञ्चलता m. unsteadiness of temper, the having an uncertain temper (Gr.Gr. 31, 41); esp. the being easily moved to anger, irascibility, irritability. Cf. **wūl^{u}**.

wuj^{a}run वुज़्रुन् । विनष्टीभवनम् conj. 3 (2 p.p. **wuj^{a}ryōv** वुज़्र्योव्), to be utterly destroyed, razed to the ground, ruined; to be laid waste, ravaged, plundered, spoiled; to be depopulated, be devoid of inhabitants.

wujārun वुजारुन् । विनष्टीकरणम् conj. 1 (1 p.p. **wujôr^{u}** वुजोरु), to destroy utterly, raze to the ground, ruin; to lay waste, ravage, plunder, spoil; to depopulate. **wujôr^{u}-mot^{u}** वुजोरु-मतु । विनाशितः perf. part. (f. **wujör^{u}-müṭs^{u}** वुजांरु-मंचु), razed to the ground; wasted, ravaged; depopulated.

wuj^{a}rāwun वुज़्रावुन् । विनष्टीकरणम् conj. 1 (1 p.p. **wuj^{a}rôw^{u}** वुज़्रोवु), i.q. **wujārun**, q.v.

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wujith वुजिथ्, see **wuḍun.**

wajyōv वज्योव्, see **walun.**

wājyōv वाज्योव्, see **wālun.**

wŏka व़क in **wŏka wŏka karun व़क व़क करुन् । चञ्चलतापत्तिः** m.inf. (owing to the influence of a drug) mental confusion to overcome (a person), mental muddling to be experienced. **—wŏka lagun —व़क लगुन् । चलत्तापत्तिः** m.inf. such a state of mental confusion to come on; hesitation as regards the inception of any work to be felt. **-wôr^{u} -वोरु । असंपन्नत्वेऽपि कर्मप्रवर्तनम्** m. 'wobbly foundation', i.e. commencing a work without due preparation or before one is ready for it. Cf. **wŏkish.**

wôk^{u} वोकु adj. (f. **wöc^{ü} वांचू**), used —°, having (such-and-such) a voice (cf. **kŏ-wôk^{u}**, p. 496*a*, l. 2). Cf. **wākh 1.**

wuka वुक । आयासः f. fatigue, weariness, exhaustion; cf. **wukur^{u}**. **—wālün^{ü} —वालंञ्जू । अत्यायासानुभावनम्** f.inf. to cause exhaustion (by hard work) to be experienced. **—wasün^{ü} —वसंञ्जू । अत्यायासानुभवः** f.inf. fatigue to descend (upon a person), exhaustion (from hard work) to be experienced.

wūk^{u} वूँकु । चित्ररेखाविशेषः m. (sg. dat. **wūkis वूँकिस्**; abl. **wōki वाँकि**), a carved arch or curvature over and round a doorway, a carved doorframe with a pointed curved top (*quasi* niche-shaped), a similar pattern on a cloth, a paper, or the like. **-tūk^{u} -तूँकु । दारिद्र्याद्यभिभूतः** adj. overwhelmed by misery, poverty, ridicule, or the like. Reported as in very rare use.

wūk^{i}-dār वूँकि-दार् । चित्ररेखाङ्कितः adj. c.g. (a cloth, paper, etc.) bearing the above pattern; a woman's hair braided in this shape. Cf. **wōkh.**

wakha वख । यथेष्टयोगी adj. c.g. fitting, suitable, accordant, tallying.

wākh 1 वाख् । वाणी, वाक्यपद्यम् m. (sg. dat. **wākas वाकस्**), speech, words, language (cf. **ku-wôk^{u}**, p. 496*a*, l. 2) (in this sense sometimes fem.); voice, the power of expression by word. [In Śaiva philosophy this is one of the five *karmêndriyas*, or faculties, or powers, of action] (L.V. 2); a clause, sentence, a stanza, verse (cf. **öl^{i}-w°**, p. 26*a*, l. 27; **wāky**) (Gr.M., Śiv. 959); esp. the mystic formula confided to a disciple by his preceptor, a guiding principle (L.V. 94); a magic spell (uttered) (Rām. 789–90); a saying, an aphorism (L.V. 104); a thing said, a brief sentence or statement (Śiv. 693; Rām. 103 (*bad-w°*, a curse), 1608 (a decree of fate), 1709); a promise (K. 576, 628, 722). **-dān -दान् । वाग्दानम्** m. the giving (one's) word, the formal promise (to give a girl in marriage, made by the parents and relations of a bride to those of a bridegroom). **—dyun^{u} —दिनु । प्रतिश्रवः** m.inf. to utter a sentence, make a brief statement (K. 1092); to give (one's) word, to promise, agree (to some proposal). **—kaḍun —कडुन्** m.inf. to utter a spell (Rām. 1299). **—muchun —मुछुन् । मौनत्यागः** m.inf. to begin to speak, after the completion of a vow of silence, or after a long spell of silence. **—pālun —पालुन्** m.inf. to keep one's word, carry out a promise (Rām. 154, 291). **-sĕd -स्यद् । वाचः सिद्धिः** f. (sg. dat. **-sĕz^{ü} -स्यंज़ू**), fulfilment, or coming true, of a word (i.e. of a curse, blessing, or the like). **—watsun —वचुन् । वाचोऽनन्यथात्वसंभवः** m. the coming true of a casual word (e.g. such as that uttered in the course of conversation, or otherwise).

wāka-tandul वाक-तंदल् । परिभाषणानुवृत्तिः f. 'a procession of words'; hence, a continued stream of abuse.

wākh 2 वाख्, a jingle of **hākh**, in **hākh-wākh,** p. 326*b*, l. 11, q.v. (K.Pr. 163).

wokh^{u} वंखु (f. **wüch^{ü} वंछू**), in **pöntsa-wokh^{u}**, p. 743*b*, l. 14, q.v.

wōkha वोख । अस्वस्थः adj. c.g. unwell, indisposed, sick; (owing to anger, hate, strife) out of sorts, unbalanced, indisposed; terrifying, terrible, fearsome (Rām. 635). **—gatshun —गछुन् । रोगाकुलीभवनम्** m.inf. to become unwell, indisposed, suffering from illness (used esp. with reference to someone looked upon with respect or affection).

wōkh वाँख् । कवरी, (शाकादेः) दीर्घवद्धरज्जुः f. (sg. dat. **wōki वाँकि**), a plait of long braided hair hanging down behind (worn by women). [Kashmīr women wear their hair in a peculiar arrangement of many plaits, in which black wool or silk is interwoven. While a girl is undeveloped these are separate, but after puberty, they are gathered together and fastened with a heavy tassel (cf. L. 251, where the distinction is said to be between married and unmarried women)] (cf. **khanjär^{i}-wōka,** p. 404*a*, l. 27; **mas-w°,** p. 595*b*, l. 34; **phĕt^{i}-wōka,** p. 723*a*, l. 21; **zöl^{i}-wōka,** s.v. **zôl^{u} 1**) (El. *wánk*, also 'a curl'; Gr.Gr. 11; L. 462 *wank*; YZ. 155, pl. dat. wrongly written *wânikan*; K.Pr. 25); the silken cord used in binding these plaits; a kind of long rope-like construction consisting of vegetables stored dry in this condition for winter use (cf. **gŏg^{a}j^{i}-w°,** p. 279*a*, l. 33; **mul^{i}vĕñĕ-w°,** p. 570*a*, l. 13). Cf. **wūk^{i}-dār,** col. *a*, l. 30.

wōka-loṭ^{u} वाँक-लंटु । कवरीडोरकरज्जुः m. the silken string tied at the end of these braided plaits, or their tassel. **-laṭhur^{u} -लटुरु । कवरीवन्धः** m. (after

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combing or cleaning the hair) the whole mass of hair gathered together, as ab. -laṭurᵘ -लटुर् । वद्धकवरी m., id. -laṭᵘrᵘ -लट्र् । वद्धकवरीप्रान्तभागः f. the end of a braided plait farthest from the head. -mahārĕn -महार्यंञ् । कवरीभारभृद्वधूः f. a girl bride wearing her hair now arranged as that of a married woman. -mŏnjĕ -म्वंज्य । कवरीमूलसमुदायः f.pl. the bases of the plaits of the braided hair close to the head. -pan -पन् । कवरीवन्धः the silken cord or tassel with which the end of a plait is tied (of a married or grown-up woman) (El.; L. 462, *wankopan*; K.Pr. 131). -patulᵘ -पतुलु । कवरीसमुदायः the whole set of plaits of the hair (of an undeveloped girl). -ṭshar -छर् । योजितवेणिकवरीपङ्क्तिः f. the arrangement of the separated plaits of an undeveloped girl.

wōkan-pĕṭh वाँकन्-प्यठ् । कवरीसमुदायविस्तारोपलचितोढवनिता adv. 'on braided plaits', i.e. a bride who is in the age-period for wearing these separately braided plaits, i.e. a young girl still undeveloped.

wōkhagī वोखगी । अस्वास्थ्यम् f. the being unwell, indisposition, sickness; ill-humour, irritability, petulance; (in any action) the occurrence of an obstacle (such as difficulty, unintelligibility, ugliness, dreadfulness). Cf. wōkhajyār.

wŏkhüjᵘ ब्रखंजू । लघूलूखलम् f. a small mortar (of stone, etc., used for pounding salt or the like) (cf. wŏkholᵘ) (El. *wokhij*).

wōkhajyar वोखज्यार् । अस्वास्थ्यम् m. i.q. wōkhagī, q.v., but El. *wokhajár*, a plot; *wokhajár karun*, to plot.

wŏkholᵘ ब्रखंलु or wŏkhul ब्रखुल् । उदूखलम्, पटमार्जनकुण्डविशेष m. (sg. dat. wŏkhalas ब्रखलस्), a large mortar (for pounding grain, salt, etc.) (El.; K. 151, 168–9, 171; K.Pr. 112, 216, 233); a stone trough (esp. one in which cloth is trodden for cleaning purposes) (cf. mandan-wŏ°, p. 577*a*, l. 10; nāra-wŏ°, p. 648*b*, l. 14) (El.); cf. wŏkhüjᵘ. wŏkhal-wān ब्रखल्-वान् । जीर्णनिर्णेजनकुण्डाश्रयः m. the place where such a cleansing trough is kept (usually on the bank of a river).

wukhāl वुखाल् । विकारः m. change for the worse, disease, malady; (of food, etc.) going bad, corruption, fermentation. —mukhāl —मुखाल् । प्रतिश्यायविकारः m. cold in the head.

wakhonᵘ 1 वखंनु (for 2, see wakhanun), or wakhun वखुन्, or wŏkhunᵘ ब्रखुनु । व्याख्यानम् m. (sg. dat. wa(wŏ)khanas व(ब्र)खनस्), a reading, recitation; a lecture read or made by a teacher to a pupil, esp. one of a regular course of readings or lectures (Rām. 1491); an exercise, a subject of study (Gr.M.); a tale, a story (L.V. 84). —darun —दरुन् । पाठकण्ठस्थितिः m.inf. the substance of a lecture to become learnt by heart (by a pupil). —darᵃrun —दंरुन् or —darᵃrāwun —दंरावुन् । पाठकण्ठोपस्थापनम् m.inf. to deliver one of a course of such lectures (extemporarily, and not by reading from a written document). —yunᵘ —यिनु । पाठसुज्ञानम् m.inf. a lecture or reading to come, i.e. to reach its object, to be thoroughly understood and accepted by the hearers.

wakhanun वखनुन् । व्याख्यानम् conj. 1 (1 p.p. wakhonᵘ 2 वखंनु; 2 p.p. wakhañōv वखञोव्), to lecture, to explain (some book) to others, tell (Gr.Gr. 128); to recite (holy writ or the like) (Śiv. 582, 979, 1077). wakhonᵘ-motᵘ वखंनु-मंतु । व्याख्यातपूर्वः perf. part. (wakhüñᵘ-müṭsᵘ वखंञू-मंचू), previously explained, as ab.

wakhanay वखनय् । निरन्तरव्याख्यानम् f. unrestrained explanation, explanation at great length and in great detail (Gr.Gr. 129).

wakhur वखुर् m. (sg. dat. wakharas वखरस्), a cake offered in sacrifice, a sacrificial cake (L.V. 10, 77).

wŏkhur ब्रखुर् m. overturning, bringing the bottom to the top, stirring up (e.g. the burning coals of a fire), used —°, as in atha-wŏ°, p. 64*b*, l. 13; nāra-wŏ°, p. 648*b*, l. 17. Also met. in the following phrases:— —dyunᵘ —दिनु । विस्मृतस्यानुध्यापनम् m.inf. to remind (a person) of something he has forgotten (esp. something such as wrath or sorrow). —lagun —लगुन् । विस्मृतिगतस्य पुनरुद्भवः m.inf. something (e.g. wrath, sorrow) previously forgotten, after the lapse of time, to come to memory.

wŏkharun ब्रखरुन् । अधरोत्तरीकरणम् conj. 1 (1 p.p. wŏkhorᵘ ब्रखंरु), to turn upside down (esp. the contents of a vessel, e.g. to stir up the fire in a brazier, or to stir up a mass of powder).

wŏkharāwun ब्रखरावुन् । अग्निसंघातादेरधरोर्ध्वीकरणम् conj. 1 (1 p.p. wŏkharōwᵘ ब्रखरोवु), i.q. wŏkharun, q.v.

wŏkh-shun ब्रख्-शुन् m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scrap (L.V. 95).

wakhᵃth वख्थ् or wakth वक्थ् (= وقت) । समयः m. (sg. dat. wakhtas वख्तस् or waktas वक्तस्), time, a particular time (cf. bĕgā-w°, p. 90*a*, l. 33; daphul-w°, p. 233*a*, l. 30; kōjⁱ-w°, p. 430*a*, l. 12; mimizⁱ-w°, p. 371*b*, l. 23) (El. *wakt*; Gr.M.; Rām. 487 (*dar-wakt-i* در وقت, at the time of); H. vi, 16, *wakth*); a space of time (Gr.M.); season (Gr.M.). —pyonᵘ —प्योनु । दुरवस्थाधिगमः m.inf. occasion to arise (for something); adversity or misfortune to

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befall, distress to be experienced. **—wātun —वातुन्** m.inf. time to be spent, as in **kōtāh w° wôtu-y,** how much time was spent for thee, how much time did you spend? (Gr.M.).

wakta वक्त adv. at (such-and-such) a time (cf. **dŏyĕ wakta,** s.v. z^{a}h) (Gr.M., Rām. 806). **wakta wakta वक्त वक्त । काले काले** adv. from time to time.

waktuk^{u} वक्तुकु । सामयिकः adj. gen. (f. **waktüc^{u} वक्तचू**), of, or belonging to, or produced at, some particular time; of, or done at, the right time (K.Pr. 227).

waktan वक्तन् or **wakh^{a}tan वखतन्** وقتن, adv. at (such-and-such) a time (cf. **bĕgā-w°,** p. 90*a*, l. 36; **kŏj^{i}-w°,** p. 430*a*, l. 14) (Rām. 575).

waktas वक्तस् or **wakh^{a}tas वखतस्** adv. at (such-and-such) a time (cf. **bĕga-w°,** p. 90*a*, l. 37; **kŏj^{i}-w°,** p. 430*a*, l. 16) (K.Pr. 227). **—āsun —आसुन् । प्रसवकालसामीप्ययुक्तत्वम्** m.inf. to be at the (right) time; esp. (of a pregnant woman) to come near her time. **—rōzun —रोज़ुन् । प्रसवकालसामीप्यप्रवर्तनम्** m.inf. to remain at the time; esp. (of a pregnant woman) to be near her time.

vĕkhut^{u} व्युखुतु । विपरीतवृत्तिः adj. (f. **vĕkh^{ü}ts^{ü} व्यंखुंचू**), individualistic, singular (in dress or conduct); unconventional, habitually acting contrary to custom or to good manners, of generally irritating habits.

vĕkh^{a}th 1 व्यखथ् । व्यक्तिः f. (sg. dat. **vĕkh^{ü}ts^{ü} व्यंखंचू**), an individual, one (out of a number) considered separately.

vĕkh^{a}th 2 व्यखथ् । व्यक्तः adj. c.g. manifested, displayed, evident, plain, clear.

vĕkh^{a}tsar व्यंखच़र् । व्यक्तता m. the condition of having become manifested, apparentness.

vĕkh^{a}tsār व्यंखच़ार् । वैपरीत्यम् individuality, singularity; unconventionality, acting contrary to custom or the rules of good manners; a threatening gesture (Rām. *vĕkhtsār*, 335, 393).

wŏkhay ब्वखय । अतिसुमूल्यता f. great cheapness, great reduction in price (owing to the thing sold being damaged or gone stale). **wŏkhayĕ-hond^{u} ब्वखय-हंन्दु । अतिसुमूल्यः** adj. gen. (f. **-hünz^{u} -हंज़ू**), much cheapened (for the above cause).

vĕküj^{u} व्यकंजू, see **vĕkol^{u}.**

wakīl वकील् وکیل, m. an agent, deputy, substitute (El.); a representative in a law-court, an attorney (Gr.M.); an advocate, pleader on behalf of another (Śiv. 872); a hanger-on at a law-court, or the like (K.Pr. 29, *wakīl-i*, with *izāfat*).

vĕkol^{u} व्यकोलु । हीनाङ्गः adj. (f. **vĕküj^{u} व्यकजू**), wanting a limb (mostly used —°, after the mention of the limb missing, as in **khōra-v°,** wanting a foot; **narĕ-v°,** wanting an arm; **nasti-v°,** noseless).

wŏkal वॊकल् । कबरीयुक्तः adj. c.g. having the hair hanging down the back in plaits (cf. **wŏkh**).

wakāna वकान । हेतुः m. a cause, reason, pretext (esp. for some sudden, unexpected, or unforeseen occurrence) (El., Rām. 146). **—gatshun —गछुन् । हेतुमात्रोद्भवः** m.inf. such a reason, cause, or pretext to occur. **—karun —करुन् । हेत्वापत्तिः** m.inf. to make a cause; hence, a cause suddenly to arise (e.g. a momentary illness as an explanation for a sudden death) (Rām. 608).

wŏkun ब्वकुन् । अन्तःपीडोद्भवः conj. 3 (2 p.p. **wŏkyōv ब्वक्योव्**), throbbing pain to be felt in some limb (from rheumatism or the like) (cf. **wŏka** and **wŏkish**).

vaikunth वैकुंठ् m. (sg. dat. **vaikunthas वैकुंठस्**), the name of the heaven of Vishnu (Śiv. 63, 201, 668, 960, 997, 1080, 1087, 1158, 1452, 1787; Rām. 57, 114, 303, 1646; K. 338–9, 341, 527, 634, 777, 842, 940, 1149, 1152–3, 1165, 1170).

wak^{a}r 1 वंक्र् । कुटिलगतिः, कोपः f. retrograde motion (of a planet) (Rām. obl. *wakri*, 418); a storm of anger, rage (of some person in power against a subordinate or some helpless person). **—karün^{u} —करंञू । वक्रगत्या संचरणम्** f.inf. (of a planet) to show retrograde motion; (of an employee, in the course of some work, and in order to hinder it) after a display of anger, to draw back, or retire from it (i.e. to go on strike).

wakri gatshun वंक्रि गछुन् । अतिक्रुद्धीभवनम् m.inf. (of some person in power) to display great anger (against some subject, subordinate servant, or helpless person). **—gōmot^{u} —गोमतु । अतिक्रुद्धीभूतः** perf. part. (f. **—gömüts^{ü} —गांमंचू**), become angry, as ab.

wak^{a}r 2 वंक्र् । कुटिलप्रकृतिः adj. c.g. oblique, crooked; of a crooked nature, dishonest, fraudulent. **—mün^{u} —मंञू** f. an oblique pupil of the eye, a downcast look (K.Pr. 60, *wukar*). (Cf. **sĕz^{u} mün^{u},** p. 956*b*, l. 15.)

vĕkār व्यकार् or **vikār विकार् । विकारः** m. change for the worse, deterioration, becoming spoiled, turning bad (e.g. of a man through disease, or food by corrupting) (Gr.M., K. 1154). **vĕkāra-rost^{u} व्यकार-रंस्तु** adj. (f. **-rüsh^{u} -रंशू**), without change, unchanging (Gr.M.).

wukur^{u} वुकुरु adj. (f. **wuk^{ü}r^{ü} वुकंरू**), unfortunate, unsuccessful in work, in distress, poverty-stricken (K.Pr. 7); damaged, dented (of some thing) (K.Pr. 75); cf. **wuka.** **—gatshun —गछुन् । असिद्ध्यधिगमः** m.inf. (of a man) his occupation or work to become fruitless, profitless, futile, unsuccessful (and so to

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become exhausted, etc.); (of a woman) to be thrown into distress (by becoming a widow or other calamity). —**dukurᵘ** —दुकुर् । असमञ्जसः adj. (f. **wukᵘrᵘ dukᵘrᵘ** वुकुरु दुकुरु), unfitting, unbecoming, improper, non-conforming, unsuitable.

wukᵘrᵘ वुकुरु । विधवा (दुर्भाग्या) f. a widow (poverty-stricken, childless, etc.); cf. **wukarŏñᵘ**.

věkarŏjᵘ व्यकरांज़, see **věkarôlᵘ**.

věkarôlᵘ व्यकरोलु । विकरालः adj. (f. **věkarŏjᵘ** व्यकरांज़), formidable, frightful, dreadful-looking, hideous, horrible, terrible.

wukârⁱlad वुकरिलद् । निर्भाग्यः adj. c.g. (as subst., f. **wukârⁱladiñ** वुकरिलद्रिञ्) (of a man) exhausted and helpless owing to one's work or occupation having become futile; (of a woman) suffering great distress (due to widowhood, childlessness, poverty, and so on).

wạkᵃran वंकरन् f. (pl. **wạkᵃrüñᵘ** वंकरञ्), in **shĕtᵃrüñᵘ-wạkᵃrüñᵘ**, p. 900*a*, l. 30, q.v.

wukarŏñᵘ वुकरांञ । असुभगा f. a destitute, unfortunate, woman, a poverty-stricken widow; cf. **wuka** and (l. 6, ab.) **wukᵘrᵘ**.

vakratunḍ वक्रतुण्ड m. with the trunk curved, an epithet of the god Gaṇēśa (see **Ganēsh**), who is represented with the head of an elephant (Śiv. 6).

wukᵃrâwun वुकरावुन् conj. 1 (1 p.p. **wukᵃrôwᵘ** वुकरोवु), to make crooked, to crooken (Gr.Gr. lxxii). Cf. **wạkᵃr 2**.

wukᵃrun वुकरुन् conj. 3 (2 p.p. **wukᵃryōv** वुकर्योव्), to be crooked (Gr.Gr. lxxii). Cf. **wạkᵃr 2**.

vikās विकास् m. expansion, wide extent; **sa-vikās**, that which has wide expanse, the total expanse of creation, the visible creation (L.V. 1); blooming, blossoming. —**dyunᵘ** —दिनु m.inf. to cause to expand or to blossom, to cause to rejoice, make happy (Śiv. 1434, 1446).

vikŏsī विकांसी adj. c.g. expanding, blossoming; cheerful, happy (Śiv. 1759).

wukus (? spelling) adj. separate, apart (noted only in K.Pr. 106).

wŏkish व्रकिश् । चाञ्चल्यम्, अन्तःपीडा f. (owing to the influence of a drug or the like) mental confusion (cf. **wŏka**); (in some work upon which one is engaged) confusion, unsteadiness, uncertainness; an attack of throbbing pain in some member of the body (due to rheumatism or the like) (cf. **wŏkun**).

vikāsun विकासुन् conj. 3 (2 p.p. **vikāsyōv** विकास्योव), to become widely expanded, to widen out and extend to some distant limit (L.V. 22).

vikaṭh विकठ् adj. c.g. frightful, horrible, dreadful; great, huge, broad. **vikaṭa-rūph** विकट-रूफ् adj. c.g. huge in form, gigantic (Śiv. 8).

wakth वक्थ् (= وقت), see **wakhᵃth**.

wŏkawun व्रकवुन् conj. 1 (1 p.p. **wŏkowᵘ** व्रकोवु), noted only in K. 132, where it means 'to cool down (milk that is boiling over)', and in H. vi, 16, where it has the same meaning, but is wrongly translated 'to draw forth, bring out'.

wāky वाक्य् m. a phrase, period, sentence, i.q. **wākh 1**, q.v. (Gr.M.).

wal 1 वल् । वलिः, अन्तरायः m. a crease (in paper, cloth, etc.), hair-line mark, mark of a crack; an impediment (caused by another to one who is on the point of success). **-ćhal** -छल् । अन्तरायः, वञ्चनादिवृत्तिः m. an obstacle or impediment (caused by another, as ab.); habitual swindling, cheating. **-woṭᵘ** -वंटु । गुप्तसंचयः m. secret hoarding of one's earnings (unknown even to the hoarder's relations). **-woṭᵘ bŏzun** -वंटु बोज़ुन् । गूढसंचयावेक्षणम् m.inf. to keep an eye on, to watch, guard one's secret savings, as ab.

wala-zobᵘ वल-ज़ंबु । क्षुद्रमीनविशेषः m. a kind of small fish found in ponds and marshes.

wal 2 वल् ول f. a flower (cf. **āra-w°**, p. 41*a*, l. 49; **lĕḍᵃrĕ-wal-pōsh**, p. 510*a*, l. 38).

wal 3 वल्, the form taken by **pal 2** (q.v.) in the compound **ad-wal**, p. 15*b*, l. 45, q.v.

wāl 1 वाल् । चिकुरः m. hair, down (of the human body) (cf. **achar-w°**, **achir-w°**, p. 9*b*, ll. 20, 22; **buḍa-w°**, p. 85*b*, l. 8; **dāri-w°**, p. 238*a*, l. 30; **kīhi-w°**, p. 390*b*, l. 12; **kaṭsha-w°**, p. 492*b*, l. 48; **mō-yĕ-w°**, p. 546*b*, l. 38; **mas-w°**, p. 595*b*, l. 36) (El.; Gr.Gr. 51; Gr.M.; Rām. 1293, 1350); hair, fur (of a lower animal) (cf. **gurⁱ-w°**, p. 299*a*, l. 18; **puy-w°**, p. 813*a*, l. 1); a single hair (cf. **zọkⁱ-w°**, s.v. **zọkᵘ**) (L.V. 24; Rām. 118, 735, 1271, 1415); a filament, fibre (cf. **nadârⁱ-w°**, p. 623*b*, l. 2; **phā-w°**, p. 698*a*, l. 10); met. a very small quantity, as in **mŏyĕ-w°**, p. 613*a*, l. 20. In Rām. this word is found only —°.

wāla-borᵘ वाल-बंरु । पाशविशेषः m. a kind of springe for catching small birds (a horse-hair noose at the end of an elastic switch) (K.Pr. 245). **-bürᵘ** -बूरु । योनिरन्ध्रम् f. the orifice of the vulva (esp. used in abuse imputing unchastity). **-guna** -गुन । वालगोणी f. a sack, a bag, made of animal hair, esp. one of the sacks fastened on each side of the back of a beast of burden. **-gorᵘ** -गंरु । वालसंग्रहीता m. a felt-maker. **-khāv** -खाव् । रोगविशेषः m. N. of a certain disease, owing to which the hair of the beard, etc., comes off. **-phamb** -फंब् । ऊर्णाविशेषः m. a certain soft kind of *pashmīna* wool, mixed with coarse hair of no value.

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-raz -रज़् । वालरज्जुः f. a hair rope (used for tethering horses, etc.); the cord binding together the spokes of the large wheel in a spinning-wheel (El.). **-wāsh** -वाश्, **-wösh^{i}** -वॉशि, or **-wösh^{u}** -वॉशु । वागुरा f. a kind of horse-hair net, used for trapping small game or small birds (cf. **khur^{u}-w°**, p. 412*a*, l. 19) (H. v, 2; K.Pr. 112); often used met., as in Śiv. 250, 1693, 1783; Rām. 1103, 1595. **-wôsh^{u}** -वोशु । वागुरिकः m. a trapper, a fowler, who uses this net.

wāl 2 वाल् or **wāla** वाल, c.g. a suffix added to substantives to form nouns implying possession or relation generally (cf. Hindī *wālā*) (cf. **bĕha-wāl,** p. 94*b*, l. 9; **jām^{i}-wāla,** p. 373*b*, l. 38; **prūnṭsh-wāla,** p. 764*a*, l. 33; **wuphal-wāl; wŏphar-wāl,** s.v. **wŏphur^{u}**; **z^{a}la-wāl,** s.v. **z^{a}l**).

wāl 3 वाल् । विलम् f. (sg. dat. **wöj^{ü}** वाॅजु, Gr.Gr. 69), the hole (of a snake, rat, mongoose, or the like) (cf. **gagar-w°**, p. 280*a*, l. 20) (El.; Gr.Gr. 31, 69; K.Pr. 64, 188). Cf. **wöj^{i}**.

wāl 4 वाल् f. bringing down, lowering down, putting away, in **phala-wāl,** p. 692*b*, l. 18, and in the following:—

wāla-wāl वाल-वाल् । असकृद्वरोपणा f. the act of continually or regularly causing to descend, bringing something down whenever it becomes high or exalted. **-wālay** -वालय् । अवरोपणा f., id. esp. of bringing down honour (by abuse or the like).

wāl^{i} वॅलि adv. quickly, speedily, soon (Rām. 1782, 1785). Cf. **wāl^{i} wāl^{i},** s.v. **walun.**

walī वली (= ولی) conj. but then, nevertheless (El.).

vĕla व्यल in **vĕla-bod^{u}** व्यल-बँडु । अत्युद्धतः adj. (f. **-büd^{ü}** -बँडू) (of a human being, horse, bull, or the like) very untractable, unmanageable, refractory, disobedient, violently contumacious.

vēla वेल or (q.v.) **vēra** वेर । अवसरः m. (sg. dat. **vēli** वेलि), a time, season, opportunity, the proper time, point of time, time (for anything) (cf. **kō-v°**, p. 496*a*, l. 21; **mimiz^{i}-v°**, p. 571*b*, l. 25; **prath-v°**, p. 769*a*, l. 44; **pĕwan-v°**, p. 811*a*, l. 9; **rūda-v°**, p. 826*b*, l. 25; **sahār-v°**, p. 890*b*, l. 32) (El. *vēlah*; Gr.M.; Śiv. 511, 698, 1081, 1131, 1718, 1720); cf. **vil** and **viz.** —**vēla** —वेल । काले काले adv. at different times, from time to time.

vēlā वेला f., i.q. **vēla,** q.v. It is the Skt. form of the word, and is occasionally used. See K.Pr. 177.

vil विल् । वेला f., i.q. **vēla,** q.v. (cf. **dōh^{a}l^{i}-v°**, p. 200*b*, l. 46; **naṭsan-v°**, p. 663*b*, l. 39; **pot^{u} vil,** p. 788*b*, l. 19; **shāma-v°**, p. 882*b*, l. 1; **sōran-v°**, p. 937*a*, l. 9; **wadan-v°**, p. 1098*a*, l. 32) (according to El. this word is used toward Islāmābād); a short space of time (Gr.Gr. 13); cf. **viz.** —**yin^{ü}** —यिन्यू । अवसराधिगमः f.inf. the right time, opportunity, or season to come.

vili विलि or (after the word **suli**) **wuli** वुलि, adv. at (such-and-such) a time (cf. **suli vili** or **suli wuli,** p. 909*b*, l. 14) (K.Pr. 87).

wŏl 1 व्वल् । आयासः f. great fatigue, weariness. —**yin^{ü}** —यिन्यू । अतिखेदानुभवः f.inf. great fatigue or weariness to come, or be experienced.

wŏl 2 व्वल् । कललम् f. the undeveloped foetus with its surrounding membrane; dregs of *ghī* (Gr.Gr. 16); cf. **wöl^{i}.** —**wasün^{ü}** —वसंन्यू । कललनिष्क्रमः f.inf. the foetus to come down before its time, a miscarriage to occur; an appearance similar to that of a miscarriage to occur owing to extreme fatigue.

wŏla 3 व्वल or (affectionately) **wŏlō** व्वलो (used as an imperative of **yun^{u}**, to come, see Gr.Gr. 247) come! come here! (El. *waló, wŏlo*; Gr.Gr. 247, *wŏla*; Gr.M.; YZ. 270, 439; K.Pr. 21, *wulah*). **wŏla-wŏla karun** व्वल-व्वल करुन् । अतिप्रेमवृत्तिः m.inf. to do (i.e. say) 'come, come', affectionately to address a pretty child or pet animal when inviting it to eat, etc. (W. 140, *wula wula k°*).

wōla वोल in **wōla-bôr^{u}** वोल-बोरु । अनवस्थितभारः m. an insecurely or crookedly tied load, hanging awkwardly on the back and interfering with walking. **-dōla** -दोल । अयुक्तवक्रस्थितिकः adj. c.g. (any thing or action, etc., which is) habitually in an improper and awkward place or condition, so as to get into the way of others.

wôl^{u} 1 वोलु । कुण्डलम्, बडिशाङ्कुशः m. a large earring (a smaller earring is **wöj^{i}** or **wöj^{u} 1,** q.v.) (cf. **kana-w°**, p. 448*a*, l. 41, but cf. **kān^{i}-w°**, s.v. **wôl^{u} 2**) (Gr.Gr. 31, 36, 56; W. 17, *vol*; K. 60, 755, 770, 926, 1047); a fish-hook; angling (L. 458, *wol*). Cf. **wöj^{i}** and **wôr^{u} 5.**

wöl^{i}-bais वॉलि-बँस् m. fishing with the hook, as opposed to fishing with the net (**zöl^{i}-bais,** q.v., s.v. **zôl^{u}**) (L. 159, *wail bans*). **-hor^{u}** -हॊरु । कुण्डलविशेषयुग्मम् m. a pair of earrings (Gr.Gr. 81). **wöl^{i}-kan** वॉलि-कन् । कुण्डलविशेषः m. an ear adorned with an earring; an earring.

wôl^{u} 2 वोलु (f. **wājĕn** वाज्यन्, Śiv. 1882), a secondary suffix added to substantives to derive nouns implying possession or relation generally, when the thing possessed accompanies the possessor, but does not actually form part of him or it, as in **dyārawôl^{u}**, wealthy; **lariwôl^{u}**, one who possesses a house; **shāyiwôl^{u}**, one who possesses a place; **kōriwôl^{u}**, one who possesses a daughter; **nĕciv^{i}wôl^{u}**, one who possesses

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a son, and so on. Exceptional are **garwôl^{u}**, the master of a house, as contrasted with **garawôl^{u}**, one who possesses a house; **gupanwôl^{u}** (from **gupun**, a quadruped), one who owns herds (cf. Gr.Gr. 136) (cf. **anga-w°**, p. 33*a*, l. 48; **āshi-w°**, p. 47*b*, l. 8; **atha-w°**, p. 64*b*, l. 15; **būda-w°**, p. 85*a*, l. 27; **bāga-w°**, p. 90*a*, l. 3; **banda-w°**, p. 110*b*, l. 48, and p. 111*a*, l. 25; **bĕñĕ-w°**, p. 115*a*, l. 40; **bāra-w°**, p. 117*a*, l. 14; and many others) (Gr.M.; Śiv. 1029, *hōshĕ-w°*; 1067, *dana-w°*; 1248, *wāna-w°*, etc.).

It is also added to a substantive or adjective to indicate that which is characterized by the main word, as in **bösh^{ü}-w°**, one who (eats only once) on the twelfth lunar day, p. 94*a*, l. 2; **bāja-w°**, cessable (**bāj**, a cess), p. 97*b*, l. 25; **buk^{a}r^{i}-w°**, rude (**bukur^{u}**, rudeness), p. 102*b*, l. 4; **bāna-wôl^{u}**, a maker of pots (**bāna**), p. 110*a*, l. 5; **bāna-wôl^{u}**, one who experiences (good or bad) fate (**bāna**), p. 110*a*, l. 25; **bāñĕ-wôl^{u}**, one who carries goods in slings (**bōñ^{u}**), p. 115*b*, l. 3; **bāra-wājĕñ**, a woman who deals in *bāra*-fruit, p. 117*a*, l. 46; **kàn^{i}-w°**, p. 452*a*, l. 18 (but cf. **kana-w°**, p. 448*a*, l. 41); and many others (Gr.M.; L.V. 86; K. 178, *phala-wājĕñ*; 431, *hàst^{i}-wôl^{u}*; 556, 825, 984–5, *ratha-wôl^{u}*; 1007, *chĕrĕ-wôl^{u}*).

wôl^{u} 3 वोलु (f. **wājĕñ** वाज्यञ्) a suffix added to an oblique form (ending in **an**) of the infinitive of any verb, and forming a noun of agency (see p. vi), as in **karan-wôl^{u}**, a doer (cf. Gr.Gr. 193) (cf. **āsan-w°**, p. 51*a*, l. 4; **bacan-w°**, p. 80*b*, l. 45; **bēchan-w°**, p. 80*a*, l. 44; **baḍan-w°**, p. 87*a*, l. 2; **bŏḍan-w°**, p. 87*a*, l. 2; **bög^{a}ran-w°**, p. 92*b*, l. 50; **baharan-w°**, p. 96*b*, l. 40; **bakh^{a}can-w°**, p. 100*a*, l. 33; **bōlan-w°**, p. 106*a*, l. 24; and many others) (Gr.Gr. 106, 193; Gr.M.).

wöl^{i} वॉलि in **wöl^{i} biñ** वॉलि बिञ् । गर्भिणी f. a pregnant female (human or other). Cf. **wöl 2.**

wölī वॉली m. N. of a celebrated monkey-chief, who was slain by Rāma (Rām. 444–512). In Skt. Bāli, Bālin, Vāli, or Vālin (Rām. 456, 460–1 etc., 497, 777, 808–9, 1473).

wul वुल् in **wula-gāsa** वुल-गास । तृणविशेषः m. a kind of marsh grass which is used for making grass sandals.

wūl^{i} वूलि in **wūl^{i} yā gāsa** वूलि या गास । संकीर्णः adj. c.g. (of thread, flowers, vegetables, etc.), mixed with dirt or foreign matter (and hence valueless).

wuli वुलि, see p. 1112*b*, l. 4.

wul^{u} वुलु m. a small hole for ventilation or light (Gr.Gr. 17). Cf. **wọb^{u}**.

wūl^{u} वूलु । व्यग्रप्रकृतिः, शीघ्ररोषः adj. (f. **wūj^{i}** वूजि or **wūj^{u}** वूजू, dat. **wōjĕ** वोज्य), one who has an uncertain temper, one who is easily moved to anger, irascible, irritable, nervous (Gr.Gr. 31, 141). Cf. **wōjĕr** and **wōlun.**

walad वलद् । संबन्धः f. (sg. dat. **walüz^{u}** वलंजू) connexion, affinity, relationship, association, familiar intercourse (such as we find in close friendship, consanguinity, or the like) (cf. **wath-w°**, s.v. **wath**). **walüz^{u}-wôl^{u}** वलंजू-वोलु । संबन्धयुक्तः m. (f. **-wājĕñ** -वाज्यञ्), one who is intimately associated, as ab.

wŏlād ब्लाद् (= اولاد) । अपत्यम् m. children, descendants, offspring, progeny (El. *walád*, a son; H. iv, 3). **-dôd^{u}** -दोद्दु । पुत्रैषणा 'offspring-pain', longing for offspring, longing for a child; sympathy with another in such longing.

wulag वुलग् । धान्यविशेषः f. a kind of paddy, the rice from which is a small, clean, fragrant grain (El. *wúlag*). **wulág^{i}-byôl^{u}** वुलंगि-ब्योलु । धान्यविशेषः m. (sg. dat. **-byölis** -ब्यॉलिस्), the same (esp. when kept for seed).

wŏlagun ब्लगुन् conj. 1 (1 p.p. **wŏlog^{u}** ब्लंगु), i.q. **wŏlangun**, q.v., to pass over, to get through (something difficult), to endure right to the end (cf. **sankaṭh w°**, p. 922*a*, l. 45).

walgatun वल्गतुन् । पर्यावेष्टनम् m. (sg. dat. **walgatanas** वल्गतनस्), the act of bending back or curving back (something long); the act of winding round (a rope for tying on a load). **—dyun^{u}** —दिनु । प्रत्यावृत्तिः m.inf. to bend back or twist (a rope, a long withy, or the like); (or intrans.) (of some disease, difficulty, fault, or the like, which has been cured or done away with) to return, come back again.

wŏlharish ब्लहरिश् । उपद्रवः f. calamity, outrage, violence, plundering, havoc, ravaging, epidemic, or the like (caused, e.g., by invasion, by an enemy, bad government, injustice, robbers, and so on). **—tulüñ^{u}** —तुलंञ् । उपद्रवोत्पादनम् f.inf. 'to raise outrage', to ravage, plunder, rule unjustly, and so on; to start an epidemic. **—wŏthüñ^{u}** —ब्थंञू । उपद्रवोद्भवः f.inf. such a calamity to rise or occur; an epidemic to start.

wulkā वुल्का f. a meteor; a firebrand, torch; (in astrology) one of the eight principal *daśās* or aspects of planets indicating a person's fate (Skt. *ulkā*) (Rām. 420).

wālakh वालख् । संकरः f. (sg. dat. **wālaki** वालकि), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. **wālath** and **wūl^{i}**.

walēkin वलेकिन् ولیکن, conjnct. but, yet, however, for all that (Rām. 1533).

villa विह्ल । दीनता f.pl. dejection, disappointment, mortification (caused by the non-receipt of something

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greatly desired). —**wanañĕ** —वनञ f. pl. inf. to utter lamentations, to lament (Rām. 276, 1558, 1594). -**zār** -ज़ार् । दैन्येन प्रार्थनम् m. repeatedly imploring (for something very necessarily or urgently required, or for the appeasement of a master or member of one's family who is in a rage) (Śiv. 408); cf. *villa ta zār*, Rām. 276, 1558, and **zāra-villa**, s.v. **zār** 1. -**zör**^{i} -ज़ांरि । दीनतया प्रार्थनम् m.pl., id.

wŏlal ब्ललः । वेशः (?) m. fine apparel, grand clothes, ornaments, etc. (Gr.Gr. 128, and I.K., ix, ii, 80, where it is noted as f.).

wallabhā वल्लभा f. a Skt. word meaning 'a beloved woman', used in Śiv. 12 and 1142 to indicate the *śakti* (see **shěkt**^{i}), or Energic Power, of Śiva.

wŏlalun ब्ललुन् । अलंकरणम् conj. 1 (1 p.p. **wŏlol**^{u} ब्लंलु; 2 p.p. **wŏlalyōv** ब्लल्योव्, Gr.Gr. lxxv), to adorn, put on fine clothes (on oneself or another) (Gr.Gr. 128).

wŏllās ब्ल्लास् m. happiness, joy, delight; ornateness, adornment, decoration (Śiv. 1355, 1438, 1447). Cf. **wŏlās**.

wŏllŏsī ब्ल्लांसी m. one who habitually wears ornaments, a well-dressed person, dandy, fop (Śiv. 1759). Cf. **wŏlŏs**^{i}.

wŏlmā ब्ल्मा । महाजनः m. a leading man in his own class or family (distinguished by family descent, wealth, high position, good qualities, and learning).

wŏlām ब्लाम । अपवादः m. reproach, blame, denunciation, accusation, imputation (due to bad conduct or the like). —**yun**^{u} —यिनु । अपवादापत्तिः m.inf. such reproach, etc., to come (to a person), to become an object of such reproach, etc.

wŏlmīkī वांल्मीकी (Rām. 1255) or **wŏlmīkh** वांल्मीख् m. N. of a celebrated sage (Skt. *Vālmīki*) the author of the Skt. Rāmâyaṇa. According to the Ksh. Rām. 1255 he was the *guru*, or spiritual preceptor of Janaka, Sītā's foster-father. When Sītā was banished by Rāma he gave her shelter and brought up her son Lava. He also (Rām. 1286 ff.) created for Sītā a twin brother for Lava, named Kuśa (Rām. 1255, 1544, 1699, 1732).

wālan वालन् । अवरोपणा f. (sg. dat. **wālūñ**^{ü} वाल्ंञ्), the act of bringing down, the causing to descend (etc., see **wālun**).

walun वलुन् । आच्छादनम्, आवरणम् conj. 1 (1 p.p. **wol**^{u} वंलु, f. **vüj**^{u} वंजू; 2 p.p. **wajyōv** वज्योव्), to wrap up, roll up in something (Gr.M.; L. 465; Śiv. 104, 323; Rām. 717; H. viii, 6, 13); to roll up, wrap up, wind up (cloth, string, or the like) (El., Gr.Gr. 22); to encircle, bind, entangle, envelop (cf. **gul**^{i} **walun hyuh**^{u}, p. 284*a*, l. 33; **nāl w**°, p. 632*b*, l. 1) (El. *walun, wŏlun*; Śiv. 17, 110, 227, 424, 874, 893, 1055, 1282, 1474; Rām. 257, 346, 553, 724, 913, 1073, 1191, 1496, 1614; H. ix, 7; K.Pr. 152); to cover, to clothe (El., Gr.Gr. 5; Rām. 786, 805 pass., 1726; K. 976; YZ. 106, 257); to put (clothes) on oneself (El., Śiv. 529, 752, 793, 801, 816, 894, 1326, 1350, 1540, 1570, 1574, 1651; Rām. 5, 201, 976, 979, 1087, 1758; YZ. 170, 234).

wál^{i} **wál**^{i} वंलि वंलि । अतित्वरितम् freq. part. as adv. hurriedly, quickly, speedily (El. *walwal*). Cf. **wál**^{i}.

wol^{u}-**mot**^{u} वंलु-मंतु । पर्यावृतः perf. part. (f. **vüj**^{ü}-**müts**^{ü} वंजू-मंचू), wrapped up, rolled up, etc., as ab.; enveloped, entangled (cf. **věpüts**^{ü} **w**°, s.v. **věpath**); put on, worn (of clothes) (Śiv. 344).

walana yun^{u} वलन यिनु । आसञ्जनम् m.inf. pass. of **walun** in all its senses, and (also, esp.) to follow, pursue, persecute (in order to harass or to urge on someone to complete some work, either by bodily action or by abuse or by charging with some fault, or the like); to adhere to, stick to (K.Pr. 154); to be attached to, devoted to (K. 502).

wālun वालुन् (occasionally, as in Gr.Gr. 177, written **wārun** वारुन्) । अवतारणम् conj. 1 (1 p.p. **wôl**^{u} वोलु, f. **wöj**^{ü} वांजू; 2 p.p. **wājyōv** वाज्योव्. This word is the causal of **wasun**, q.v., Gr.Gr. 177. Its opposite is **khārun**, cf. **khārañĕ wālañĕ**, p. 415*a*, l. 24, and Śiv. 1017, 1753), to cause to descend, to bring down, to lower (something) (cf. **atha w**°, p. 64*b*, l. 18; **dŏd w**°, p. 188*a*, l. 48; **dam w**°, p. 216*b*, l. 23; **haṭi w**°, p. 356*b*, l. 7; **kŏb**^{a}**rĕ w**°, p. 382*b*, l. 5; **khyol**^{u} **w**°, p. 426*a*, l. 48; **nabacĕ tāra wālañĕ**, p. 619*a*, l. 43; **rath w**°, p. 845*b*, l. 31; **wuy**^{u} **w**°) (Gr.Gr. 23, 128, 149, 150; L.V. 104; Śiv. 324, 971, 973; Rām. 1431, 1458; K. 33, 450; H. iii, 9; iv, 7; vii, 17; viii, 1; x, 8; xi, 11; YZ. 162; K.Pr. 72, 99); met. to lower, abase, render of no account, degrade (cf. **děmāg w**°, p. 219*a*, l. 37; **khras wālūñ**^{ü}, p. 415*b*, l. 48; **mada w**°, p. 548*b*, l. 5; **mōda w**°, p. 549*a*, l. 25; **mada-māza w**°, p. 615*a*, l. 10; **nāv w**°, p. 665*b*, l. 12; **phūḍ**^{a}**r wālūñ**^{ü}, p. 685*a*, l. 43; **pāvi w**°, p. 810*a*, ll. 36 ff.; **tāwa w**°, p. 1047*a*, l. 7; **yīrī pīrī wālūñ**^{ü}, s.v. **yīrī**) (Śiv. 69, 125, 421, 1758; K. 31, 829, 869);

to pour down, rain (something) down, drop (something), let (something) fall (cf. **brŏṭ**^{i} **wālán**^{i}, p. 127*b*, l. 10; **nāba ṭang wālán**^{i}, p. 619*b*, l. 11; **raḍa w**°, p. 825*a*, l. 47) (Śiv. 713, 1233, 1245, 1250–1, 1259, 1391; Rām. 863, 1546; K. 318–20, 325, 1087, 1137); to lead or bring down (from the shore into the river, or into a boat), to embark (a person), load (cargo) (cf. **nāvi w**°, p. 667*a*, l. 13) (K.Pr. 227); to bring

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down, i.e. draw in (the breath) (Śiv. 1017, 1750; Rām. 17);

to bring down (a tool or the like) on something (in order to bring it into action), to begin working with (a tool) (cf. **ara wālañĕ**, p. 41*a*, l. 20; **litᵘrᵘ wālūñᵘ**, p. 539*a*, l. 13) (Śiv. 167; H. v. 4);

to take down, take off, put away (cf. **bôrᵘ w°**, p. 118*a*, l. 32; **latsh wālūñᵘ**, p. 539*b*, l. 14; **nakha w°**, p. 628*b*, l. 35, so p. 92*a*, l. 26; p. 166*b*, l. 27; p. 249*b*, l. 10) (L. 459 *hōrun nakha w°*, to discharge a debt; Śiv. 199, 1208, 1506; Rām. 291; YZ. 95; K.Pr. 80, to take a pot off the fire); to ruin, make useless, make unable to act, wear out (cf. **nakh wālánⁱ**, p. 628*a*, l. 35; **pōth wālūñᵘ**, p. 796*b*, l. 19) (Śiv. 838); to bring down, or cause (some bad condition) (cf. **trŏngⁱ wālánⁱ**, p. 1028*a*, l. 18; **trᵃth w°**, p. 1032*a*, l. 22; **wuka w°**, p. 1108*a*, l. 18); to pull down (a building), dismantle, reduce to ruins (Rām. 740, 800);

to tear off, strip off, peel, flay, trim (cf. **ala-hacĕ wālañĕ**, p. 22*b*, l. 4; **basta wālūñᵘ**, p. 135*b*, l. 5; **dĕl wālánⁱ**, p. 210*b*, l. 43; **drūrᵘ w°**, p. 218*a*, l. 16; **nakha-chala wālañĕ**, p. 628*a*, l. 45; **phala wālañĕ**, p. 693*a*, l. 5; **phīs w°**, p. 711*b*, l. 30; **parca wālánⁱ**, p. 756*a*, l. 25; **pōst w°**, p. 784*a*, l. 47; **randa wālañĕ**, p. 836*a*, l. 20; **thálⁱ thálⁱ w°**, p. 977*a*, l. 18; **thalith w°**, p. 977*a*, l. 24; **thras wālūñᵘ**, p. 984*b*, l. 15; **tᵃra wālañĕ**, p. 1017*a*, l. 24) (Rām. 374, 382, 433, 707, 843; H. viii, 6); to take off, doff (a garment or the like) (Gr.M.); to pluck, collect, and deposit (flowers or the like) (Śiv. 273, 662).

wôlᵘ-motᵘ वोलु-मतु । अवतारितः perf. part. (f. **wŏjᵘ-mütsᵘ** वाजू-मचू), caused to descend, etc., as ab.

wôlith tshunun वालिथ् छुनुन् । त्रासनम् m.inf. 'having brought down, to cast away'; hence, to terrify (as the result of threats or the like).

vĕlun व्लुन् ? conj. 3 (of a road or way) to be lost, noted only in K.Pr. 231.

wŏlun वोलुन् । चपलीभवनम् conj. 3 (2 p.p. **wŏlyōv** वोल्योव), to be of an uncertain temper, to be easily moved to anger, or to be nervous, to become agitated, perturbed; cf. **wūlᵘ** and **wŏjĕr**. **wŏlyō-motᵘ** वोल्यो-मतु । चञ्चलीभूतः perf. part. (f. **wŏlyē-mütsᵘ** वोल्ये-मचू), one who has become of an uncertain temper, etc., as ab. (cf. El. *wolyómut*, drunk). **wŏlan-wôlᵘ** वोलन्-वोलु । चापल्यशीलः n.ag. (f. **-wājĕñ** -वाज्यञ), one who is habitually of an uncertain temper, irritable, nervous.

wŏlangun व्लंगुन् । उल्लङ्घनम् conj. 1 (1 p.p. **wŏlongᵘ** व्लंगु, f. **wŏlünjᵘ** व्लंजू), to pass over, pass through, complete, get through somehow or other (e.g. a difficult mountain climb, a long journey, a difficult task, or hard times) (cf. **dŏh w°**, p. 200*a*, l. 1) (Śiv. 876, 1217, 1457, 1643). Cf. **wŏlagun**.

wŏlongᵘ-motᵘ व्लंगु-मतु । समुल्लङ्घितः perf. part. (f. **wŏlünjᵘ-mütsᵘ** व्लंजू-मचू), got through with difficulty, etc., as ab.

wŏlangith gatshun व्लंगिथ् गछुन् । अनासज्य गमनम्, उल्लङ्घ्य निर्वाहणम् m.inf., i.q. **wŏlangun**; also (of a thing or action) to become dissociated (from its usual concomitants).

wŏlangāwun व्लंगावुन् । उल्लङ्घनम् conj. 1 (1 p.p. **wŏlangôwᵘ** व्लंगोवु), i.q. **wŏlangun**, q.v.

vilinj विलिंज् or **vilinjᵘ** 1 विलिंजू, for **2**, see **vilyungᵘ** । विहंगिका f. a hanging rail, a rail suspended by both ends from the ceiling of a room (on which garments, blankets, etc., are hung) (K.Pr. 112, 233).

wŏlünjᵘ-mütsᵘ व्लंजू-मचू, see **wŏlangun.**

wŏlinj वॊलिंज् (or **wŏlinjᵘ** वॊलिंजू) । हृत्कमलम् f. the heart (cf. **carbas-tal w° gatshūñᵘ**, p. 175*a*, l. 27) (El.; Rām. 963, 1608, 1612; H. v, 6; viii, 3, 4, 11, 12; x, 5; K.Pr. 54); the heart (as the seat of the affections) (cf. **watshi-wŏlinjĕ**, s.v. **wotshᵘ**) (L.V. 25; Śiv. 191, 316, 1197; Rām. 163, 430, 529, 730, 771, 1110, 1181, 1214, 1428, 1485, 1523; K. 442, 1127; YZ. 188, 557). **-bŏdūñᵘ** -वुडुञू । मूर्छापत्तिः, अतितृप्तिः f.inf. the heart to sink, i.e. to faint, become insensible; to become replete with food (*quasi*, the belly is so full that the heart is drowned in the contents).

wŏlinja (or **wŏlinjĕ**)**-bodᵘ** वॊलिंज(ज्य)-वंडु । दृढहृदयः adj. (f. **-büdᵘ** -वंडू), great-hearted, firm-hearted, steadfast. **-dôdᵘ** -दोदु । हृद्दुःखम् m. pain in the heart (e.g. heart-burn or *angina pectoris*). **-dam** -दम् । हृत्पीडा m. a spasm in the heart (from obstruction of breath or the like). **-khôṭᵘ** -खोँटु । हृदयदलम् m. a half (? ventricle) of the heart (looked upon as a seat of the affections, etc.). **-krĕhonᵘ** -क्रंहंनु । निगूढहृदयः adj. (f. **-krĕhüñᵘ** -क्रंहंञू), dark-hearted, i.e. one who obstinately refuses to answer or speak (even though pressure is put upon him or though he is abused) and who keeps his opinion concealed. **-mŏndᵘ** -म्वंडु । स्थूलहृदयम् m. 'lump-hearted,' i.e. unconcerned, callous, disregarding what others say, unblushing, unabashed, insolent, a curmudgeon. **-tam** -तम् । हृद्रोगविशेषः m. a certain disease of the heart, due to excessive exertion, and accompanied by stoppage of breath. **-tamunᵘ** -तमुनु । कालहृदयः adj. (f. **-tamüñᵘ** -तमंञू), soot-hearted, black-hearted, malevolent. **-wôlᵘ** -वोलु । तितिक्षाशीलः m. (f. **-wājĕñ** -वाज्यञ), patient, tolerant, stoical. **-wothᵘ** -वंथु । उदाराशयः adj. (f. **-wütshᵘ** -वंछू), open-hearted, magnanimous, noble-hearted, generous. Cf. **wothᵘ 2.**

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vilinjĕr विलिंज्यर् or **vil^iñĕr** विलिञर् । दुर्गमता m. inaccessibility (owing to a tortuous or difficult approach, or to distance); met. difficulty (in performance, intelligibility, or the like). Cf. **vilyun**ᵘ and **vilyung**ᵘ.

walanāwun वलनावुन् conj. 1 (1 p.p. **walanôw**ᵘ वलनोवु), to dress (another), to cause another to dress, to cause to be clothed (El., YZ. 559). Cf. **walun.**

wŏlanāwun वोलनावुन् । चञ्चलीकरणम् conj. 1 (1 p.p. **wŏlanôw**ᵘ वोलनोवु), to cause (a person) to be nervous, to put (him) into agitation, to perturb, fluster. **wŏlanôw**ᵘ**-mot**ᵘ वोलनोवु-मतु । चञ्चलतामापादितः perf. part. (f. **wŏlanöv**ᵘ**-müts**ᵘ वोलनांवू-मंचू), agitated, etc. (by someone).

wālanay वालनय् । अधोऽवतारणम् f. the act of bringing or putting down (cf. **shīna-w°**, p. 885*a*, l. 14); met. humiliating, disgracing, putting to shame (a person of rank by public abuse or insult) (H. vii, 15; K.Pr. 25).

vil^iñĕr विलिञर् । दुर्गमत्वम् m. i.q. **vilinjĕr**, q.v.

vĕlāph व्यलाफ् or **vilāph** विलाफ् । परिदेवनम् m. (sg. dat. **vĕlāpas** व्यलापस्), wailing, lamentation, a wail (K. 453, 480).

wulpha वुल्फ (= علوفه) । वेतनम् m. wages (of a workman, servant, or the like, paid regularly at fixed intervals, such as a month), pay, salary. **-dar** -दर् । भरणभुक् m. (f. **-dariñ** -दरिञ्), a servant paid on such wages.

wŏlur वलुर् । महापद्मसरः m. (sg. dat. **wŏlaras** ब्वलरस्), N. of a large lake, about thirty miles north-west of Śrīnagar, commonly known as the 'Woolar' lake (see RT.Tr. II, 423 ff.). In Sanskrit it was called the *Mahāpadmasaras* (El. *Wular Rāza*, see bel.; Śiv. 591); the word is also the name of one of the Parganas (the ancient Hōladā) of the Marāz Division of Kashmīr (RT.Tr. II, 436, 460; Gr.Gr. 15, *ular*).

wŏlar-gŏḍᵘ ब्वलर्-गांडू । महापद्ममीनः f. N. of a certain fish found in the ab. lake. It is described as having a long dark-coloured body, and a red face. **-hönz**ᵘ -हांज़ू । महापद्मनाविकः m. (f. **-hānzañ** -हाज़ञ्), a boatman who plies on the above lake. They are accustomed to storms, and live by fishing, collecting water-chestnuts (**gôr**ᵘ 1), and capturing water-fowl. **-rāza** -राज़ । महापद्मसरः m. another N. of this lake. Being the largest lake in Kashmīr, it is called *rāza* or 'king' (El.).

wŏlarukᵘ ब्वलरुकु । महासरोविशेषसंबन्धी adj. gen. (f. **wŏlarüc**ᵘ ब्वलरंचू), of, or belonging to, or produced in the ab. lake.

vĕlaran व्यलरन् । अस्वस्थता f. (sg. dat. **vĕlarüñ**ᵘ व्यलरंञू), decrepitude, etc., as in the next.

vĕlarun व्यलरुन् । अस्वस्थीभवनम् conj. 3 (2 p.p. **vĕlaryōv** व्यलर्योव्), (of a house, pillar, tree, or the like) to become decrepit, insecure (from old age, loosening of supports, or the like); (of the body) to become decrepit, worn out (owing to ill-health or the like) (K. 381); to become unnerved, unmanned (e.g. at hearing disastrous news) (Rām. 907; K. 51, 80). **vĕlaryō-mot**ᵘ व्यलर्यो-मंतु । अस्वस्थीभूतः perf. part. (f. **vĕlaryē-müts**ᵘ व्यलर्ये-मंचू), become decrepit, as ab.

vĕlarāwun व्यलरावुन् । जीर्णनम् conj. 1 (1 p.p. **vĕlarôw**ᵘ व्यलरोवु), to cause to become decrepit, etc. (as in **vĕlarun,** q.v.). **vĕlarôw**ᵘ**-mot**ᵘ व्यलरोवु-मंतु । अस्वस्थीकृतः perf. part. (f. **vĕlaröv**ᵘ**-müts**ᵘ व्यलरांवू-मंचू), caused to become decrepit, etc.

walās वलास् m. in **walās karun** वलास् करुन् m.inf. to flatter (El.).

walūsa 1 वलूस । पुत्रः m. a son (esp. a darling only boy).

walūsa 2 वलूस (= الش) । उच्छिष्टः m. leavings of food from the table (partaken of by Musalmān servants, persons of low caste, or given to dogs); second-hand garments (worn by a person other than the original wearer). Cf. **wulash.**

vĕlās व्यलास् । विलासः m. sport, play, pastime; amorous or wanton gesture, wantonness, coquetry, gay manners, fashionableness, fine array.

vĕlösⁱ व्यलांसि । विलासी m. (f. **vĕlāsĕñ** व्यलास्यञ्), a wanton, a voluptuary, sensualist, pleasure-seeker.

wŏlās ब्वलास् । संभूषणम् m. beauty (of person) due to ornament, ornateness, adornment, decoration. Cf. **wŏllās.**

wŏlösⁱ ब्वलांसि । अलंकरणशीलः adj. c.g. (as subst., f. **wŏlāsĕñ** ब्वलास्यञ्), one who habitually wears ornaments, a well-dressed person, fop. Cf. **wŏllösī.**

wulash الش m. the remains of a meal (K.Pr. 109). Cf. **walūsa 2.**

wŏlasun ब्वलसुन् । उल्लसनम् conj. 1 (1 p.p. **wŏlos**ᵘ ब्वलंसु), to adorn (oneself or another), put on fine apparel; (by praise or kindly words on the part of a master, parent, or the like, or in consequence of advice, as to probable pleasant results) to become encouraged (to a course of action), to display zeal; to become happy, to rejoice (L.V. 14, Śiv. 1242).

wŏlosᵘ**-mot**ᵘ ब्वलंसु-मंतु । आमोदितः perf. part. (f. **wŏlüs**ᵘ**-müts**ᵘ ब्वलंसू-मंचू), adorned, finely dressed (as ab.); (esp. of some child) encouraged as ab.

wolasana yunᵘ ब्वलसन यिनु । प्रोत्साहितीभवनम् m.inf. pass. (esp. of a child) to be encouraged (by a parent, teacher, or the like) to become happy (Śiv. 1262, 1347, 1509).

wŏlasanas yunᵘ ब्वलसनस् यिनु । प्रोत्साहितीभवनम् m.inf., id. (Śiv. 1224).

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vĕlāsĕn̆ व्लास्न्, see **vĕlös^{i}**.

wŏlāsĕn̆ व्लास्न्, see **wŏlös^{i}**.

wŏlasāwun व्लसावुन् । संभूषणम्, उत्साहनम् conj. 1 (1 p.p. **wŏlasôw^{u}** व्लसोवु), to put fine clothes on, dress up (esp. a child, image of a god, or the like); (by praise, kindly words, or the like) to encourage another (to a course of action).

wolut^{u} वलुतु । आवरणसूत्रादिः m. (sg. dat. **walatas** वलतस्), a string or long piece of cloth or the like, for wrapping round and round anything so as to form a covering, or for packing up as a parcel. Cf. **wolyut^{u}**.

wul^{a}ṭa वुल्ट । विपरीतः adj. c.g. and adv. reversed, turned back; upside-down, topsy-turvy; reverse, perverse; contrary, opposite (K. 38); of a contrary temper, cross-grained; (of a disease) refusing to yield to appropriate remedies, obstinate; (of a time, astrological moment) opposing, unpropitious, unlucky (Śiv. 1477). Cf. **wulaṭh**.

wālath वालथ् । संकरः f. (sg. dat. **wālütš^{u}** वालंच़ु), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. **wālakh** and **wūl^{i}**.

wulaṭh वुलठ् in **wulaṭh pulaṭh** वुलठ् पुलठ् । वैपरीत्यम् m. (sg. dat. **wulaṭas pulaṭas** वुलटस् पुलटस्), reversal, the being turned upside-down (of a thing, action, or condition); (among relatives or the like) reversal of friendly conditions. Cf. **wul^{a}ṭa**.

wulaṭhan वुलठन् । आग्रहः, अन्तरायः f. (sg. dat. **wulaṭhün^{u}** वुलठंञ़्), obstinacy, perverseness, refractorines (shown by a person asked or engaged to do some work); an obstacle (suddenly presenting itself in any work). —**yin^{u}** —यिञ़् । हठावेशः, अन्तरायापातः f.inf. such obstinacy to be exhibited; such an obstacle to present itself.

wulaṭhan̄ĕlad वुलठञलद् । हठप्रकृतिः adj. c.g. (as subst., f. **wulaṭhan̄ĕladin̄** वुलठञलदिञ्), one who shows obstinacy or perverseness when asked to undertake any particular work, a disobliging fellow.

wul^{a}ṭun वुल्टुन् । विपरीतीभवनम् conj. 3 (2 p.p. **wul^{a}ṭyōv** वुल्ट्योव्), (of a thing, action, etc.), to be reversed, put back to front, overturned, be turned upside-down; to reverse one's action, alter one's conduct in the opposite direction (K. 359); (conj. 1) to overturn (for **wul^{a}ṭāwun**, q.v.) (K. 909). **wul^{a}ṭyō-moṭ^{u}** वुल्ट्यो-मंतु । वैपरीत्यमापन्नः perf. part. (f. **wul^{a}ṭyĕ-mütš^{u}** वुल्ट्ये-मंच़ु), become reversed, put back to front, turned upside-down.

wul^{a}ṭāwun वुल्टावुन् । वैपरीत्येन स्थापनम् conj. 1 (1 p.p. **wul^{a}ṭôw^{u}** वुल्टोवु), to reverse, put back to front, overturn, turn upside-down (K. 910). **wul^{a}ṭôw^{u}-moṭ^{u}** वुल्टोवु-मंतु । वैपरीत्यमापादितः perf. part. (f. **wul^{a}ṭöv^{u}-mütš^{u}** वुल्टांवु-मंच़ु) (by someone) reversed, put back to front, overturned, turned upside-down.

walwal, see **wāl^{i} wāl^{i}**, p. 1114*b*, l. 8.

wālawun^{u} 1 वालवुनु । अवतारकः n.ag. (f. **wālavün̆^{u}** वालवञ़्), one who causes to descend, who brings down, who lowers (something) (Śiv. 857); one who degrades or humiliates (another by abuse or the like); one who skins, flays. See **wālun**.

wālawun^{u} 2 वालवुनु । वृष्टिनिपातकालः m. a time when it is raining, a shower of rain (such as prevents one from going out), an occasion when rain falls.

wālawan̄ वालवञ् । अवरोपणभृतिः f. wages for bringing down (e.g. for carrying a load down from a mountain, or similar elevated situation); wages for pulling down (a house or the like).

wāla-wāsh वाल-वाश्, etc., see p. 1112*a*, l. 3.

wālay वालय् । अवरोपणा f. the act of causing to descend, bringing down (Gr.Gr. 128); degrading, abusing, humiliating (a person) (cf. **mōda-w°**, p. 549*a*, l. 28; **māna-w°**, p. 573*a*, l. 25); taking down, putting away, putting off (responsibility or the like) (cf. **nakha-w°**, p. 628*b*, l. 46); stripping off, skinning, flaying (cf. **basta-w°**, p. 135*b*, l. 7; **pōsta-w°**, p. 784*b*, l. 3); (of rain, etc.), a shower, a fall, an occasion or time of falling (the rain, etc., being looked upon as being rained down by someone) (cf. **rūda-w°**, p. 826*b*, l. 27; **shīna-w°**, p. 885*a*, l. 17).

waliy वलिय् ولی । साधुप्रकृतिः m. a master, lord, prince, governor; a helper, defender; a favourite of God, a saint; (in Ksh.) a good man, a true gentleman.

wulay वुलय् । प्रीतिः f. love, affection, being fond (for, or of, some special thing or work).

walyun^{u} वल्युनु m. something wrapped or twisted round (something else) (cf. **kala-w°**, p. 435*b*, l. 25). Cf. **walun**.

vilyun^{u} विलिनु । दुर्गमः adj. (f. **vilin̄^{u}** विलिञ़्), (of some place) difficult of access (owing to a bad or tortuous road, or to distance); (of a task) difficult (in performance, intelligibility, complexity, or the like). Cf. **vilyung^{u}**.

vilyung^{u} विलिंगु । वक्रमार्गः adj. (f. **vilinj^{u}** 2 विलिंजु, for 1, see **vilinj**), approached by a tortuous or winding road, inaccessible, difficult of approach; (of some task) difficult to perform, unintelligible, complicated; cf. **vilyun^{u}**. —**gatšhun** —गछुन् । वक्रगतिविषयीभवनम् m.inf. (of some place formerly accessible) to become accessible with difficulty (owing to some obstacle, or to want of means of access); (of some task, formerly easy and simple) to become difficult, unintelligible, complicated, or the like.

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wolyut^{u} वल्युत । आवेष्टनम्, वेष्टनवस्तु m. (sg. dat. **walitas** वलितस्), binding round, wrapping up; stuff for wrapping up, a wrapper. Cf. **wolut^{u}**.

vĕlāyĕt^{i} व्लायति (= ولایتی) adj. c.g. English, European, see the next.

vĕlāyĕth व्लायथ् ولایت, m. (sg. dat. **vĕlāyĕtas** व्लायतस्), an inhabited country, a region; a foreign country; esp. England or Europe (Gr.M.).

walüz^{u} वलंज़, see **walad.**

wām 1 वाम् । उपाधिः f. an abusive nickname, a by-name (given for some improper action, whether innocently done or not).

wām 2 वाम् । व्यजनकर्म f. the action of fanning (to produce coolness, ward off flies, or the like).

wām 3 वाम् adj. c.g. left (not right).

wāma-bāg वाम-वाग्, the left direction, the left side, the left (K. 59). **-hast** -हस्त्, the left hand (K. 838).

wŏm ब्रम् in **wŏm-kār** ब्रम्-कार् । प्रणवाचारः m. the sacred syllable *ōm*, uttered (by Hindūs) at the beginning and end of a reading of the Vēda, or before beginning a prayer, sacred work, the alphabet, or similar passages. **-kārā wŏm** -कारा ब्रम । ओंकारः m. the name of the syllable *ōm* as uttered by children at the beginning of the recitation of the alphabet. **-poṭ^{u}** -पंट् or **-pôṭ^{u}** -पोट् । प्रथमपङ्क्तिलिपिः m. (in teaching to write the alphabet) the first line (commencing with *ōm*) written by the teacher for the pupil to copy.

wŏmā wŏ ब्रमा वो । ओंकारः, वर्णसमाम्नायः m. the word *ōm* as used at the beginning of the alphabet; meton. the alphabet itself (El. *womáwo*).

wŏm^{u} ब्रंम or **wom^{u}** वंम । असमीक्ष्यकारी, मूढः m. one who acts imprudently, imprudent, wanting in circumspection. **wŏm^{i}-pŏth^{a}r** ब्रंमि-पाथर् or **wām^{i}-pŏth^{a}r** वंमि-पाथर् । मौढ्यवृत्तिः, मूढव्यापारः m. want of circumspection, acting imprudently.

wumā उमा f. N. of the daughter of Daksh (Dakṣa) and wife of Shiv (Śiva) (in Skt. *Umā*). Being insulted at Dakṣa's sacrifice, she threw herself into the fire, and was subsequently reborn as Pārvatī, the whole story being the subject of Śiv. She is Śiva's *śakti* (see **shĕkt^{i}**) or Energic Power (Śiv. 34, 888, 1115, 1143, 1165, 1186, 1617, 1762; Rām. 590, 1181, 1513 ff., 1527). **wumādar** उमाधर् m. N. of Śiva (Śiv. 1165). **wumādēvī** उमादेवी f. c.g. Wumā (Śiv. 63, 196). **wumānāth** उमानाथ m. N. of Śiva (Śiv. 760, 768). **wumāpati** उमापति m., id. (Śiv. 154, 370). **wumārudr** उमारुद्र m. Umā and Rudra (i.e. Śiva) looked upon as one, Śiva together with his Energic Power, as one conception (Śiv. 39, 57, 62).

wŏmād ब्रमाद् । दुर्गन्धः f. (sg. dat. **wŏmŏz^{u}** ब्रमांज़), a foul smell, a stink (cf. **d^{a}ha-w^{o}**, p. 198*a*, l. 42; **d^{a}h^{i}-w^{o}**, p. 198*b*, l. 30; **tsara-w^{o}**, p. 1078*b*, l. 40).

wŏmēd ब्रमेद्, or **wu^{o}** वु^{o} (=امید) f. (sg. dat. **wŏmīz^{u}** ब्रमीज़), hope, expectation (cf. **nā-umēd,** p. 638*a*, l. 6; **nā-wŏmēd,** p. 668*a*, ll. 14, 16) (El. *ummed*; Gr.Gr. *wummēd*; Rām. 1515, 1627; YZ. 39, *omēd*). **-rost^{u}** -रंस्त adj. (f. **-rüṭh^{u}** -रंछ), without hope, hopeless, desperate (El.). **—thavün^{u}** —थवंज़ or (El.) **—thāvün^{u}** —थावंज़ f.inf. to expect, to hope (Rām. 696).

wŏmīdī ब्रमीदी (=امیدی) in **nā-wŏmīdī,** p. 668*a*, l. 20.

wāmadēv वामदेव् m. a name of Shiv (Śiva) (Śiv. 1136, 1179); N. of a famous Indian sage (K. 1039).

wŏ(wu)mēdwār ब्र(वु)मेद्वार् (=امیدوار) adj. c.g. hopeful (H. i, 13).

wŏm^{i}gī ब्रंमिगी । असमीक्ष्यकारिता f. imprudence, want of circumspection.

wumāh वुमाह् a neg. adv. (vill.) not now (cf. **wŏñ, wŏh**) (H. ii, 11).

wāmilad वामिलद् । गर्ह्याश्रयीभूतः adj. (as subst., f. **wāmiladiñ** वामिलद्ङि), he or that, who or which, is an object of abuse and by contact renders another also an object of abuse, disgusting.

wummēd वुम्मेद्, امید, see **wŏmēd.**

waman वमन् । वमथुः m. vomiting.

wāman 1 वामन् । व्यजनकर्म m. fanning (to revive a fainting person, to cool, to drive away flies, or the like).

wāman 2 वामन् । गर्ह्ययोगिता f. (sg. dat. **wāmüñ^{u}** वामंञ), disgustingness, the property of not only being disgusting, but also, by contact, defiling another.

wamun वमुन् । वमनम् conj. 3 (2 p.p. **wamyōv** वम्योव्), to vomit; (of food, etc.), to be vomited.

wāmun 1 वामुन् । अतिखर्वाकृतिः m. (sg. dat. **wāmanas** वामनस्), a dwarf, pigmy. **wāman 3** वामन् or **wāman-ōtār** वामन्-ओतार् । वामनावतारः m. the dwarf incarnation of Vishnu, when he became a dwarf to humble the demon Bali (cf. Śiv. 739, 859; K. 27 *wāman*); met. a very short man, a dwarf.

wāmun 2 वामुन् । मक्षिकाद्यपवारणाय वातसंचालना conj. 1 (1 p.p. **wôm^{u}** वोम्), to cause a current of air (by a fan or the like, to cause coolness, ward off flies, or the like) (cf. **machĕ wāmañĕ,** p. 547*b*, l. 1).

vĕmān व्मान्, also written **vi^{o}** वि^{o} । विमानः m. a heavenly car, a vehicle used by the gods for travelling in the air (Śiv. 921, 967, 1149, 1494, 1736, 1913; Rām. 281, 1712, 1761; K. 851); an aeroplane, balloon; the board on which the corpse of a Hindū is carried to cremation (El.).

wŏman ब्रमन् in the following:— **wŏman-hor^{u}**

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ब्वमन्-हंरु । स्रुक्स्रुवात्मयुग्मम् m. a pair of ladles used in sacrifices. **-hár^i-lünḍ^ü** -हंरि-लंडू । स्रुक्स्रुवैकतरः f. a single one of these ladles.

wŏmun ब्वमुन् । सीमानधिगमेनायासानुभवः conj. 2 (1 p.p. **wọm^u** ब्वंमु, 2 p.p. **wŏmyōv** ब्वम्योव्), exhaustion to be experienced (by being unable to complete something, e.g. a journey, a piece of writing, or a speech). **wŏmyō-mot^u** ब्वम्यो-मंतु । सीमानधिगमात्परिश्रान्तः perf. part. (f. **wŏmyē-müts^ü** ब्वम्ये-मंचू), exhausted, as ab.

wōmān वोमान् । अवमानना m. disrespect, contempt, disregard. **—gatshun** —गछुन् । अपमानोद्भूतिः m.inf. disrespect to be experienced (by some respectable person).

wamañār वमञार् । मनोविकारः m. nausea, a feeling of nausea (e.g. caused by a noisome smell, or a disgusting sight).

wŏmĕr ब्वम्यर् । मौढ्यम् m. want of circumspection, imprudence, imprudent folly.

wum^ar वुमर् or **wumür^ü** वुमंरू (= عمر) । आयुः f. (sg. obl. **wumri** वुमरि, Rām. 1780), lifetime, period of life (K.Pr. 56, *wumr*; Śiv. 423; K.Pr. 41, 56, 87, 143, 204); age, time of life (El. *umr*, *umar*, m.; Rām. 1740 *wumar*, m.c.; 1781).

wumarĕ-boḍ^u वुमर्य-वंडु । वृहदायुः adj. (f. **-büḍ^ü** -वंडू), senior, of great age, old (as compared with contemporaries). **-zyūṭh^u** -ज़्यूठु । दीर्घायुः adj. (f. **-zīṭh^ü** -ज़ीठू), aged, old, long-lived; (in blessings or the like) long-lived, having a long life.

vimarsh विमर्श m. consideration, reflection, examination, discussion (L.V. 16; Śiv. 1122, 1346, 1858).

waims वैंस्, **wöms** वांस्, see **wais**.

wamsh वंश् । वंशः m. a race, family, dynasty, lineage (K. 829).

wamath वमथ् । वमथुः f. (sg. dat. **wamathi** वमथि), vomiting.

wāmātsār वामाछार् । धर्माचारविशेषः m. the left-hand doctrine or ritual of worshippers (of Śiva), according to the *Tantras*, i.e. the worship of the Female Energy, or *Śakti* (see **shĕkt^i**) of Śiva, in which the eating of flesh, drinking of spirits, etc., is practised.

wāmātsör^i वामाछांरि । वामाचारधर्मानुवर्ती m. a follower of the preceding ritual.

wŏmöz^ülad ब्वमांज़ूलद् । दुर्गन्धः adj. c.g. (as subst., f. **wŏmöz^üladiñ** ब्वमाज़ूलदिञ्), emitting a foul smell, stinking; met. one defiled by abuse, bad repute, or the like. Cf. **wŏmād**.

wan 1 वन् । वनम्, वङ्गलम् m. a forest, wood (cf. **düd^üwan**, p. 191*a*, l. 16; **danḍakh-w°**, p. 226*a*, l. 32; **pösh^i-w°**, p. 779*b*, l. 46) (Gr.Gr. 37; Gr.M.; L. 460; L.V. 25, 28; Śiv. 365, 409, 439, 493–4, 534, 556, 585, 598, 662, 739, 817, 999, 1030, 1037, 1062, 1195, 1222, 1286, 1375, 1411, 1419, 1440, 1561, 1602, 1617, 1650; Rām. 148, 173, 206, 230, 341, 391, 404, 756, 785, 883, 1025, 1143*g*–44, 1156, 1165, 1167, 1198, 1207, 1253, 1283, 1328, 1389, 1426–7, 1622, 1674; K. 182–3, 186, 193, 207–8, 217–9, 223–4, 256, 282, 305, 318, 382, 398, 673, 677–8, 1083, 1085, 1087–8, 1137; H. vii, 10; ix, 1, 3–5; K.Pr. 154, 156, 227, 229, 248); a cluster, group, a quantity (of something) (cf. **dāra-w°**, p. 235*a*, l. 37; **dyāra-w°**, p. 271*a*, l. 10; **nör^i-w°**, p. 649*b*, l. 10); esp. a large quantity, a large amount, as in **bata-w°**, a great deal of boiled rice; **sin^i-w°**, a lot of vegetables, etc. (**syun^u**); **wana-wan**, bel.; **zin^i-w°**, a great deal of firewood (**zyun^u**); met. (like a forest) one who is unfathomable, profound, incomprehensible, inscrutable (Śiv. 773). Cf. **vüñ^ü** 1.

The following forests are mentioned in Rām.:— **Ashukh-wan**, the forest of Aśōka trees near Laṅkā, where Rāma was encamped (900); **Danḍakh-w°**, see p. 226*a*, l. 32; **Kazal-w°** (584), the same as the *Kajalī ban* of India. The last is a mysterious forest, a stock subject of reference in Indian literature, into which various famous local heroes have disappeared instead of dying. In Rām. it is merely named as a famous forest. Tradition as to its locality varies. According to some, it is near Hardwār, in Audh, and, according to others, it is in Assam.

wan-ölic^ü वन्-आंलिचू f. clematis (L. 459 *wan alach*). **-bab^ür^ü** -बबंरू । आरण्यलताविशेषः f. forest, i.e. wild, basil (L. 76, *Mentha sp.*). **-gām** -गाम् । आरण्यग्रामः m. a forest village. **-göm^i** -गांमि । आरण्यग्रामीणः adj. c.g. a forest villager, one who is born in, or dwells in, a forest village. **-ganḍa** -गंड । स्थूलः c.g. 'a forest tied up (cf. **ganḍ**) bundle of firewood'; hence, a great big clumsy lout, a looby, Tony Lumpkin, clumsy clown. **-hūn^u** -ह्नु । आरण्यश्वा m. (f. **-hūñ^ü** -ह्नञू), a forest dog, a wild dog. **-hand** -हन्द् । शाकलताविशेषः f. wild chicory (reported to be used as a medicine for application to broken limbs. An infusion of it is also given as a regimen to a lying-in woman. The same infusion is also used in offerings made to the goddesses called *Mātṛkā*). **-hör^ü** -हांरू or (Rām. 4) **wana-hör^i** वन-हांरि । पक्षिविशेषः (आरण्यशारिका) f. a wild starling (Śiv. 962, 1362, 1365; Rām. 4). **-kŏkur** -क्वकुर् । आरण्यकुक्कुटः m. (f. **-kŏkür^ü** -क्वकंरू), a kind of wild bird resembling a barndoor fowl. **-lay** -लय् । वन्यप्रदेशः f. any delightful woodland level spot in the hills (cf. **lay 2**). **-mahönyuw^u** -महांनिवु ।

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आरण्यमनुष्यः m. (sg. dat. **-mahönivis -महांनिविस्**), a forest man (looked upon as rude, uncouth, and ugly, usually a charcoal burner). **-mujᵘ -मुज़ू । आरण्यमूलकम्** f. a kind of wild radish (of acrid taste, a paste made from it is used for wounds). **-mawal -मवल् । आरण्यौषधिविशेषः** f. wild cockscomb. **-prān -प्रान् । आरण्यपलाण्डुः** m. a wild onion (L. 75, *allium sp.*, used as a stimulant and expectorant). **-rahun -रहुन्** m. (?) wild garlic (L. 72, *wan ruhan*). **—raṭun —रटुन्** m.inf. to take to a forest life, to lead the life of a hermit (Śiv. 981; Rām. 207, 249). **-sōr -सोर् । आरण्यसूकरः** m. (f. **-sūriñ -सूरिञ्**), a wild boar. **-ṭshāwulᵘ -छावुलु । आरण्यच्छागः** (f. **-ṭshāvüjᵘ -छावंजू**), 'a forest goat', an animal described as resembling a large goat, found in inaccessible spots in the hills north of Kashmir. **-ṭsᵃnĕ -चॖन्य । शान्ताङ्गारसमूहः** f.pl. forest charcoal, charcoal prepared in the forests and brought into the city for sale. **-vigiñ -विगिञ् । वनदेवता** f. a certain forest goddess (see **vigiñ**) (cf. Śiv. 966, *vanücᵘy vi°*). **-wās -वास् । वनवासः** m. living in the forest (in preference for solitude, or as an anchorite), exile to the forest (L.V. 55, 64; Śiv. 596, 818, 948, 953, 1349, 1439, 1454, 1713, 1822; Rām. 41, 155, 161, 660, 765, 1143*f, g*); i.q. **wan-wösⁱ**, bel. (Rām. 228, 425). **-wösⁱ -वांसि । वनवास्तव्यः** adj. c.g. a dweller in the forest; esp. a forest hermit, ascetic, anchorite (Śiv. 529, 1759; Rām. 215). **-zyunᵘ -ज़्युनु । आरण्येन्धनविशेषः** m. forest firewood.

wana 1 वन in **wana-hörⁱ वन-हांरि**, see **wan-hörᵘ**, ab. **-māl -माल् । वन्यपुष्पमाला, वनपङ्क्तिः** f. a garland of wild flowers (Śiv. 1436); a row of forests, one after the other, along the hill tops. **-marg -मर्ग् । सानुः** f. a mountain table-land, a plateau high up among the hills (full of flowers and flowering shrubs, and with a pleasant climate). **-phal -फल् । वन्यफलम्** m. wild fruit. **-rôchᵘ -रोछु । मार्गरचकः** m. a road guardian, a guard against highway robbers; a weapon taken by a traveller for his protection. **-thal -थल् । वनस्थली** f. a wooded country, a woodland glade. **-wan -वन् । महारण्यम्** m. a great, wide, forest; a forest within another forest. [To be distinguished from **wanawan 1** and **2**, qq.v., s.vv.] **-wothᵘ -वॊथु । अतिहृष्टपुष्टः** adj. (f. **-wüṭshᵘ -वॖछू**), come down from the forest (to civilization); hence, a fine healthy stalwart person (*quasi*, an ox or sheep that has come down to the towns, after long grazing in the forests).

wan 2 वन्, obl. **wana 2 वन** in **wana-pürᵘ वन-पंछ् । निरर्गलभाषणम्** f. 'speech-recitation'; hence, unrestrained speech in lecturing, explaining, or the like; cf. **wanun parun**, s.v. **wanun 1**. **wana-pürᵘ karünᵘ वन-पंछ् करंञू । वाग्झरेण जल्पनम्** f.inf. to speak at great length (in instructing, reproving, abusing, or the like); to pour out a flood of angry talk.

wana 3 वन in **hana-wana**, a jingle of **hana**, q.v., p. 335*b*, l. 48 (Śiv. 1347, 1411).

wana 4 in **wana munda**, 'the log harrow over which rice is threshed' (*sic.* L. 464; ? **wana-mȯndᵘ**).

wān 1 वान् । आपणः m. a shop, a place where a man makes or/and sells his goods or where goods are sold, the headquarters, or office, of a professional man (cf. **ashĕd-w°**, p. 48*b*, l. 16; **barbuzⁱ-w°**, p. 119*a*, l. 48; **bōzagárⁱ-w°**, p. 152*b*, l. 5; **bazāza-w°**, p. 155*b*, l. 23; **carsa-w°**, p. 176*b*, l. 21; **guzar-w°**, p. 319*a*, l. 23; **hakīm-w°**, p. 328*b*, l. 30; **hárⁱsa-w°**, p. 350*a*, l. 49; **khāra-w°**, p. 407*b*, l. 50; **krālā-w°**, p. 470*b*, l. 26; **mahᵃladār-w°**, p. 554*b*, l. 19; **manᵃr-w°**, p. 581*b*, l. 7; **mĕnzar-w°**, p. 585*a*, l. 6; **nāstigárⁱ-w°**, p. 658*b*, l. 46; **nöyid-w°**, p. 670*a*, l. 17; **phalgárⁱ-w°**, p. 691*b*, l. 35; **pujⁱ-w°**, p. 723*b*, l. 48; **pīra-w°**, p. 753*a*, l. 8; **pasörⁱ-w°**, p. 783*b*, l. 43; **potᵘ w°**, p. 788*b*, l. 30; **pàṭⁱ-w°**, p. 789*b*, l. 35; **puywȫnⁱ-w°**, p. 813*a*, l. 13; **rangárⁱ-w°**, p. 838*a*, l. 46; **shĕrāb-w°**, p. 891*a*, l. 1; **sŏnar-w°**, p. 923*a*, l. 43; **ṭhȯthar-w°**, p. 987*a*, l. 15; **wöda-w°**, p. 1097*a*, l. 31; **wȫnⁱ-w°**, s.v. **wȫnᵘ 2**; **wāwᵃrⁱ-w°**, s.v. **wôwurᵘ**; **wāza-w°**) (El.; Gr.Gr. 10; Gr.M.; L. 464; W. 114; L.V. 102; K.Pr. 102; Śiv. 531, 1211, 1248; H. i, 2; xi, 17; K.Pr. 102, 107, 138, 159, 177–8); a place where people work or carry on manufacture, etc., a factory, workshop, mine, or the like (cf. **dŏbⁱ-w°**, p. 182*b*, l. 39; **dūnⁱ-w°**, p. 223*b*, l. 39; **nūna-w°**, p. 641*a*, l. 31; **payĕn-w°**, p. 817*b*, l. 8; **tōla-w°**, p. 999*b*, l. 28; **wŏkhal-w°**, p. 1109*a*, l. 36) (El.); a place where people collect, or are collected, for any purpose (cf. **bȯdⁱ-w°**, p. 83*b*, l. 36; **gāna-w°**, p. 288*a*, l. 29; **kŏla-w°**, p. 437*b*, l. 31; **kana-w°**, p. 448*a*, l. 43; **kanjar-w°**, p. 457*b*, l. 27; **phĕshĕl kădaryunᵘ w°**, p. 713*a*, l. 6; **pyāda-w°**, p. 813*b*, l. 31; **shōda-w°**, p. 871*a*, l. 15; **wātal-w°**, s.v. **wātul**; **zāra-w°**, s.v. **zār 2**; **zörⁱ-w°**, s.v. **zörⁱ** 1) (K. 36, 40, 51, 53, 365–6, 896, 997, 1005, 1028, all *bȯndⁱ-w°* for **bȯdⁱ-w°**, as ab.). **—bĕhun —ब्यहुन् । आपणाधिष्ठानम्** m.inf. to set up a shop, to start a business of shop-keeping; to be a shopkeeper, to keep shop (Śiv. 240). **—kamanāwun —कमनावुन्** or **—kamawun —कमवुन् । आपणिकत्वम्** m.inf. to keep shop, live by shopkeeping; (esp. of a woman) to practise prostitution, to live as a harlot. **—wuṭhánⁱ —वुठंनि । उपहासपद्यप्रबन्धः** m. pl. inf. to lampoon, satirize.

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wāna-dĕl^{i} वान-द्यंलि m.pl. a kind of rush used by merchants for tying up small parcels (El. *wándeli*); cf. **dyol^{u}** and **wã-dyol^{u}**, p. 1128*a*, l. 28. **-kirāy** -किराय् । आपणभाटकः f. a shopkeeper's fee, the amount, or rent, paid to the owner of a shop, for permission to sell in it. **-mọnḍ^{u}** -म्वंडु । उद्घनः m. a carpenter's bench, a heavy block of wood in a carpenter's shop, on which other wood is chopped or worked. **-pĕnḍ^{ü}** -प्यंडू । आपणवेदिः f. (sg. dat. **-pĕnjĕ** -प्यंज्य), a quadrangular spot in the front of the shop, or wooden platform, for the convenience of customers, on which they can wait till served. **-püṭ^{ü}** -पंटू । आपणकपाटः f. (sg. dat. **-pacĕ** -पच्य), the door, or shutter, of a shop. **-rôch^{u}** -रोछु । आपणपालकः m. a shop guard, a shop caretaker. **-wôl^{u}** -वोलु । आपणिकः m. (a female shopkeeper is **wāna-wājĕñ** वान-वाज्यञ्, a shopkeeper's wife is **wāna-wöl^{i}-bāy** वान-वांलि-वाय्) a shopkeeper (El., Śiv. 1248). **-wölī** -वांली । आपणवृत्तिः f. shopkeeping, the profession of a shopkeeper. **-woth^{u}** -वंथु । अजीर्णः adj. (f. **-wüṭsh^{ü}** -वंछू), come down from the shop, fresh from the shop, just purchased, brand-new.

wān 2 वान् a suffix added to a substantive to form an adjective of possession, as in **bŏz^{ü}-wān,** possessing wisdom, wise, p. 83*b*, l. 25; **bāgi-w°,** prosperous, p. 91*a*, l. 2; **gŏna-w°,** possessing good qualities, p. 288*b*, l. 13; **pŏñĕ-w°,** one who has the results of good actions, p. 746*b*, l. 32; **shūba-w°,** possessing beauty, p. 369*a*, l. 38; **vīda-w°,** possessing (i.e. versed in) the Vēdas, p. 1096*b*, l. 25) (Gr.M.). Cf. **wôn^{u} 2.**

wān 3 वान् بان, وان, (f. **wöñ^{ü} 2** वांञू), suffix signifying 'keeper', 'man', etc., as in **bāg-wān,** a gardener, p. 89*b*, l. 38; **ḍīḍ^{i}-w°,** a doorkeeper, p. 188*a*, l. 21. Cf. **wôñ^{u} 2, 3.**

wān 4 वान् or (q.v.) **wöñ^{ü} 4** वांञू । वाणी, रुदितवाणी f. (sg. dat. and pl. nom. **wöñ^{ü} 4** वांञू. For **1–3** and **5–7**, see s.vv.) speech, words, language (cf. **sŏwān,** s.v.; **zan-wān,** s.v. **zan 1**) (El. *wányi*, sound, proverb); a dirge, elegy, threnody (sung by women, under a leader, each morning for ten days after a death, esp. after the death of an old man or woman) (El. *wŏin*; Rām. 429, *wöñī* for *wöñ^{ü}*, m.c.). Cf. **wönī 1.**

wāna-gür^{ü} वान-गंरू । वाणीरोदनाध्यापिका f. the woman who leads the singing in such an elegy.

wöñ^{ü} 4 वांञू । रोदनवाक्यः f.pl. such a dirge, as ab. **—diñĕ** —दिञ f. pl. inf. to utter cries of lamentation, to call to in grief (YZ. 542). **—tulañĕ** —तुलञ f. pl. inf. to utter loud lamentations (YZ. 570).

wan^{i}, see **vüñ^{ü}.**

wȧn^{i} वंनि (cf. also **won^{u} 1** for another word of the same form), in **wȧn^{i}-wath** वंनि-वथ् । आरण्यायनम् f. a forest path, or road (esp. in mountainous country). Cf. **wan 1.**

wani, in **wani wani,** see **wanawun.**

wáni, see **wôñ^{u} 2.**

vĕn व्यन्, **vĕna 1** व्यन, or **vĕnā** व्यना, postpos. without, free from (L.V. 12, *vĕnā*); apart from, distinct from (L.V. 13, *vĕn*). Another form of this word is **vin,** q.v.

vĕna 2 व्यन । औषधिलताविशेषः m. N. of a certain medicinal plant, a kind of peppermint, and of its leaf (cf. **ṭĕṭha-v°,** p. 1051*a*, l. 3) (L. 73, *venna* = *Mentha*; El. *vien* = *Mentha incana* and *roylana*; W. 115, *vien*; Śiv. 187–9, 190, 192, 1041, 1196, 1406; K.Pr. 106, 248). **-caṭiñ** -चटिञ् । लताविशेषपत्रकुट्टितसूदविशेषः f. a chutnee, or preserve, made of its leaves. **-dŏph** -द्वफ् । औषधिलताविशेषः m. (sg. dat. **-dŏpas** -द्वपस्), its plant. **-pōsh** -पोश् । औषधिलताविशेषपुष्पम् m. its flower.

vin विन् or **vina** विन postpos. (governing abl. or, in the case of persons, optionally the dat.) without, free from (Śiv. *vin*, 1215 (abl.), 1451 (dat.), 1624 (dat.); K. *vina*, 285 (governing nom.)); apart from, distinct from (K. *vina*, 525 (dat.)). See **vĕn.**

vīnā वीना । वीणा f. a kind of guitar, the Indian lute. **—wāyüñ^{ü}** —वायंञू f.inf., to play the lute (K. 296, 340, 964).

vien, see **vĕna 2.**

wōn वोन् m. wool (cf. **wōnun 1**) (K.Pr. 237, sg. obl. *wunah*).

wōna-chath वोन-छथ् । ऊर्णामलम् f. (sg. dat. **-chüṭs^{ü}** -छंचू), wool-waste, the waste discarded after clearing or carding wool. **-ḍĩj^{u}** -डीँजू । ऊर्णागुलिका f. a twisted up ball of wool (after cleansing); a ball of spun wool, a ball of worsted. **-ḍyũg^{u}** -ड्यूँगु । और्णगुलिका m. (sg. dat. **-ḍĩgis** -डीँगिस), a similar ball, but larger in size. **-kôn^{u}** -कोनु । और्णतन्तुगेन्दुकः m. the ball of worsted as ready twisted on the spinning machine. **-pan** -पन् । और्णतन्तुः m. worsted. **-s^{a}th^{a}r** -सथ्र् । वितानतन्तुसमुदायः m. (sg. dat. **-s^{a}tras** -सत्रस), the worsted threads as arranged on the loom for weaving.

won^{u} 1 वंनु (for **2,** see **wanun**) । सुज्ञानम् m. a thing said (cf. **wanun**); hence, understanding, knowledge after experience (Śiv. 1192); a message (H. xi, 20). **—dyun^{u}** —दिनु । आध्यानम् m.inf. to meditate upon, reflect upon, take into consideration, contemplate (something wanted or to be tested) (Śiv. 1207, 1423); to send a message (H. xi, 20); cf. **wȧn^{i} din^{i},** bel. **—rōzun**

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—रोज़ुन् । स्मृत्वा ज्ञानविषयीभवनम् m.inf. to be remembered (of something once seen), to be recognized. **—thawun** —थवुन् । सुज्ञानविषयीकरणम् m.inf. to show and explain something, or someone, to another, in order that he may recognize it when he again comes across it, to bring under notice, call attention to.

wân^{i} din^{i} वंनि दिनि । समन्वेषणम् m.pl.inf. to think about, give consideration to, dwell upon, search for (something hidden, or now perceived after long non-observance) (Śiv. 251, 439, 810, 1052, 1183, 1327, 1595, 1666, 1681; Rām. 249, 439, 1715, 1766). Cf. **won^{u} dyun^{u}**, ab.

wani kadun वनि कडुन् m.inf. to gain thorough experience (of something), to recognize (as such-and-such) (p. 386*a*, l. 18) (Śiv. 950). **—rōzun** —रोज़ुन् । सुज्ञातीभवनम् m.inf. (of something only once seen) to continue in a state of recognition, to be thoroughly remembered. **—thawun** —थवुन् । स्मरणे स्थापनम् m.inf. to impress (something shown once) on a person's memory. **—yun^{u}** —यिनु m.inf. to come into cognition, to be recognized (as such-and-such) (Śiv. 1011, 1038, 1106–7, 1343, 1669, 1878, 1892).

wôn^{u} 1 (K.Pr. 20) incorr. for **wôn^{u} 2**, q.v.

wôn^{u} 2 वोनु, a suffix forming nouns of agency or possession, as in **pruthi-wôn^{u}**, p. 770*a*, l. 35; **shūba-wôn^{u}**, p. 896*a*, l. 38; **shruta-wôn^{u}**, p. 896*a*, l. 14. So also (L.V. 26) **brama-wôn^{u}**, a wanderer. All the other examples also come from L.V. Cf. **wān 2.**

wŏnī 1 वांनी । वाणी f. speech, sound, voice (esp. when soft and sweet) (cf. **ākāshĕ-w°**, p. 21*b*, l. 50) (Śiv. 109, 200, 313, 395–6, 639, 669, 765, 803, 941, 959, 1103, 1130, 1223, 1287, 1345, 1359, 1365, 1491, 1499, 1514, 1580, 1602, 1690, 1907; Rām. 10, 1055, 1461, 1504; K. 16, 30, 32, 37, 86, 88; K.Pr. 228). Cf. **wān 4.**

wŏnī 2 वांनी, a suffix, indicating possession, forming abstract nouns from adjectives ending in **wān 2**, as in **bögi-wŏnī**, possession of good fortune, prosperity, p. 91*a*, l. 3.

wuna वुन । आन्ध्यम् f. blindness, want of sight (K. 449); bad luck, failure (cf. **wunun**) (Gr.Gr. 122). **—wasūñ^{u}** —वसंञू । आन्ध्योपगमः f.inf. blindness to descend (on a person); met. to become distracted (e.g. from overwork, fear, anxiety, or the like); to be, or become, devoid of respect (to one's superiors). **-wathar** -वथर् । अत्याकुलता f. 'spreading of blindness', i.e. extreme agitation, distraction, or alarm (*quasi*, as if caused by a sudden attack of blindness). **-wathar gatshūñ^{u}** -वथर् गछंञू । अत्याकुलताक्रान्तीभवनम् f.inf. such extreme agitation to occur (to a person).

wūn^{u} 1 वूनु । शृङ्गाटसारसिद्धभक्ष्यविशेषः m. (sg. abl. **wōni** वोनि), a kind of dish made of fried uncrushed kernels of the water-chestnut, eaten when, owing to a vow, the eating of rice and other similar food is forbidden.

wūn^{u} 2 वूनु (f. **wūñ^{u}** वूञू), 1 p.p. of **wōnun**, q.v., used —°, as in **aḍa-wūn^{u}**, half-woven, p. 12*a*, l. 50.

wūnchĕ वूंछ्य, see **wūṭh^{u}**.

wand वंद् a jingle of **and**, in **anda-wand**, p. 32*a*, l. 9, q.v.

wanda वंद । शीतकालः m. the cold season, winter (El. *wanda*, *wandah*, *wanduh*; Gr.M.; L. 326, *wandh* = November 15–January 15; Śiv. 327 (read *wanda tay*), 333, 973; Rām. 1010; K.Pr. 81 (m.pl. of gen., *wanduni*)).
-gaṭa -गट । शीतकालतामिस्रम् f. the gloom or darkness of winter; suffering or torment caused by intense cold. **-köl^{i}** -कोलि । शीतकाले adv. in the winter season. **-mās** -मास् । शीतकालः m. a winter month, winter time. **-mōs^{u}** -मोसु । शीतकालसंबन्धी adj. (f. **-mōs^{ü}** -मोसू), of, or belonging to, or suitable to be used in winter time. **-phĕran** -फ्यरन् । शीतकालचैलम् m. a wadded coat for winter use. **-rōts^{ü}** -रांचू । शीतकालरात्रयः f.pl. the winter nights (long, dark, and bitterly cold); cf. **wandañĕ-rōts^{ü}**, bel. **-rōts^{ü}n** -रांचून् । शीतकालरात्रिषु pl. dat. used as adv. in the winter nights. **-wôn^{u}** -वोनु । शीतकालजलम् m. winter water, the intensely cold water flowing in the rivers, etc., in that season. **-züṭ^{ü}** -ज़ंटू । शीतकालवासः f. (sg. dat. **-zacĕ** -ज़च्य), an old much-worn wadded garment or coverlet for use in winter.

wând^{i} वंदि or **wandi** वंदि । शीतकाले adv. in the winter time.

wanduk^{u} वंदुकु । शीतकालसंबन्धी adj. gen. (f. **wandüc^{ü}** वंदंचू), of, belonging to, produced in, or intended for use in winter (Rām. 1005, 1009, 1011).

wandañĕ rōts^{ü} वंदञ रांचू । शीतकालरात्रयः f.pl. the long winter nights = **wanda-r°**, ab.

wandas वंदस् adv. in the winter (Śiv. 1687; Rām. 1006; K.Pr. 30, 86, 180, 228, 242). **-kyut^{u}** -कितु । शीतकाले adv., id.

wanḍ वंड् । विभागः m. a part, a share (e.g. of a piece of land, or of a pile of grain).

wanḍa-bāgay वंड-बागय् । भागविभाजना f. the process of dividing out, sharing out, as ab. **-wôl^{u}** -वोलु । देशादिविभागाध्यक्षः n.ag. (f. **-wājĕñ** -वाज्यञ्), a person who allots shares, a superintendent of a sharing out or partition.

wŏnda ब्रन्द् । अन्तराशयः m. a person's innate disposition,

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heart, feelings, character (El. *wanda*; W. 35, id.; L.V. 49, 72; Rām. 1126, 1320, 1461, 1581, 1583, 1624, 1633, 1775–7; K. 94, 536; K.Pr. 43, 253); a person's inner intention, determination, resolve (Śiv. 85, 333, 1201, 1682); imagination (Rām. 1611); **māgayi-w°**, a heartfelt prayer (K. 488). **—āmot^{u}** —आमंतु । स्वसंमत्या प्रवर्तितः perf. part. (f. **—āmüts^{u}** —आमंचू), (of some action or business) carried out according to one's own private intentions. **-bod^{u}** -वंडु । गम्भीराशयः adj. (f. **-büd^{u}** -वंडू), of a noble character (characterized by nobility, discretion, patience, sobriety, etc.), magnanimous; cf. **-sôw^{u}**, bel. **—bāwun** —बावुन् । स्वाशयप्रकाशनम् m.inf. to display (to another) one's inner intentions or feeling; cf. **wŏnduk^{u} bā°**, bel. **—hyon^{u}** —ह्यंनु । आशयपरीचणम् m.inf. to enquire into, or test, another's intentions or feelings; cf. **—shāh hyon^{u}**, and **wŏndas hyon^{u}**, bel. **-khŏsh** -खुश् adj. c.g. cheerful, happy, comfortable (El.). **-khŏsh karun** -खुश् करुन्, m.inf. to comfort (El.). **-kumol^{u}** -कुमलु, adj. (f. **-kumüj^{u}** -कुमजू), gentle (El. *wandakumal*). **-môr^{u}** -मोरु । गूढाशयः adj. (f. **-mör^{u}** -मांरू), one whose intentions or secret thoughts are hidden, one who keeps his intentions to himself. **-narm** -नर्म adj. c.g. kind (El.). **—phot^{u}-mot^{u}** —फटु-मंतु । स्वाशयादुद्भूतः perf. part. (f. **—phüt^{u}-müts^{u}** —फंटू-मंचू), born from one's inner self, etc., as in the next. **—phatun** —फटुन् । चित्ताशयादुद्भवनम् m.inf. the heart to be broken (YZ. 150); disease of the heart to be experienced; to germinate from one's own inner self, (of a cock-and-bull story) to be produced from one's own imagination; met. (of a child) to be begotten from one's own loins. **-prasand** -प्रसन्द् adj. c.g. glad, joyful. **-prasand karun** -प्रसन्द् करुन् m.inf. to gladden (El.). **-prasand sapadun** -प्रसन्द् सपदुन् m.inf. to rejoice, be glad (El.). **—rūd^{u}-mot^{u}** —रूदु-मंतु perf. part. (f. **—rūz^{u}-müts^{u}** —रूज़ू-मंचू), disgusted (El.); cf. **wŏndas rōzun**, bel. **—shāh hyon^{u}** —शाह ह्यंनु । गूढतत्त्वपरीचणम् m.inf. to test or pry into another's intentions or inner thoughts; cf. **—hyon^{u}**, ab. **-sôw^{u}** -सोवु । विशालाशयः adj. (f. **-söv^{u}** -सांवू), noble-minded, magnanimous; cf. **-bod^{u}**, ab. **—wuchun** —वुछुन् । आशयपरीचणम् m.inf. to watch for, or test, a person's intention. **—yun^{u}** —यिनु । आशयप्रवृत्तिः (संमतीभवनम्) m.inf. one's private intentions to be carried out; agreement (with one's own intentions, or opinions) to be reached.

wŏnduk^{u} ब्रन्दुकु । आशयसंबन्धी (रहस्यम्) adj. gen. (f. **wŏndüc^{u}** ब्रन्दंचू), of, or belonging to, one's heart, feelings, or character (Rām. 72, 674, 1088, 1127, 1267, 1492, 1559, 1572, 1635, 1763, 1775); of, or belonging to, one's own private intentions; secret, private, mysterious. **—bāwun** —बावुन् । स्वाशयस्यप्रकाशनम् m.inf. to display one's own secret intentions. Cf. **wŏnda bā°**, ab.

wŏndas hyon^{u} ब्रन्दस् ह्यंनु । चित्ते सहनम् m.inf. to conceal in one's own heart, to bear or endure silently (grief, trouble, wrongs, or the like); cf. **wŏnda h°**, ab. **—ratun** —रटुन् । चित्ते ग्रहणम् m.inf. to keep as a secret, to keep to oneself (some scandal, secret, wicked action, or the like). **—rōzun** —रोज़ुन् । चित्ते स्थितिः m.inf. (some scandal, secret, etc., as in the preceding) to remain hidden in the mind, to remain untold (by one who knows); cf. **wŏnda rūd^{u}-mot^{u}**, ab. **—thawun** —थवुन् । चित्ते गोपनम् m.inf. to hide in the heart, to keep (some story or fact) to oneself (as a secret not to be revealed) (Rām. 1773 *thāwun*).

wond^{u} वंन्द adj. (f. **vünz^{u}** वंज़ू), (1 p.p. of **wandun**, q.v.), offered as a victim, dedicated to sacrifice, made an offering to a god.

vünd^{u} वंडू । खञ्जा f. (sg. dat. **wanjĕ** वंज्य) (a woman who is) lame, crippled, halt. Cf. **wong^{u}**, f. **vünj^{u}**, f. sg. dat. also **wanjĕ**.

vandil (? spelling and gender) a certain fibre-yielding rush (L. 68).

wandun वन्दुन् । उपहरणम् conj. 1 (1 p.p. **wond^{u}** वंदु; f. **vünz^{u}** वंज़ू; 2 p.p. **wanzōv** वज़ोव्), to dedicate, devote (a victim), offer (in sacrifice) (e.g. for the appeasement of some deity, or in order to cause some public calamity to be abated) (cf. **rath w°**, p. 845*b*, l. 24) (Rām. 34, 163, 169, 243, 246, 251, 639, 672, 952, 1079, 1128, 1143, 1143*a, b, d*, 1144, 1490, 1494, 1632, 1640, 1675; K. 60, 150, 184, 246, 250, 278, 292, 309, 394, 511, 515, 523, 688, 731, 859, 927, 986–7, 1123; YZ. 22, 57, 140, 152, 541; K.Pr. 66, 75, 155, 178, 194). **wandun kyut^{u}** वंदुन् कितु । उपहारनिमित्तः adj. (f. **wandūñ^{u} kits^{u}** वंदंनू किचू), for devoting, (intended to be offered) as a sacrifice, a sacrificial victim (before being offered) (Śiv. 51, 156, 191, 205, 226, 235, 237, 316, 362, 1161, 1168–9, 1417, 1435, 1537, 1594, 1613, 1742, 1744, 1767).

wond^{u}-mot^{u} वंदु-मंतु । उपहृतः perf. part. (f. **vünz^{u}-müts^{u}** वंज़ू-मंचू), that which has been offered as a victim.

wandana āmot^{u} वंदन आमंतु । उपहारीभूतः perf. part. pass. (f. **—āmüts^{u}** —आमंचू), become devoted as a sacrificial victim (as ab.). **—yun^{u}** —यिनु । उपहारीभवनम् m.inf. pass. to become devoted as a sacrificial victim (as ab.).

wandith dyun^{u} वंदिथ् दिनु । उपहारायोत्सर्गः m.inf. to offer (something) as a sacrificial victim, to devote.

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wandith lagun वंदिथ् लगुन् । उपहारीभवनम् m.inf. to become devoted (as ab.); met. to become sacrificed, i.e. to be reduced to a state of ruin (by some other's action). **wandith thawun** वंदिथ् थवुन् । उपहाराय नियमनम् m.inf. to deposit, or place ready, (a victim) for sacrifice.

vĕndun व्यंदुन् । आचरणम्, लब्धिः conj. 1 (1 p.p. **vyond**^{u} व्यंदु, f. **vĕnz**^{u} व्यंज़ू), to behave (towards someone), conduct oneself, practise (a course of conduct) (El. *vyendun*) (L.V. 64, Rām. 1148); to revere, show courtesy (to); to obtain, get, gain, acquire (something wanted, looked for, or worked for, coming at the expected time) (cf. **nāṭa vĕndaňĕ**, p. 660*b*, l. 17); to look upon as, consider as (L.V. 43, Śiv. 1561). **vyond**^{u}**-mot**^{u} व्यंदु-मंतु । आचरितः, लब्धः perf. part (f. **vĕnz**^{u}**-müts**^{u} व्यंज़ू-मंचू), practised (as ab.); acquired (as ab.).

wādur वादुर्, see **wādur**.

waṇḍ^{a}**ran** वंड्रन् । विभाजना f. (sg. dat. **waṇḍ**^{a}**rüñ**^{u} वंड्रंञू), division, distribution, portioning out.

waṇḍ^{a}**run** वंड्रन् । विभाजनम् conj. 1 (1 p.p. **waṇḍ**^{o}**r**^{u} वंडुरु), to apportion, distribute, portion out, parcel out, divide into shares (e.g. a tract of land or other property).

waṇḍ^{a}**rith dyun**^{u} वंड्रिथ् दिनु । विभज्य ग्राहणम् m.inf. to divide out, apportion, among shareholders, to give each his share. **—nyun**^{u} —निनु । विभज्य स्वायत्तीकरणम् m.inf. to participate, go shares in, take one's share.

waṇḍ^{a}**rāwun** वंड्रावुन् । विभाजनम् conj. 1 (1 p.p. **waṇḍ**^{a}**rōw**^{u} वंड्रोवु), i.q. **waṇḍ**^{a}**run**, q.v.

wanga वंग । विनिमेयवस्तु m. that which (in bartering) is given in exchange for the object bought, price, equivalent, consideration. **—barun** —बरुन् । हापितद्रव्यपूरणम् m.inf. to make good the value (of something destroyed, which belongs to another), to compensate for, indemnify. **-baröy**^{i} -बरॉयि । हापितद्रव्यार्थद्रव्यान्तरपूर्तिः f. compensation, indemnification, giving an equivalent, making good (as ab.). See **waröy**^{i}.

vĕṅg^{u} व्यंगु, see **vyong**^{u}.

wong^{u} वंगु । खञ्जः adj. (f. **vünj**^{u} वंज़ू, sg. dat. **wanjĕ** वंज्य), lame, crippled, halt (due to misshapen legs); crippled (in regard to some other limb, e.g. the hand) (Gr.M.). Cf. **vünd**^{u} (of which the sg. dat. is also **wanjĕ**) and **vyong**^{u}.

wung वुंग् m. a dog's howl (cf. **shāla-wung**, p. 880*a*, l. 24) (Gr.Gr. 122, 125).

wunga 1 वुंग । स्वरवः m. the howl of a dog (i.q. **wung**, q.v.).

wunga 2 वुंग । निर्निद्रता f. sleeplessness (caused by anxiety or the like) (Gr.Gr. 122, where it is connected with **wunga 1**, 125). **—gatshün**^{u} —गछुंञू । चिन्ताकुलतया निद्रापगमः f.inf. such sleeplessness to occur (to a person).

wānguj^{u} वांगुजु, see **wāguj**^{u}.

wungal वुंगल् । भषणस्वभावः adj. e.g. (of a dog) given to howling, a howler; (of a man) given to uttering howling cries, or one whose ordinary speech resembles a howl.

wāngun वांगुन्, see **wāgun**.

vĕngun व्यंगुन् । हीनाङ्गीभवनम् conj. 3 (2 p.p. **vĕngyōv** व्यंग्योव्) (of anything animate or inanimate, or of any work, or the like) to become deficient in a member, to become maimed, defective, mutilated, defective. Cf. **vyong**^{u} and **wong**^{u}.

wungun वुंगुन् । भषणम् conj. 1 (1 p.p. **wung**^{u} वुंगु, f. **wunj**^{u} वंज़ू; 2 p.p. **wunjyōv** वुंज्योव्), to howl (of a dog or the like) (cf. **shāla-w**^{o}, p. 880*a*, l. 25) (Gr.Gr. 122, 125; cf. W. 2, *ūngān*, the cry of a fox); (of a human being or the like) to utter a similar sound.

wāngañ वांगञ्, see **wāgañ**.

wāngüñ^{u} वांगंञू, see **wāgüñ**^{u}.

vĕṅg^{a}**run** व्यंग्रन् or **vĕṅg**^{a}**rāwun** व्यंग्रावुन् । हीनाङ्गीकरणम् conj. 1 (1 p.p. **vĕṅg**^{o}**r**^{u} व्यंगुरु), to maim, mutilate (anything animate or inanimate, or a work, or the like). See **vĕngun**.

wungawun^{u} वुंगवुनु । भषन् n.ag. (f. **wungavüñ**^{u} वुंगवंञू) (a dog or the like) who keeps on howling; (of a human being, esp. a child or one ignorant) one who howls (e.g. for something he wants but doesn't get).

wunah, see **wōn**.

vĕnj^{ü} व्यंज़ू, see **vyong**^{u}.

wunj^{ü} वुंज़ू, see **wungun**.

vünj^{ü} वंज़ू, see **wong**^{u}.

wōnöj^{i} वोनांजि or **wōnöj**^{ü} वोनांज़ू । तालुमूलनाडी f. the windpipe and gullet, i.q. **ōh-nöj**^{ü}, p. 18*a*, l. 12, q.v. **wōnöjin gatshun** वोनांजिन् गछुन् । तालुमूलनाड्यां निगीर्णभवनम् m.inf. (of food) to go the wrong way (when eating) (i.q. **ōh-nöj**^{ü}**n gatshun**, p. 18*a*, l. 16, q.v.); hence, met., to suffer distress, have a bad time.

wanjĕr वंज्यर् । खञ्जता m. lameness, crippledness, haltingness, limping. Cf. **wong**^{u}.

vĕnjĕr व्यंज्यर् । अङ्गहीनता m. a condition of mutilation, defectiveness, deficiency of a member (of anything animate or inanimate, or of any work, or the like). Cf. **vyong**^{u}.

wunjyōv वुंज्योव्, see **wungun**.

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wŏnkh **वांख्**, see **wŏkh**.

wunal **वुनल्** । **नीहारः** f. mist, fog (El. *wunar*, *wunir*, m.), i.q. **wunar**, q.v.

wunmēsh **उन्मेश्** । **उन्मेषः** m. the time occupied in opening the eye, the twinkling of an eye, an infinitesimal moment of time; opp. to **nimēsh**, q.v., the time occupied in closing the eye (Śiv. 1069, 1427).

wŏnmatth **व्नमत्थ्** or **उन्मत्थ्** । **उन्मत्तः** adj. c.g. mad, furious (El. *wanmat*, Śiv. 1649); (as subst. m.) a madman (El.).

wanan **वनन्** । **साम्यापत्तिः** f. (sg. dat. **wanün^{u}** **वनंञ्**), similarity of condition (e.g. when one person is dead, ruined, or disgraced, another person to be in the same condition); a necessary consequence, outcome (K. 677). Cf. **vün^{u} 2.**

wanun 1 **वनुन्** । **भाषणम्** conj. 1 (1 p.p. **won^{u} 2** **वंनु**, for **1**, see s.v.; f. **vün^{u} 4** **वंञ्**, for **1, 2, 3**, see s.vv. 2 p.p. **wanōv** **वञोव्**), to say, speak (cf. **apoz^{u}** w°, p. 40*a*, l. 44; **bad-rad** w°, p. 88*a*, l. 15; **băg wanün^{u}**, p. 90*a*, l. 18; **bŏh-tāna wanán^{i}**, p. 95*a*, l. 11; **banda** w°, p. 111*b*, l. 2; **bayāth wanün^{u}**, p. 152*b*, l. 3; **dūl^{i} wanün^{u}**, p. 212*a*, l. 49; **dāy** w°, p. 266*a*, l. 39; **hyot^{u}** w°, p. 367*b*, l. 39; **kán^{i}-tál^{i}** w°, p. 448*b*, l. 36; **kapas wanün^{u}**, p. 464*a*, l. 27; **lŏt^{u}** w°, p. 535*a*, l. 48; **nañēr** w°, p. 644*b*, l. 8; **ph^{a}r** w°, p. 701*a*, l. 10; **phuraki wanañĕ**, p. 704*a*, l. 21; **phirith** w°, p. 706*b*, l. 26; **salām wanün^{u}**, p. 910*a*, l. 28; **tāl zāl wanün^{u}**, p. 997*a*, l. 45; **watsun** w°; **zŏnz wanün^{u}**; **zĕv wanün^{u}**) (El.; Gr.Gr. 5; Gr.M.; L.V. 89, 94; Śiv. 47, 69, 79, 81, 83, 86, 131, 286, 311–2, 322, 355, 358, 384, 394–5, 408, 429, 449, 502–7, 743–5, 870, 1003, 1758, etc., *passim*; Rām. 26, 51, 64, 70, 97, 102, 107, 114, 133–4, 144, 157–8, 198, 202, 209, 220–2, 234, 242, etc., *passim*; K. 15–6, 38, 141, 223, 290, 385, 471, 516, 544, 560, 651, 722–3, etc., *passim*; H. *passim*, see Vocabulary; YZ. 20, 33, 36, 46, 60, 135, 206, 231, 260, etc.; K.Pr. 163, 228);

to tell (El.; Gr.M.; Śiv. 47, 93, 116–7, 634, 683, 686, 693, 743, 764, 792, 804–5, 807, 811, 820, 893, 1121, 1446, 1653; Rām. 50, 90, 113, 135, 171, 234, 238–9, 258, 290, 337, 342, 414, 442, 527, etc., *passim*; K. 9, 11, 104, 156, 175, 304, 358, 386, 402–3, 511, 584, 592, 609, 643, 646, 689, 741, 704, etc., *passim*; H. iii, 5; vi, 15; x, 1, 6, etc.; YZ. 14, 187–9, 239, 456, etc.);

to mention, refer to, tell of, describe, (sometimes with gen. of thing spoken about, as in **jāyĕ-hond^{u}** w°, to speak about a place) (Gr.M.; Śiv. 91, 160, 203, 225, 434–5, 494, 496–7, 528, 653, 711, 742–5, 748, 770, 781, 848, 870, 895, 901, 909, 917, 921, 938, 1037, etc., *passim*; Rām. 313, 396, 403, 412, 424, 430, 537–8, 581, 631, 711, 896, 997, 1761, 1776; K. 97, 264, 290, 296, 300, 306, 332, 453, 487, 501, 511, 535, 546, 551, 589, 614, 637, 749, 783, etc., *passim*; YZ. 83, 196, 215, 249; K.Pr. 91); to explain (cf. **nĕmath wanün^{u}**, p. 639*b*, l. 12) (El.; Śiv. 82, 584, 591, 594, 640, 650, 697, 837, 843, 912, 1226, 1295, 1355, 1753; Rām. 967, 1015, 1138, 1320, 1702; K. 47, 129, 508, 575–6, 991, 1176; YZ. 128, 157); to tell (in the sense of ordering, persuading, advising, etc.) (cf. **wŏy^{i} wŏy^{i}** w°, s.v. **wāyun**) (Gr.M.; Śiv. 110, 393–4, 716–8, 1005, 1232, 1301, 1303; Rām. 5, 11, 169, 704, 1247);

to call, name (as in 'people call this so-and-so'), recognize as (Gr.M.; L.V. 15; Śiv. 809, 903, 1210, 1498; Rām. 501, 1220, 1243); to say (to oneself), to consider (Śiv. 580; Rām. 580, 1124, 1194, 1250, 1306, 1346, 1348, 1366, 1391, 1421–2). —**parun** —**परुन्** । **निवेदनाय भाषणम्** m.inf. to explain. Cf. **wana-pür^{u}**, p. 1120*a*, l. 47.

wán^{i} wán^{i} kán^{i} pát^{i} gatshun **वंनि वंनि कंनि पंति गछुन्** । **श्रुत्वा श्रुत्वापि विस्मरणम्** m.inf. although frequently reminded to keep forgetting (K.Pr. 229).

wán^{i} wán^{i} tsandan **वंनि वंनि त्संदन्** । **सर्वथा स्वतन्त्रः** adj. c.g. uncontrolled, independent.

won^{u}-mot^{u} **वंनु-मंतु** । **भाषितः** perf. part. (f. **vün^{u}-müts^{u}** **वंञ्-मंच़**), said, told.

wanan wanan **वनन् वनन्** (Śiv. 902, 904) or **wanān wanān** **वनान् वनान्** (Śiv. 490) pres. part. as adv. while speaking, as (he) said (this).

wanun 2 **वनुन्** or **wanun^{u}** **वनुनु** m. (inf. or verbal noun or 1) a speech, a thing said, a saying (L.V. 108; Śiv. 682, 824, 900; Rām. 1151, 1629; K. 506).

wanun 3 **वनुन्** conj. 3 (2 p.p. **wanyōv** **वन्योव्**), to become wet, moist (Rām. 1117, 1189, 1603). Cf. **wazawun.**

venna 1, prep. without (so El.). See **vĕn.**

venna 2, see **vĕna 2.**

wōnun 1 **वोनुन्** । **ऊर्णाविशेषः, वितन्यतन्तुसमुदायः** (sg. dat. **wōnanas** **वोननस्**), a kind of short wool, cf. **wōn**; the woof (in weaving) (K.Pr. 249).

wōnun 2 **वोनुन्** । **संतननम्** conj. 1 (1 p.p. **wūn^{u}** **वूनु**; f. **wūñ^{u}** **वूञ्**, sg. dat. **wōñĕ** **वोञे**; 2 p.p. **wōñōv** **वोञोव्**), to weave (cf. **wagáv^{i}-wōnanwōl^{u}**, p. 1103*a*, l. 37) (Gr.Gr. 20, 22; Gr.M.; L. *wanun*; W. 7; Rām. 1781). **wūn^{u}-mot^{u}** **वूनु-मंतु** । **संवीतः** perf. part. (f. **wūñ^{u}-müts^{u}** **वूञ्-मंच़**), woven.

wunun **वुनुन्** । **दैवानाजवोन्नवः** conj. 3 (2 p.p. **wunyōv** **वुन्योव्**), fate to be against one, to be unlucky in

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result, success to fail after long and strenuous effort; to be ill-starred (cf. **döv w°**) (Gr.Gr. 122, Rām. 1603). **wunyō-mot^{u} वुन्यो-मतु । विरुद्धफलीभूतः** perf. part. (f. **wunyē-müts^{ü} वुन्ये-मचू**) (of some labour, journey, exertion, or the like) ill-fated, having disastrous result, having fate against it in the result; ill-starred.

wŏnnatun ब्वन्नतुन्, see **wŏnatun.**

wananāwun वननावुन् । वादनम् conj. 1 (1 p.p. **wananôw^{u} वननोवु**), to cause to be spoken (Śiv. 129, 161, 1130); to inform someone through another, to send a message; to call, summon, invite (Śiv. 74); to say, sing, declare, recite (Śiv. 867–8, 960, 966, 974); to cause (another) to speak; hence, to converse with (dat.) (Rām. 1110).

wānur वानुर् m., i.q. **wā̃dur,** q.v. a monkey (? a bear, see **wā̃dur**) (K. 669, as N.P., sg. gen. *wānarun^{u}*).

wínrí f. *Corylus colurna* (El.).

wunar वुनर् । नीहारः f. mist, fog (cf. **pŏh^{i}-wunar,** p. 684*b*, l. 9) (El. *wunar, wunir*, m.) (Gr.Gr. 15, Gr.M., Śiv. 331), i.q. **wunal,** q.v.

vañs, wāns, wens, see **wais.**

vĕnāsh व्यनाश m. destruction, ruin, utter loss, decay. **—yun^{u} —यिनु । विनाशापातः** m.inf. destruction to come, i.e. the time for destruction, or change of character, to have arrived.

vĕnösh^{i} व्यनांशि । विनाशोन्मुखः adj. c.g. (of anything animate or inanimate, or any work, etc.) on the point of destruction, perishing, being destroyed.

wantu, see **wōṭ^{u}.**

vĕnatī व्यनती or (q.v.) **vĕnath व्यनथ् । विज्ञप्तिः** f. a respectful statement or communication, a request (Gr.M. *rinath*).

wónṭ, wônṭ^{u} वोंटु, see **wōṭ^{u}.**

wônt^{u} वोंतु, see **wōt^{u}.**

wŏnut^{u} ब्वनुतु । प्रोन्नतः adj. (f. **wŏnüts^{ü} ब्वनंचू**), raised, elevated; high (lit. and fig.), tall, lofty, eminent (El. *wanut*).

wānṭh वांठ्, see **wā̃ṭh.**

vĕnath व्यनथ् or **vi° वि° । विज्ञप्तिः** f. (sg. dat. **vĕnüts^{ü} व्यनंचू,** Śiv. 1668), i.q. **vĕnatī,** q.v., a respectful statement or communication, a request (Gr.M. *rinath*; Śiv. 703, 880, 916, 1227, 1300, 1668; K. 15, *vi°*).

wūnṭh वूंठ्, see **wũṭh.**

wūnṭh^{ü} वूंठू, see **wũṭh^{ü}.**

wŏnatun ब्वनतुन् or **wŏnnatun ब्वन्नतुन् । उन्नतीभवनम्** conj. 3 (2 p.p. **wŏnatyōv ब्वनत्योव**), to become lofty, to become elevated.

wūnṭiñ वूंटिञ, wúntinyi, see **wũṭiñ.**

wānts (*sic*) (? **wõts^{ü} वाँचू** or **wõtsh वाँछ्**), a curse, partiality (El.).

wŏnüts^{ü} ब्वनंचू, see **wŏnut^{u}.**

wöntsh वांन्छ्, see **wõtsh** and also **wānts.**

wāntshar वान्छर्, see **wā̃tshar.**

wöntsan वांत्सन्, see **wõtsan.**

wöntsun वांत्सुन्, wūnts^{u}-mot^{u} वूत्सु-मतु, see **wõtsun.**

wŏnatsār ब्वनत्सार् । औन्नत्यम् f. height, loftiness, elevation, altitude (Gr.M.); stature (of a man) (Gr.M.).

wanatsôr^{u} वनत्सोरु m. a forest dweller; esp. a hermit, recluse, anchorite (who has abandoned home life and taken to the wilds) (Rām. 7).

wāntsar वात्सर्, wöntsar वांत्सर्, see **wā̃tsar.**

wöntsath वांत्सथ्, see **wõtsath.**

wanawan 1 वनवन् (for 2, see **wanawun**) **। किंवदन्ती** f. (sg. dat. **wanavüñ^{ü} वनवंञू**), rumour, report, *on dit.* [To be distinguished from **wana-wan,** p. 1120*a*, l. 39.] **—gatshüñ^{ü} —गछंञू । किंवदन्तीश्रुतिः** f.inf. a rumour to occur, i.e. to learn (something) by rumour. **—karüñ^{ü} —करंञू । असकृत्संकथनम्** f.inf. to say over and over again (so as to get something done, or to explain something).

wanawun वनवुन् । उत्सवगीतिप्रबन्धः conj. 1 (1 p.p. **wanow^{u} वनंवु**) (of women at a festival, such as a marriage) to sing in chorus (L. 269, *wani wani*, for **wanawàn^{i},** inf.pl.; Śiv. 830, 941–2, 959, 966, 1074, 1132, 1223, 1345, 1440, 1640, 1690); to arrange for such a chorus, to teach the singers, to rehearse the chorus.

wanawan 2 वनवन् in **wanawan-dyār वनवन्-द्यार् । उत्सवगीतिपारितोषिकधनम्** m.pl. the fee or remuneration paid to the chorus of women friends singing at a festival, such as a wedding or the like. **—grākañ —ग्राकञ् । उत्सवे गायन्ती** f. one of the chorus of women friends singing on such an occasion. **-hur^{u} -ह्रुरु । उत्सवगानपद्यम्** m. the words of a song sung by the chorus of women friends on such an occasion. **-hur^{u} trāwun -ह्रुरु त्रावुन् । उत्सवगीतिप्रारम्भः** m.inf. to start, or begin, such a song. **-kākañĕ -काकञ । गीतिसख्यः** f.pl. the chorus of these singing women friends. **-wājĕñ -वाज्यञ् । उत्सवकीर्तिगायन्ती** f. one of the members of the above chorus of women friends. **-watsun -वत्सुन् । उत्सवगीतिपद्यम्** m. the words of one of these chorus songs.

wanawun^{u} वनवुनु । भाषमाणः n.ag. (f. **wanavüñ^{ü} वनवंञू**), one who says, one who speaks, etc., in all the meanings of **wanun 1,** q.v.; an instructive or narrative statement.

wanāvüñ^{ü} वनावंञू । पैशुन्यम् f. backbiting, slandering, slander. **-lŏgol^{u} -ल्वगंलु । पैशुन्यकृत्** adj. (f. **-lŏgüj^{ü} -ल्वगंजू**), a backbiter, slanderer, calumniator.

wōnawañ वोनवञ् । संतननभृतिः f. the fee paid for weaving, a weaver's wages.

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wanwār वन्वार्, a jingle of **anwār**, q.v., p. 36*a*, l. 37.

wányi, see **wān 4**, and **wôn̄ᵘ 2**.

vĕnay व्यनय् or **vinay** विनय् । विनयः m. polite conduct, good breeding or manners; modesty, humility (Gr.M. *vinay*). **—pranay** —प्रनय् । अतिविनयः m. (esp. of a boy or youth) excellent manners united with good education (Śiv. 1342 *vinay ta pranay*).

vĕnayĕ-rostᵘ व्यनय-रॅस्तु । अविनीतः adj. (f. **-rüꞔhᵘ** -रॅछू), void of good manners, unmannered, ill-mannered, insolent, rude, impertinent (Gr.M.). **-raꞔhar** -रछर् । विनयहीनता m. want of good manners, insolence, rudeness. **-sostᵘ** -सॅस्तु । सुविनीतः adj. (f. **-süꞔhᵘ** -सॅछू), well-behaved, gentlemanly, refined; modest. **-süty** -सूत्य् adv. politely (Gr.M.).

wunyūbᵘ वुन्यूवु । भ्रान्तिः m. (sg. dat. **wunībis** वुनीबिस्), delusion, mistake, error (when something is expected or longed for, and something else turns up and is mistaken for it). **—gaꞔhun** —गछुन् । भ्रान्युद्भवः m.inf. such a delusion to occur (esp. over and over again). **—karun** —करुन् । भ्रान्तिखेदानुभावनम् m.inf. to distress by (over and over again) deluding, as ab.

vināyĕkh विनायख् m. (sg. dat. **vināyĕkas** विनायकस्), a N. of **Ganēsh** (q.v.), in Skt. *Vināyaka*. **vināyĕka-bal** विनायक-बल् m. N. of a certain site sacred to him (Śiv. 2).

wányain, see **wāñĕn**.

vĕnzᵘ व्यंज़ु, **vĕnzᵘ-müꞔhᵘ** व्यंज़ु-मंछु, see **vĕndun**.

vünzᵘ वंज़ु, see **wondᵘ** and **wandun**.

vünzᵘ-müꞔhᵘ वंज़ु-मंछु, **wanzōv** वञ्ज़ोव्, see **wandun**.

wŏn̄ व्रञ् or (vill.) **wŏh** व्रॅह् (q.v.) । अधुना adv. now, at this time (El. *woin*, *wúin*; Gr.Gr. 156; Gr.M.; W. 94, *woni*; Śiv. 11, 69, 70, 72, 91, 131, 202, 335, 361, 378, 415–6, 425, 539, etc., *passim*; Rām. 114, 126, 161, 164, 199, 200, 271, 334, 395, 468, 490, 506, etc., *passim*; K. 307, 473, 587, 796, 1023; H. v, 6; vii, 26; viii, 7; YZ. 94, 230). The underlying implication of this word is that the action referred to has not previously existed, but is now begun, and, if the verb is in a future tense or in the imperative, will be carried on in future. Thus **wŏn̄ kari** implies that (he has hitherto not done it) but will now do it (so Śiv. 69, 70, 72, etc.; Rām. 202, 234, 241, 293–4, 300, 340, 475, 489, etc.; K. 89, 471).

wun̄ वुञ् or **wun̄ĕ** वुञ । अधुनैव adv. even now, at this very time (excluding all implication of past or future time), now (El. *wunyi*; Gr.Gr. 156; Gr.M.; W. *wun*; L.V. 99, *wuñĕ*; Śiv. 318, 943, *wuñ*; 210, 1217, 1294, 1598, *wuñĕ*; Rām. 146, 150, 173, 268, 361, 365, 505, 553–4, 556, etc., *wuñ*; 216, 289, 357, 674, 691, 1488, 1490, 1495, 1523, 1622–3, *wuñĕ*; K. 66, 264, 357, 363, 565, 633, *wuñĕ*; H. (*wuñ*) ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 7, 10–1; ix, 4, 6; x, 5–7; xii, 6, 15, 18–9; (*wuñĕ*) x, 1; YZ. (*woñih*) 546; K.Pr. 13 (*wúini*)). **-kĕn** -क्यन् adv. now at present, etc., see **wun̄ĕkĕn**.

wun̄ᵘkuy वुञ्कुय् । आधुनिकः adj. (f. **wun̄ᵘcᵘy** वुञ्चुय्), of, or belonging to, the present time, of nowadays.

wun̄is-tām वुञिस्-ताम् or **-tāmath** -तामथ् । वर्तमानकालपर्यन्तम् adv. up to now, hitherto (in time) (W. 94, *wuniuktām*, for *wuñukᵘ tām*; K.Pr. 236, *wunuktám*).

wôn̄ᵘ 1 वोञ् m. the form which **pôn̄ᵘ**, water, takes when it is the second member of a compound word. See p. 746*b*, ll. 37 ff. Numerous examples are there given, and the following are here given in addition:— **gölin-w°**, p. 285*b*, l. 36; **mātⁱ-w°**, p. 602*a*, l. 50; **pāñĕ-w°**, p. 748*a*, l. 46; **rasᵃri-w°**, p. 844*a*, l. 40; **sābün̄ᵘ-w°**, p. 862*b*, l. 5; **shĕkar-w°**, p. 878*b*, l. 44; **shīna-w°**, p. 885*a*, l. 18; **shrāna-w°**, p. 893*b*, l. 39; **shrōꞔi-w°**, p. 896*a*, l. 43; **shōṭh-w°**, p. 899*b*, l. 37; **sĕki-w°**, p. 905*a*, l. 16; **sĕnda-w°**, p. 918*b*, l. 28; **sᵃsari-w°**, p. 942*a*, l. 17; **sōta-w°**, p. 947*a*, l. 7; **siwan-w°**, p. 954*a*, l. 31; **tata-w°**, p. 1039*b*, l. 31; **ꞔhĕṭⁱ-w°**, p. 1066*b*, l. 7; **ꞔitra-w°**, p. 1087*a*, l. 46; **wuga-w°**, p. 1101*b*, l. 15; **wājⁱ-w°**, p. 1107*a*, l. 18; **wanda-w°**, p. 1122*b*, l. 28; **vĕtha-w°**, s.v. **vĕth**; **waṭakh-w°**, s.v. **waṭukh**) (W. 115, *wonⁱ*).

wā̃ 1 वाँ (for **2**, see **wôn̄ᵘ 2**, for **3**, see s.v.). We have seen above that **pôn̄ᵘ** becomes **wôn̄ᵘ** when the *second* member of a compound word. As explained on p. 746*b*, ll. 35 ff. when **pôn̄ᵘ** is the *first* member of a compound word, it becomes **pā̃**, as in **pā̃-aṭh**, a water-flood, and numerous other examples given on p. 747*a*, ll. 25 ff. There remains the case when **pôn̄ᵘ** is not only the second member of a compound word, but is followed by a third member,—when in fact it falls in the middle of a compound word. In such case it becomes **wā̃ 1.** Examples are **kāṇḍⁱ-wā̃-ḍulᵘ**, a cauldron-water-cistern, i.e. a vat for storing water for cooking purposes, p. 455*a*, l. 4; **kāṇḍⁱ-wā̃-manḍulᵘ**, pot-water-scouring, i.e. scouring out a pot with water, p. 455*a*, l. 7; **ꞔhĕṭⁱ-wā̃-ḍulᵘ**, a tub for dirtied water, p. 1066*b*, l. 3.

wôn̄ᵘ 2 वोञ् । वणिक्, साध्वाचारः m. (sg. abl. **wāni** वाञि. When this word is the first or middle member of a compound word it generally takes the form **wā̃ 2** वाँ (Gr.Gr. 74); for **wā̃ 1**, see **wôn̄ᵘ 1**, for **3**, see s.v. For examples, see bel. The fem. of this word is **wāñĕn** वाञञ्, q.v.) a shopkeeper (cf. **wān 1**), trader,

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merchant (cf. **ashĕd-w°**, p. 48*b*, l. 17; **bǒṅg^{a}ri-w°**, p. 113*a*, l. 45; **burza-w°**, p. 131*a*, l. 7; **bǒṭa-w°**, p. 138*b*, l. 44; **kapar-w°**, p. 463*b*, l. 49; **mǒkhta-w°**, p. 561*a*, l. 19; **nūna-w°**, p. 641*a*, l. 35; **pàṭ^{i}-w°**, p. 789*b*, l. 37; **puy-w°**, p. 813*a*, l. 5; **tīla-wôñ^{u}**, p. 999*a*, l. 24; **tǒmla-w°**, p. 1006*b*, l. 34; **traṅg^{a}ri-w°**, p. 1028*b*, l. 3. Although the idea of 'shopkeeper' or 'seller' is always present in the above, these compounds often also include the idea of 'manufacturer, who sells his products'. Thus, **tīla-wôñ^{u}** is not only an 'oil-seller', but also a man who prepares oil for sale) (El. *wányi*, *wöñ*, an oilman, shopkeeper; Gr.Gr. 38, 74; L. 387, 464, *wáni*; W. 136, *won^{i}*; Śiv. 240, 1876; YZ. 67; K.Pr. 20, 31 (*wañi*), 154, 228–9); met. a decent respectable man (of a quiet, self-restrained, and patient character). **wôñ^{u} wāñur^{u}** वोञु वाञुरु । वणिग्वृत्तिः m. a man whose profession is shopkeeping, esp. a seller of such articles as oils, spices, or the like, a grocer.

wā̃ 2 वाँ. Examples of this word used as the first member of a compound word are:— **wā̃-burza** वाँ-बुर्ज़ । भूर्जपत्रविशेषः m. shopkeeper's birch-bark, birch-bark used for paper, as sold in shops, a superior kind of birch-bark, smooth, clean, and wide, suitable for wrapping up parcels; cf. **burza-wôñ^{u}**, p. 131*a*, l. 7. **-chān** -छान् । मुख्यतक्षा m. a head carpenter, the foreman carpenter (or architect-builder) employed in building a house. **-dyol^{u}** -द्यॊलु । तृणविशेषः m. a kind of grass used by shopkeepers for tying up parcels of condiments or the like; cf. **wāna-dĕl^{i}**, p. 1121*a*, l. 1. **-gaṇḍ** -गंड् । सुदृढबन्धः m. the tying up of a load or parcel, when it is securely done. **-pacĕ** -पच्य । साधुशीलः m. one who is born in a family whose occupation is shopkeeping; one who is of decent respectable family (in this sense used esp. in discussing proposals of marriage or the like). **-phuṭāj^{i}** -फुटाजि or **-phuṭüj^{u}** -फुटुंजू । वणिक्पोटलिका f. a shopkeeper's parcel, a parcel wrapped up in birch-bark, or the like, as delivered to a customer by a shopkeeper; met. a similar unopened parcel. **-tôn^{u}** -तोनु । साधुशीलता m. (in reference to some particular person) decent, respectable character (in all dealings). **-ṭaṭhul^{u}** -टठुलु । वणिक्पात्रविशेषः m. a tub or trough in which a shopkeeper stores for sale his supply of flour or the like.

Examples of **wā̃** वाँ used as the middle member of a compound word are:— **tīla-wā̃-dā̃d**, an oilman's bullock, p. 999*a*, l. 22; **tīla-wā̃-kanz**, his oil-press, id., l. 23; **tīla-wā̃-ṭsakh**, the revolving bar of his press, id., l. 31.

wāñe-wôñ^{u} वाञ-वोञु । अतिसाधुवृत्तः m. a decent, respectable man, as ab.

wöñ^{i}-dān वांञि-दान् । वणिक्चुल्ली m. 'a shopkeeper's fireplace'; hence, met. a miserly or very indigent form of living. **-wān** -वान् । वणिगापणम् m. a shopkeeper's (esp. a grocer's) shop. **-yār** -यार् । वणिगापणः m., id.

wôñ^{u} 3 वोञु (f. **wöñ^{ü} 3** वांञू), in **ḍīḍ^{i}-wôñ^{u}** or **ḍīḍ^{i}-wān**, a doorkeeper, p. 188*a*, l. 21, i.q. **wān 3**, and probably due to confusion with **wôñ^{u} 2**. Like that word, it has also a f. **wāñĕñ**, p. 188*a*, l. 24.

wöñ^{i} वांञि or **vüñ^{ü} 3** वुंञू, an adjectival suffix, e.g., as in **wǒphar-wöñ^{i}**, **wǒphar-vüñ^{ü}**, s.v. **wǒphur^{u}**, q.v.

wöñī 1 वांञी f. the profession of a shopkeeper (**wôñ^{u} 2**), shop selling, shopkeeping as a livelihood (cf. **puy-w°**, p. 813*a*, l. 15).

wöñī 2 वांञी (Rām. 429), see **wān 4** and **wôñ^{u} 4**.

wöñ^{ü} 1 वांञू । कृषिकर्म f. ploughing, cultivation by plough. **wāñĕ-dā̃d** वाञ-दाँद् । कृष्युपयुक्तर्षभः m. a plough-bullock. **-drāv** -द्राव् । कृषिकर्मस्वभ्यस्तः m. one who has come out of ploughing, a bullock that has been trained to plough. **—kaḍun** —कडुन् । कृषिकर्मस्वभ्यस्तीकरणम् m.inf. to train a bullock to the plough. **—lagun** —लगुन् । कृषिकर्मणि प्रवृत्तीभवनम् m.inf. to become attached to ploughing, (of a bullock) to be taken to the plough (before he is trained); met. (of some weak or incapable person) to be set to some hard piece of work. **—lāgun** —लागुन् । कृषिकर्मणि (अत्यायासोत्पादिकर्मणि) नियोजनम् m.inf. to put a bullock to the plough (for the first time, as ab.); met. to set an incapable person to hard work, as ab. **—nērun** —नेरुन् । कृषिकर्मणि स्वभ्यस्तीभवनम् m.inf. (of a bullock) to become trained to the plough.

wöñ^{ü} 2, 3 वांञू f. the feminine of **wān 3** and **wôñ^{u} 3**, indicating a female keeper, etc., and not his wife, as in **guzar-wöñ^{ü}** a female octroi collector (not his wife), p. 319*b*, l. 1.

wöñ^{ü} 4 वांञू the obl. form and pl. nom. of **wān 4**. Also i.q. **wān 4**, in **lĕla-wöñ^{ü}**, p. 522*b*, l. 2; **lila-wöñ^{ü}**, ib., l. 8; and **sǒwöñ^{ü}**, s.v. In Rām. 429, **wöñī** is for **wöñ^{ü}**, m.c. In K. 522 **wöñ^{ü} pālüñ^{ü}** means 'to keep one's word, to keep a promise'.

wöñ^{ü} 5 वांञू f. earnings, in **pĕṭh^{i}-w°**, p. 796*a*, l. 8. Cf. **wöñī 1**.

wöñ^{ü} 6 वांञू in **pathár^{i}-wöñ^{ü}**, adv. on, or all over, the floor or bare ground, p. 799*a*, l. 10. ? Cf. **wā̃ 3**.

wöñ^{ü} 7 वांञू, in **wöñ^{ü}-döñ^{ü}** वांञू-दांञू । ईषद्भूषणसमुदायः f. (of one reduced to poverty) the small broken or worn articles of jewelry that remain in his possession (probably a jingle of **döñ^{ü}**, q.v.).

wuñ वुञ्, **wuñĕ** वुञ, see p. 1127*a*, l. 44.

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wūn̄ᵘ वून्̄, see **wŏnun.**

vūn̄ᵘ 1 वंन्̄ (for **4,** see **wanun**), sometimes written **wan̄ᵘ** वन्̄ । लतासमुदायः f. a wood, or grove, of trees (esp. when all of the same kind), an orchard, a fruit garden (cf. **kulⁱ-v°,** p. 439*a*, l. 8; **mĕwa-v°,** p. 611*a*, l. 37; **tᵃla-v°,** p. 995*a*, l. 40; **tēl-v°,** p. 998*a*, l. 11; **ṭanga-v°,** p. 1010*b*, l. 12; **ṭsēra-v°,** p. 1079*b*, l. 7; **wath-v°** and **wata-v°,** s.v. **wath**) (Gr.Gr. 37; W. 144, *wanⁱ*; K.Pr. 135, 246, *wani*); a mountain path (cf. **dōla-v°,** p. 211*b*, l. 18). **—din̄ᵘ** —दिन्̄ । वानस्पत्यलताषण्डारोपणम् f.inf. to plant and keep up an orchard or fruit garden (esp. as a work of religious merit).

wan̄i-rāwul वञि-रावुल् । अकर्मण्यः adj. (f. **-rāvüjᵘ** -रावंज्), 'one who leads astray in a fruit-garden'; hence, one who has taken to vicious ways, and leads others astray by his example.

vūn̄ᵘ 2 वंन्̄ (for **4,** see **wanun**) । समावस्था f. (between two persons) similarity, or equality, of condition (such as happiness, misery, gain, loss, sickness, health, sudden death, and so on) (K.Pr. 91); cf. **wanan. —gaṭshün̄ᵘ** —गछ्̄न्̄ । समावस्थावाप्तिः f.inf. such similarity of condition to occur (as when one person's condition becomes the same as that of another).

vūn̄ᵘ 3 वंन्̄ (for **4,** see **wanun**), see **wŏnⁱ.**

wun̄ᵘcᵘy वुन्̄च्य्, see **wun̄ᵘkuy,** p. 1127*b*, l. 6.

wun̄ukh वुनुख् adv. now, at the present time (cf. **wŏn̄**), used in the following:— **wun̄ukh-tām** वुनुख-ताम, or **-tāmath** -तामथ्, or **-tān̄** -तान्̄, or **-tān̄ĕth** -तान्̄थ् । वर्तमानावसरान्तम् adv. up to now, till now, up to the present time.

wun̄ᵉkĕn वुन्̄क्यन् or **wun̄ᵉkĕnas** वुन्̄क्यनस् । अधुना adv. now, at the present time, at this time (e.g. 'at this time to-morrow') (cf. **wŏn̄**) (Śiv. 634, 841, 1713, 1718–9; Rām. 150, 492, 680, 791, 808, 852, 997, 1155, 1204, 1220, 1222–3, 1228, 1460, 1527, 1702; K. 1099, 1112, *wun̄kĕn*). **-bögⁱ** -बांगि or **-bögin** -बांगिन् । अधुनाप्रायकाले adv. about now, at about the same time as now on some other day.

wun̄ᵉkĕnukᵘ वुन्̄क्यनुकु । आधुनिकः adj. gen. (f. **wun̄ᵉkĕnücᵘ** वुन्̄क्यनंचु), of, or belonging to, the present time, contemporary.

wŏnil वांनिल् । वणिग्वृत्तिः f. the business of a shopkeeper (esp. of a grocer) (cf. **nūna-w°,** p. 641*a*, l. 36; **puy-w°,** p. 813*a*, l. 17).

vūn̄ᵘ-müṭsᵘ वंन्̄-मंछ्̄, see **wanun.**

wān̄ĕn̄ वान्̄न्̄ । वणिक्स्त्री f. the wife of a shopkeeper (**wŏn̄ᵘ 2,** q.v.) (El *wányain*; Gr.Gr. 38); a decent, respectable woman, who is mistress of a household. See also **wŏn̄ᵘ 3.**

wān̄urᵘ वान्̄रु । वणिक्, पथिविशेषः a shopkeeper, esp. a travelling shopkeeper, a pedlar, a 'boxwallah' (cf. **wŏn̄ᵘ wān̄urᵘ,** p. 1128*a*, l. 16); a certain small bird, haunting marshes.

vĕn̄orᵘ व्यन्̄रु, for **vĕn̄°rᵘ** व्यंन्̄रु, 1 p.p. of **vĕn̄ᵉrun,** q.v. —°, in **aḍa-v°,** p. 12*b*, l. 2.

wun̄ĕr वुन्̄र् । दैवानार्जवम् m. ill-luck, want of success after long and strenuous effort. Cf. **wunun.**

vĕn̄ᵉran व्यन्̄रन् । पृथक्पृथग्विभेदनम् f. (sg. dat. **vĕn̄ᵉrün̄ᵘ** व्यन्̄रंन्̄), the act of picking to pieces with the fingers, unravelling, separating, pulling to pieces, shredding (string, straw, vegetables, a bunch of leaves, etc., as in **vĕn̄ᵉrun,** q.v.).

vĕn̄ᵉrun व्यन्̄रुन् । पृथक्पृथग्विभेदनम् conj. 1 (1 p.p. **vĕn̄°rᵘ** व्यंन्̄रु), to pick to pieces with the fingers, unravel, dismember, separate, pull to pieces, take to pieces, shred (string, vegetables, a bunch of leaves, a mass of straw, or similar compact, dense, or intertwisted object) (Gr.Gr. 7). **vĕn̄°rᵘ-motᵘ** व्यंन्̄रु-मतु । पृथक्पृथग्विभेदितः perf. part. (f. **vĕn̄ᵘrᵘ-müṭsᵘ** व्यन्̄रु-मंछ्), picked to pieces, as ab.

vĕn̄ᵉrāwun व्यन्̄रावुन् । पृथक्पृथक्करणम् conj. 1 (1 p.p. **vĕn̄ᵉrōwᵘ** व्यन्̄रोवु), i.q. **vĕn̄ᵉrun,** q.v. **vĕn̄ᵉrōwᵘ-motᵘ** व्यन्̄रोवु-मतु । पृथक्पृथग्विभेदितः perf. part. (f. **vĕn̄ᵉrövᵘ-müṭsᵘ** व्यन्̄रांवु-मंछ्), i.q. **vĕn̄°rᵘ-motᵘ,** q.v., s.v. **vĕn̄ᵉrun.**

wān̄uth वान्̄थ् । वाणिज्यम्, साधुवृत्तम् m. (sg. dat. **wān̄ĕtas** वान्̄तस्), the profession of shopkeeping, trade (esp. as a grocer, or the like) (cf. **puy-w°,** p. 813*a*, l. 18); the conduct of a decent, respectable man. Cf. **wŏn̄ᵘ 2.**

wŏnōv वोनोव्, see **wŏnun.**

vēpi वेपि, **vīpⁱ** वीपि, see **vyūpᵘ.**

wupa वुप । अन्तर्दाहः m. (of something inanimate) inward burning or heat, internal smouldering; inward rotting (due to fermentation and consequent heat); (of a human being) inward anger, resentment; cf. **wupun. —khasun** —खसुन् । दाहोद्भवः m.inf. spontaneous internal combustion or rotting to occur (e.g. in a pile of grain, or a heap of wood, a pile of uncared-for garments). **-hotᵘ** -हतु । दाहविकृतः adj. (f. **-hüṭsᵘ** -हंछ्), burnt or rotted internally, as ab.; full of resentment. **—hyonᵘ** —ह्यनु । अन्तर्दाहोद्भूतिः m.inf. (of a heap of grain, a pile of wood, or the like which has been allowed to become damp) to begin to rot or burn from internal heat; (of a human being) to begin to feel resentment.

vĕpadā व्यपदा । विपत् f. a calamity, misfortune, adversity, distress.

vĕpodᵘ व्यपंदु । विपदाक्रान्तः adj. (f. **vĕpüzᵘ** व्यपंज्),

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subject to calamity, unfortunate, afflicted, distressed, fallen into adversity.

wŏpad 1 ब्रपद् । उत्पत्तिः f. (sg. dat. **wŏpüzᵘ** ब्रपंज़ू), birth; creation, production; origin, rise.

wŏpad 2 ब्रपद् or **wŏpād** ब्रपाद् । दोषः f. (sg. dat. **wŏpüzᵘ** ब्रपंज़ू or **wŏpözᵘ** ब्रपोज़ू), a personal defect (such as disease, debauchery, making false charges, or other criminality) which is contagious, or which infests others by association (Śiv. 1441, 1746, 1764). **—yiñᵘ —**यिञ़ू । दोषापत्तिः f.inf. such a defect to taint or contaminate (a person, dat.).

wŏpadun ब्रपदुन् or (q.v.) **wŏpazun** ब्रपज़ुन् । उद्भवाप्तिः conj. 2 (1 p.p. **wŏpodᵘ** ब्रपंदु; f. **wŏpüzᵘ** ब्रपंज़ू), to arise, spring up, come into existence, be born, come into being, be produced (Gr.M.; L.V. 56; Śiv. 1230, 1559; K. 878); to occur, take place; cf. **wŏpanun, wŏpazun. wŏpodᵘ-motᵘ** ब्रपंदु-मंतु । समुद्भूतः perf. part. (f. **wŏpüzᵘ-müṭsᵘ** ब्रपंज़ू-मंचू), sprung up, come into existence; occurred, happened. Cf. **wŏpüzᵘ-müṭsᵘ,** f. of **wŏpozᵘ-motᵘ,** s.v. **wŏpazun.**

wŏpadrav ब्रपद्रव् । उपप्लवः m. widespread misfortune, a general calamity (such as famine, lawlessness, drought, floods, epidemic, pillage, conflagrations, etc.), national distress, national disturbance, insurrection.

wŏpadravī ब्रपद्रवी । उपद्रवकृत् adj. c.g. (any man or beast) that causes such widespread calamity as in the preceding.

wŏpadīsh ब्रपदीश् m. instruction, advice (Gr.M., Śiv. 23, Rām. 1171); esp. true instruction, right teaching (L.V. 1, 2, 51–4, 66, 80, *wŏpadēsh*; Śiv. 1704; Rām. 41, 171).

wŏpadāwun ब्रपदावुन् । उत्पादनम् conj. 1 (1 p.p. **wŏpadôwᵘ** ब्रपदोवु), to cause to spring up or come into existence, to bring into existence, be the producer of, to create (El. *wopádáwun*, who says the word is peculiar to remote mountain districts; Śiv. 33, 59, 60, 99, 100, 582, 803, 1241; K. 131, 618); to cause to occur or happen. Cf. **wŏpazāwun.**

wŏpadāwawunᵘ ब्रपदावबुनु, n.ag. (f. **wŏpadāwavüñᵘ** ब्रपदाववंञ़ू), one who causes (something) to come into existence (Śiv. 854).

wapha वफ (= وقف) । धर्मार्थम m. a place where (in accordance with a religious endowment) food is distributed free, an almshouse; cf. **wŏpha. -bata** -बत । धर्मार्थान्नवृत्तिः m. 'almshouse rice', the practice of living on food distributed at almshouses (a lazy, heedless, life).

wāph वाफ । उप्तिः, उप्तिकालः m. (sg. dat. **wāpas** वापस), sowing (seed, etc.) (cf. **bēlⁱ-w°** and **byölⁱ-w°**, p. 150*b*, l. 10; **dā-w°**, p. 231*a*, l. 18; **harᵃda-w°**, p. 348*a*, l. 16) (Śiv. 1291); sowing-time, seed-time, the sowing season, the proper time for sowing any particular seed (L. 463). **—yunᵘ —**यिनु । उप्तियोग्यीभवनम् m.inf. 'sowing to come', i.e. (of a field) to become prepared and ready for sowing.

wāpa nērun वाप नेरुन् । बीजोप्तिकर्मणा संपन्नीभवनम् m.inf. 'to issue from sowing', i.e. (of a field or the like) to have been completely sown. **—yunᵘ —**यिनु । बीजोप्तिमनु तदुद्भित्तिः m.inf. 'to come from sowing', i.e. (of a field or the like) the seeds to sprout (after sowing).

waphā वफा وفا, or **wŏphā** ब्रफा ? f. observation of good faith, faithfulness, fidelity (cf. **bē-wafā**, p. 147*a*, l. 18; **bē-wŏphā**, p. 148*a*, l. 1) (El., K.Pr. 72). **—karan-wôlᵘ —**करन्-वोलु n.ag. (f. **—karan-wājĕñ —**करन्-वाज्यञ्), one who is faithful (El.).

wŏph ब्रफ f. in **hūnⁱ-wŏph**, p. 337*a*, l. 23, i.q. **wuph,** q.v.

wŏpha ब्रफ । भिक्षा m. the making a livelihood by begging food and clothing from others, professional begging; a professional beggar; cf. **wapha. -bata** -बत । परान्नम् m. rice obtained in this way; hence, plenty of food obtained regularly from others. **-bata lagun** -बत लगुन् । परान्नेन पुष्ट्याप्तिः m.inf. such food to be obtained, to become fat on the obtainment of easy and regular food from others, and hence to become audacious and insolent. **-bata pyonᵘ** -बत प्यंनु । परान्नावाप्तिः m.inf. such rice to fall to a person, i.e. food in plenty to be regularly received from others. **—pyonᵘ —**प्यंनु । भिक्षान्नावाप्तिः m.inf. the proceeds of begging to fall (to a person), i.e. to get a living by professional begging (and so to be comfortable, happy, without care, audacious and insolent).

wuph वुफ् (occasionally spelt **wŏph** ब्रफ्, q.v.) । विहायसा गतिः f. (sg. dat. **wuphi** वुफि), the act of flying or soaring, flight (Gr.Gr. 127; Śiv. 1052, 1607); met. moving, or going, rapidly or quickly. **—tulüñᵘ —**तुलंञ़ू f.inf. to fly up (Rām. 531). **wuphi** वुफि । अतिशीघ्रम् adv. very quickly, speedily (u.w. vbs. of going, coming, seeing, beginning, completing, or the like).

waphādār वफादार् وفادار, or **wŏphādār** ब्रफादार् adj. c.g. faithful, trustworthy (El., K.Pr. 101); faithful (to), devoted (to), loyal (Rām. 773).

waphādörī वफादांरी وفاداری, or **wŏ°** ब्र° f. fidelity, loyalty, faithfulness (El. (*wa°*); H. (*wŏ°*) ii, 2–7, 10, 12).

vĕpholᵘ व्यफंलु adj. (f. **vĕphüjᵘ** व्यफंजू), fruitless, bearing no, or imperfect, fruit (L.V. 55).

wuphal वुफल् in **wuphal-wāl** वुफल्-वाल् । अतिचञ्चलः m. i.q. **wŏphar-wāl,** s.v. **wŏphurᵘ,** q.v.

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wuphalun वुफलुन् । प्रोत्सहनम् conj. 3 (2 p.p. **wuphalyōv** वुफल्योव्) (of some ignorant boy or the like) to be, or become, persevering or energetic (by continual practice).

wuphalāwun वुफलावुन् । प्रोत्साहनम् conj. 1 (1 p.p. **wuphalôw^u^** वुफलोवु), to encourage (an ignorant child or the like) to persevere (in acquiring skill), incite (Gr.Gr. 170). **wuphalôw^u^-mot^u^** वुफलोवु-मतु । प्रोत्साहितः perf. part. (f. **wuphalöv^ü^-müts^ü^** वुफलांवू-मंचू), encouraged in perseverance, as ab. See **wuphun.**

wupháún m. a bird (El. *upháún*, ? **wuphawun^u^**, q.v.).

wuphun वुफुन् । उड्डयनम् conj. 3 (2 p.p. **wuphyōv** वुफ्योव्), to fly, soar, go flying (Gr.Gr. 15, 127; conjugated, 224, 234, 237, 239, 240–1, 245–6; Gr.M.; Śiv. 1516, 1694, 1811); to go, or move, rapidly or quickly; (of a human being or the like) to become intoxicated (by drugs, or pride, or the like).

wuphān वुफान् । अतिशीघ्रम् pres. part. used as adv. flying; hence, as adv., very quickly or rapidly (u.w. vbs. of going, arranging, eating, and so on).

The causal of this verb is either **wuphanāwun** वुफनावुन्, which means 'to cause to fly', or **wuphalāwun** वुफलावुन् which means 'to incite' (Gr.Gr. 170).

wuphanāwun वुफनावुन् । खगत्वभ्यासनम्, शीघ्रयापनम् conj. 1 (1 p.p. **wuphanôw^u^** वुफनोवु), to cause to fly (Gr.Gr. 170; Śiv. 351, 1064, 1396, 1693, 1783, 1811); (of a mother-bird) to teach (her chicks) to fly; to fly (a kite, etc.) (Gr.M.); to drive (a horse or vehicle) at great speed. **wuphanôw^u^-mot^u^** वुफनोवु-मतु । खेगमितः, शीघ्रं यापितः perf. part. (f. **wuphanöv^ü^-müts^ü^** वुफनांवू-मंचू), taught to fly, as ab.; driven very fast, as ab.

věphar व्यफर् m.pl. a jingle of **phěphar** in **ph°-v°** (p. 700*b*, l. 35).

wŏphur^u^ ब्वफुरु । शिथिलः adj. (f. **wŏphür^ü^** ब्वफ़्रू), loose, insecure, not firmly fixed. **—lagun** —लगुन् । उद्धारावाप्तिः m.inf. to become loose, to become insecure in its place, to have (its) foundations loosened (lit. and fig.).

wŏphar-ḍünj^ü^ ब्वफर्-डंजू । शिथिलता f. looseness, instability (of something that should be firmly fixed, e.g. a stone in a wall, or pillar); cf. **ḍünd^ü^** and **wŏphara-ḍanjĕ**, bel. **-wāl** -वाल् । अनवस्थितचित्तवृत्तिः adj. c.g. unsteady-minded, (of one engaged in any duty) not persevering, one whose attention is readily distracted, unsteadfast, capricious; cf. **wuphal-wāl**, p. 1130*b*, l. 49, and **wŏpharun.** **-wŏn^i^** -वांञि । अनवस्थितः adj. c.g. not firmly fixed in its place, insecure. **-vüñ^ü^** -वंञू । अनवस्थानः adj. c.g. not having a secure foundation, fixed to something insecure.

wŏphara-ḍanjĕ ब्वफर-डंज्य । अस्थिराश्रयः adj. c.g. not firmly fixed in its seat or foundation, loose, unsteady. Cf. **wŏphar-ḍünj^ü^**, ab.

wöphīr वांफीर् (for وافر) adj. c.g. abundant, plentiful, copious (H. vi, 14).

wŏpharun ब्वफरुन् । शिथिलीभवनम् conj. 3 (2 p.p. **wŏpharyōv** ब्वफर्योव्) (of some stone, column, brick) to become loose in its position (e.g. by pulling or by digging round the base, etc.); similarly, fig. of a secret, a disease, a bad habit, or the like. **wŏpharyō-mot^u^** ब्वफर्यो-मतु । शिथिलीभूतः perf. part. (f. **wŏpharyē-müts^ü^** ब्वफर्ये-मंचू), loosened, as ab.

wŏpharāwun ब्वफरावुन् । उद्धरणम् conj. 1 (1 p.p. **wŏpharôw^u^** ब्वफरोवु), to loosen the foundations of anything, make loose (lit. and fig., as in **wŏpharun**, q.v.).

wuphawun^u^ वुफवुनु । खगमनवृत्तिः n.ag. (f. **wuphavüñ^ü^** वुफवंञू), one who flies, (a bird or the like) which habitually flies (K. 922; K.Pr. 235, m.pl.nom. *wufawane*); (a man, horse, vehicle, or the like) which moves with great rapidity.

wuphavüñ^ü^ वुफवंञू f. the act of flying, or going swiftly in **wuphawañĕy raṭañĕ** वुफवञ्य् रटञ । असंभवसंभावना f.pl. (with emph. **y**) (simultaneous) flyings and stoppages, i.e. imagining impossibilities, describing or asking someone to believe an impossibility, attempting an impossible task.

waphöyī वफांयी وفائی, or **wŏphöyī** ब्वफांयी f. fidelity, loyalty, sincerity (cf. **bē-w°**, p. 148*a*, l. 4); trustworthiness, dependableness (K.Pr. 5, *wafái*). **—karüñ^ü^** —करंञू f.inf. to make firm friendship (with, **sŭty**), become a faithful ally (Rām. 94).

wŏpāj^i^ ब्वपांजि । लताविशेषः f. a certain wild shrub, the long dagger-shaped sub-acid leaves of which are used as a vegetable. Cf. **wŏpal-hākh**, s.v. **wŏpal.**

wŏpakār ब्वपकार् m. a kindly action, benefit, assistance, help (Gr.M.; Śiv. 236; K. 578, 1120; K.Pr. 219). **sarwa-wŏ°** सर्व-ब्व° adj. c.g. one who grants help or benefits to all (Śiv. 4, 39; K. *sarŏ wŏ°*, 2, 21, etc.).

wŏpakörī ब्वपकांरी adj. c.g. helping, serving, kindly (cf. **par-w°**, p. 751*a*, l. 27) (Śiv. 587, 1051). **sarwa-wŏ°** सर्व-ब्व° adj. c.g. one who grants help or benefits to all (Śiv. 194, 1510, 1886).

wŏpal ब्वपल् (cf. **wŏpāj^i^**), in the following :— **wŏpal bāŭ** ब्वपल् बाऊ । ऊकारः m. the name used in schools for the Śāradā character corresponding to the Nāgarī letter ऊ *ū*. **-gŏndi-wāv** -ग्वन्दि-वाव् । अतीषद्बाधा m. 'the wind of a *wŏpal*-posy', i.e. a very slight im-

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pediment, a mere nothing of an impediment (cf. the next). **-hākh** -हाख् । कालशाकः (sg. dat. **-hākas** -हाकस्), a certain wild vegetable leaf (eaten on the occasion of an obsequial fast or the like) (L. 347, *Dipsacus inermis*; Rām. 766, 1283). —**wō** —वो । उकारः m. the name used in schools for the Śāradā character corresponding to the Nāgarī letter उ *u*.

vīp^{i}lad वीपिलद् । उदीपोपप्लुतः adj. c.g. (as subst., f. **vīp^{i}ladiñ** वीपिलदिञ्), inundated, flooded; (of a human being) ruined by flood, one whose entire property, house, land, or the like, has been destroyed by flood. Cf. **vyūp^{u}**.

wupalad वुपलद् । दाहविकृतः adj. c.g. (as subst., f. **wupaladiñ** वुपलदिञ्) (of a pile of paddy or the like) gone bad by internal fermentation or internal spontaneous combustion. Cf. **wupa**.

waplnu (? spelling and gend.) a kind of large pear (L. 350, note).

wāpun वापुन् । उप्तिः conj. 1 (1 p.p. **wôp^{u}** वोपु), to sow (a field), to plant (a field) with seed (Gr.M.); to sow (seed) in a field, to scatter seed; cf. **wawun**. **wôp^{u}-mot^{u}** वोपु-मंतु । विहितवापः perf. part. (f. **wôp^{ü}-müṭs^{ü}** वांपू-मंचू) (of a field) sown; (of seed) sown (in a field).

vĕpun व्यपुन् । संमितिः conj. 3 (2 p.p. **vĕpyōv** व्यप्योव्), (of anything rational or irrational) to be firmly situated in some place, and yet to have no definite location, to be diffused through, pervade, permeate, fill up, fill exactly; (of something such as a command, conversation, circumstance) to be firmly fixed in the mind. Cf. **vyāpun 1**.

vĕpan-bāna व्यपन्-बान । सविकासाशयत्वम् (महापात्रता) m. large-mindedness, the having a capacious intellect; (of a vessel or the like) the being sufficiently large to contain some specified substance.

vĕpana-gatā व्यपन-गता । विनाशमापन्नः adj. c.g. (of a man or rational being) gone away never to return (lit. or fig. 'dead'). Cf. **gata**.

vĕpyō-mot^{u} व्यप्यो-मंतु । संमितः perf. part. (f. **vĕpyē-müṭs^{ü}** व्यप्ये-मंचू), that which has pervaded, etc., as ab., pervading, etc.

wupun वुपुन् । अन्तर्दाहोद्भवः conj. 2 or 3 (see Gr.Gr. 204–5) (1 p.p. **wup^{u}** वुपु, 2 p.p. **wupyōv** वुप्योव्), (of a heap of dried cowdung, a pile of wood, straw, paddy, clothes, or the like) to burn internally (by spontaneous combustion, or otherwise), to smoulder internally, ferment internally (Gr.Gr. 120, 204–5); met. to rot, or decay internally (owing to fermentation and consequent heat); (of a human being) to feel inward wrath, to be filled with resentment; cf. **wupa**. **wupyō-mot^{u}** वुप्यो-मंतु । दाहविकृतिमुपपन्नः perf. part. (f. **wupyē-müṭs^{ü}** वुप्ये-मंचू), internally burnt or fermented, as ab.; filled with resentment, as ab.

wŏpanun व्वपनुन् । उद्भवः conj. 2 (1 p.p. **wŏpon^{u}** व्वपंनु, f. **wŏpüñ^{ü}** व्वपंञू), to arise, spring up, come into existence, be born; to occur, take place; cf. **wŏpadun, wŏpazun**. **wŏpon^{u}-mot^{u}** व्वपंनु-मंतु । उत्पन्नः perf. part. (f. **wŏpüñ^{ü}-müṭs^{ü}** व्वपंञू-मंचू), sprung up, born; occurred.

wupanishĕd उपनिषद् m. N. of certain mystic writings of the Hindūs (Śiv. 21). Borrowed from Skt. *upaniṣad*.

wupiñ वुपिञ् । दाहः f. (of a heap of dried cowdung, wood, grain, or the like) internal combustion, internal fermentation, or the like (i.q. **wupa**, q.v.) (Gr.Gr. 120); (of dried cowdung on a hearth) taking fire (from contact with the burning coals). —**ṭshunüñ^{ü}** —छ्रनंञू । दाहप्रवर्तनम् f.inf. to set burning internally (a pile of dried cowdung, straw, or the like, or fuel on a hearth).

wŏpar व्वपर् । अपरः adj. c.g. another (H. v, 4, *kus-tāñ wŏ°*, someone else); other, different, alien (Rām. 732); not one's own, others' (Śiv. 341, 624, 1172, 1862); jealous (El.); (as subst. m.) a foreigner, stranger (El.; Gr.M.; K.Pr. 119, 236). —**bĕha** —ब्यह । अपराश्रयः m. an alien residence (e.g. among strangers or people of a different caste). —**gaṇz^{a}run** —गंज़रुन् । परबुद्ध्या संकलनम् m.inf. to look upon or consider (someone, esp. one of one's own kin) as alien. **-ṭsŏpar** -च्वपर् । अपरादिः adj. c.g. other, different, alien (or something of the sort). (A jingle.)

wupar वुपर् adv. above, up. **-cūṭi** -चूटी । उपर्युपर्येव adv. superficially, without going into (a matter) thoroughly, skimming over the surface, cursorily. (Said not to be a genuine Ksh. word, but to be borrowed from India.)

wuprīd वुप्रीद् । सप्रेमगौरवम् m. affectionate respect (such as might be paid to an elder, a friend, or relation). —**barun** —बरुन् । सस्नेहसभाजनादि समाचरणम् m.inf. to show such respect (by appropriate conduct).

wuprīda-vyot^{u} वुप्रीद-व्यंतु । गौरवसंभावनीयः, संमाननादिशीलः adj. (f. **-vĕṭs^{ü}** -व्यंचू), one who is the worthy object of such respect; one who habitually shows such respect.

wŏparāla व्वपराल । उपकारः m. help, assistance, kindness, favour (shown to a person).

vĕp^{a}ran व्यपरन् । उपगुप्तिः f. (sg. dat. **vĕp^{a}rüñ^{ü}** व्यंपरंञू), hiding (something), concealing.

vĕp^{a}run व्यंपरुन् । संमाननम्, उपगूहनम् conj. 1 (1 p.p. **vĕp^{o}r^{u}** व्यंपंरु), to cause to find room in anything, to

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cause to pervade, permeate; to hide, conceal (a thing, a person, conduct, or the like). See **vĕpun.**

viparīth विपरीथ् adj. c.g. reversed. **—hāwun** —हावुन् m.inf. to show reversed, to misrepresent (Gr.M.).

vĕpᵃrāwun व्यप्रावुन् । उपगूहनम् conj. 1 (1 p.p. **vĕpᵃrôwᵘ** व्यप्रोवु), i.q. **vĕpᵃrun,** q.v.

wŏparözᵘ ब्रपरांज़ । परत्वम् f. alienness, the condition of being foreign or alien (e.g. belonging to a different caste).

wāpas वापस् واپس, adv. back, back again. **—dyunᵘ** —दिनु m.inf. to give back, return (K.Pr. 106).

vīpis वीपिस्, see **vyūpᵘ.**

wŏpas ब्रपस् । अनशनम् m. not getting food, not eating food, fasting, famishment, starvation (W. 111). **—dyunᵘ** —दिनु । उपवासाचरणम् m.inf. to fast, abstain from food (owing to obstinacy, parsimony, or the like, and even when food is available). **—gatshun** —गछुन् । उपवासापातः m.inf. famishment, as ab., to occur. **-röchⁱ** -रांछि । उपवासोपकारकः c.g. something which relieves famishment (such as a little fruit, a scrap of bread, etc.).

wŏpaslad ब्रपस्लद् । समनुभूतोपवासः adj. c.g. (as subst., f. **wŏpasladiñ** ब्रपस्लदिञ्), hungry, famishing, starving (W. 111, K.Pr. 236).

wŏpāsanā ब्रपासना । परिचर्या f. service, attention, attendance, waiting on; adoration, worship (Śiv. 1620, 1655).

wāpatⁱ वापंति । विस्फोटरोगविशेषः m.pl. a certain pox, principally affecting children, ? measles.

vĕpoṭᵘ व्यपंटु । उपद्रवी adj. (f. **vĕpüṭᵘ** व्यपंटू, sg. dat. **vĕpacĕ** व्यपच्य), oppressive, tyrannical, irritating, infuriating; contaminating, debasing (by association).

wāpaṭh वापठ् । पटोत्पवनम् m. (sg. dat. **wāpaṭas** वापटस), cleansing a large quantity of winnowed paddy by shaking it up in a sheet.

vĕpath व्यपथ् । आपत् f. (sg. dat. **vĕpütsᵘ** व्यपंचू, but cf. **vĕpütshᵘlad** व्यपंछूलद् bel.), a calamity, misfortune, adversity, distress.

vĕpütsᵘ wolᵘ-motᵘ व्यपंचू वलु-मंतु । विपदावृतः perf. part. (f. **—vüjᵘ-mütsᵘ** —वंजू-मंचू), enveloped in misfortunes, surrounded by misfortunes. **vĕpütsᵘ-wôlᵘ** व्यपंचू-वोलु । आपद्युक्तः m. (f. **-wājĕñ** -वाज्यञ्), involved in calamity (and by contact, etc.) causing calamity to others.

wŏpath ब्रपथ् । बहुला उत्पत्तिः f. (sg. dat. **wŏpütsᵘ** ब्रपंचू), profuse production, great fruitfulness, great fecundity, pullulation.

vĕpotshᵘ व्यपंछु । प्रतीतिहीनः adj. (f. **vĕpütshᵘ** व्यपंछू), incredulous, unbelieving, sceptical; untrustworthy, not to be relied on, unreliable; hard to believe, incredible.

vĕpütshᵘlad व्यपंछूलद् । आपद्ग्रस्तः adj. c.g. (as subst., f. **vĕpütshᵘladiñ** व्यपंछूलदिञ्), full of, or pervaded by calamity, in evil plight; calamitous, disastrous. See **vĕpath.**

vĕpawunᵘ व्यपवुनु । संमानः n.ag. (f. **vĕpavüñᵘ** व्यपवंञू), (of anything inanimate) that which fits into or finds room in a receptacle; (of instruction, command, or the like) that which is firmly fixed in the mind; (of a human being) he who finds a place in any society, position, or locality (even if not originally suitable for it).

wŏpawās ब्रपवास् । उपवासः m. fasting (the religious discipline) (Śiv. 595, 1351, 1449, 1713; Rām. 7).

wŏpawösⁱ ब्रपवांसि । अनशनव्रती m. one who fasts (as a religious discipline).

wŏpay ब्रपय् । लताविशेषः f. a certain shrub, the juice and leaves of which are used for healing wounds or the like.

wŏpāy ब्रपाय् । उपायः m. a means, expedient (Śiv. 17, 42, 110, 1242, 1299, 1472, 1478, 1488, 1743; Rām. 475; K. 576, 875, 1019); mode, way, device (for doing something) (Gr.M.; Śiv. 1516; Rām. 300, 1767); a remedy, cure (El. *wapái, wŏpái* f.; *wapái karinyi,* to cure) (Śiv. 1758).

wŏpözᵘlad ब्रपांज़ूलद् । दोषलिप्तः adj. c.g. (as subst., **wŏpözᵘladiñ** ब्रपांज़ूलदिञ्), possessing a defect (as described s.v. **wŏpad** or **wŏpād,** q.v.).

wŏpazun ब्रपज़ुन् । उद्भवः conj. 2 (1 p.p. **wŏpozᵘ** ब्रपंज़ु), to arise, spring up, come into existence, be born, become (Gr.Gr. 28, 128, 171, 204, 212; YZ. 397); to occur, take place; cf. **wŏpadun, wŏpanun.**

wŏpozᵘ-motᵘ ब्रपंज़ु-मंतु । उद्भूतः perf. part. (f. **wŏpüzᵘ-mütsᵘ** ब्रपंज़ू-मंचू), sprung up, come into existence; occurred, happened. **wŏpüzᵘ-mütsᵘ** is also f. of **wŏpodᵘ-motᵘ,** q.v. s.v. **wŏpadun.**

wŏpazath ब्रपज़थ f. (sg. dat. **wŏpazütsᵘ** ब्रपज़ंचू), coming into existence, birth, springing up (Gr.Gr. 128).

wŏpazāwun ब्रपज़ावुन् । उत्पादनम् conj. 1 (1 p.p. **wŏpazôwᵘ** ब्रपज़ोवु) to cause to spring up or come into existence, to bring into existence, to be the producer of (Gr.Gr. 171); to cause to occur, to cause to happen. Cf. **wŏpadāwun.**

war 1 वर् । वेष्टना m. twisting (as in twisting together the strands of a string between the palms of the hands) (cf. **atha-w°,** p. 64*b*, l. 21; **khŏshⁱ-w°,** p. 418*b*, l. 40; **khŏshⁱ-wārⁱ,** id., l. 44; **mutsaran-w°,** p. 610*b*, l. 25) (Śiv. 1014, 1217 (pun on *war* 2), 1643, 1646, 1872; K.Pr. 219, *gŏtshan war,* twisting, or twirling, the moustaches).

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war 2 वर् । वरः m. a boon, blessing, favour (cf. **pīra-w°**, p. 753*a*, l. 11) (Śiv. 448, 851, 934, 1166, 1173, 1217 (pun on *war* 1), 1219, 1651, 1697, 1738, 1761; Rām. 565; K. 16, 67, 268, 278, 330, 423–4, 537, 574, 577, 604, 606, 611–2, 620–1, 625, 655, 705, 739, 792, 795–6, 876–7, 965, 1029); used —° to indicate the excellence of anything, esp. as an indication of respect, as in **gŏra-war,** a revered preceptor (Śiv. 1022).

war 3 वर् । रोषः m. inward anger (due to wishes being thwarted), resentment, displeasure, umbrage, dudgeon (cf. **būta-w°**, p. 141*b*, l. 18).

war 4 वर् । लीला m. pretended reluctance, coquetry, coquettish behaviour (cf. **gȫn^{ü}-w°**, p. 294*a*, l. 2).

war 5 वर् m. in **war-kul^{u} वर्-कुलु । वटवृक्षः** the banyan or Indian fig-tree, *Ficus indica*.

war 6 वर् ور, a suff. borrowed from Persian (*āwar*, *war*, or *wār*) implying possession, as in **nāma-war** (= نام آور, or نام ور, or نام وار), possessing a name, famous, p. 636*b*, l. 23. See **warī**.

wár, see **wör^{ü} 3.**

wār 1 वार् । अवसरः, सूर्यादिवासरः m. a time, occasion, opportunity (cf. **angál^{i}-w°**, p. 33*b*, l. 47; **yīshĕr-w°**, s.v. **yīshŏr**); esp. a favourable opportunity, the right, or propitious, time (for something) (Śiv. 1790, K.Pr. 102); a day of the week, a week day (including Sunday. They are **āth-w°**, Sunday, p. 67*b*, l. 13; **tsandra-w°**, Monday, p. 1074*b*, l. 14; **bōm-w°**, p. 107*b*, l. 2, or **mangal-w°**, p. 578*b*, l. 50, Tuesday; **bŏd-w°**, Wednesday, p. 83*b*, l. 3, and K. 57; **gŏra-w°**, p. 297*b*, l. 7, or **bras-w°**, p. 127*a*, l. 42, Thursday; **shọk^{a}r-w°**, Friday, p. 879*a*, l. 36; and **baṭa-w°**, Saturday, p. 145*b*, l. 36) (cf. **zā-wār,** s.v. **zā**; **zāhna-wār**); a flock, herd, troop (cf. **sĕnda-w°**, p. 918*b*, l. 29).

wāra-phyur^{u} वार-फिरु । सप्ताहात्मवारवृत्तिः m. the passage of time (counted in days of the week). **—wāra —वार** adv. over and over again, repeatedly (K. 474).

wār 2 वार् । उपर्युपरि योजना m. putting or piling things over each other (e.g. courses of bricks in building a wall, or pieces of material or embroideries on cloth, etc.) (cf. **hanga-w°**, p. 338*b*, l. 50; **kámb^{i}-w°**, p. 444*a*, l. 35; **nár^{i}-w°**, p. 649*a*, l. 30; **phál^{i}-w°**, p. 694*b*, l. 28; **palang-w°**, p. 731*b*, l. 17; **ṭōpi-w°**, p. 1014*a*, l. 25; **tsök^{i}-w°**, p. 1067*b*, l. 22; **zamba-wār**) (Rām. 1301, a pile of bones); winding or twisting a string, or the like, over and over into a ball. **—anun —अनुन् । उपरि निर्मितिः** m.inf. to build (as ab.) in courses, one above the other; to wind up string, etc., into a ball, as ab. **—thawun —थवुन्** m.inf. to keep, retain (K.Pr. 206). **—trāwun —त्रावुन्** m.inf. to throw away (K.Pr. 206).

wār 3 वार् । प्राचीनम् m. a hedge (of thorns or the like round a garden, etc.) (El. *wár*, or towards Islāmābād, *wáḍ*).

wār 4 वार् । वेतसादिवृक्षपूर्णदीर्घभूखण्डः m. a long strip of land (generally near a lake or the like) grown over with willows and similar shrubs (cf. **vīri-w°**, p. 1136*a*, l. 16).

wār 5 वार् m. in **gar-wār,** a taste for housekeeping (p. 236*a*, l. 32).

wār 6 वार् f. a sacrificial rite, used —° in **māsa-w°**, p. 596*a*, l. 3; **pacha-w°**, p. 679*a*, l. 12.

wār 7 वार् adj. c.g. fitting, suitable; fitting accurately together, intimately united; (as subst.) fitness, suitability, accurate fitting together; a fitting result, satisfactory condition (Śiv. 1795, 1797); cf. **wār 8** and **wāra.** **—gatshun —गछुन् । यथेष्टयोगः** m.inf. to be, or become fitting or suitable, to fit into place, to fit conveniently in with some work. **—wath gatshun —वथ् गछुन् । सम्यगिष्टानुकूलीभवनम्** m.inf. (circumstances, e.g. relations, residence, worldly condition, or the like) to become suitable, or as one would wish; cf. **wāra wati,** etc., p. 1135*a*, l. 25. **—yun^{u} —यिनु । सुसंयोगाधिगमः** m.inf. suitability, or fitness, to occur; fitness for union (or friendship, etc.) to occur (Rām. 327); (of two things) fitting together accurately, or suitably, to occur.

wār 8 वार् وار, a Persian suffix used in revenue terms, as in **asömī-wār,** p. 50*a*, l. 18, and here meaning 'after, or according to, the details of'. This suffix also indicates suitability or fitness. Cf. **wār 7.**

wār 9 वार् m. i.q. **wôr^{u} 2** or **wör^{ü} 1,** in **tsák^{i}-wār,** p. 1067*b*, l. 4.

wara 1 वर in **aḍ-wara,** middle-aged (p. 10*b*, l. 18), q.v.

wara 2 वर in **āra-wara,** like a hill-stream (**āra**), p. 41*b*, l. 2; **kŏ-wara,** in a bad way, by a wrong method, p. 496*a*, l. 36.

wara 3 वर, an adjectival form, based on **war 2** (q.v.), in **pīra-wara,** p. 753*a*, l. 13.

wara 4, in **wara-kúr** (El.), see **wōra-kūr^{ü}**, p. 1136*b*, l. 17.

warā वरा, in **ti warā karith,** p. 967*b*, l. 5; i.q. **waröy,** q.v.

wāra वार । स्वस्थः, योग्यतया adj. c.g. and adv. in good condition, doing well (Rām. 1423, 1443); comfortable, at ease; healthy, well; (adv.) easily, comfortably (K. 1120, YZ. 21); fittingly, suitably, thoroughly, completely (El.; Gr.M.; Śiv. 23, 26, 159, 369, 481, 675, 752, 906, 1073, 1304, 1307, 1655; Rām. 386,

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527, 707, 1170, 1511; K. 36, 122; H. vii, 24; YZ. 35, 128, 206, 236, 262, 269); excellently, in an excellent manner (El.; Gr.M.; W. 96; Śiv. 1638, 1859); attentively (El.; Śiv. 113, 157; Rām. 797, 806); carefully, properly (Rām. 625–6); skilfully (El., W. 96); cf. **wār 7** and **wārāh.** **—āsun —आसुन् ।** स्वास्थ्ययुक्तता m.inf. to be comfortable and in good health, to thrive in health and circumstances or in either; to be in good spiritual health, to be piously disposed (Śiv. 375). **—kāra —कार ।** निरन्तरायतया adv. prosperously, continually and steadily without opposition or impediment, steadily and securely, in good condition, safe and sound (H. x, 8); auspiciously (Gr.M.; Śiv. 1080, 1097); cf. **wāray,** bel. **—pöṭhi —पांठि** or **—pöṭhin —पांठिन्।** स्वस्थतया adv. correctly, well and thoroughly, carefully and effectively (Śiv. 70, Rām. 1292, K. 645). **—rōzun —रोज़ुन् ।** स्वस्थासिका m.inf. to be and continue right, in good condition, prosperous, etc., as ab. **—wāra —वार ।** शनैः शनैः adv. without undue haste, gently, slowly, gradually, by slow degrees (El. *warawara,* slowly; W. 96, 151; Śiv. 394, 1081, 1097, 1686; Rām. 800, 1183, 1568, 1624, 1676, 1731; YZ. 100; K.Pr. 262); over and over again, repeatedly; gently, softly (Rām. 102). **—wati —वति ।** स्वस्थः adv. on the prosperous road, prosperously, thrivingly, happily flourishing; cf. **wār 7.** **—wati rōzun —वति रोज़ुन् ।** सुस्थितिः m.inf. to be and continue on the prosperous way, to prosper, thrive, flourish in happiness.

wāray वारय् । सम्यक्स्वास्थ्ययुक्तः adj. e.g. prosperous indeed, very happily thriving (Śiv. 578, 949, 1074); adv. thoroughly, completely (Śiv. 13, 1533 (*kāray* is a misprint), 1898; Rām. 957); very attentively (Śiv. 954, Rām. 1108*a*); comfortably, happily (Rām. 1632). **wāray-kāray वारय्-कारय्** adv. very auspiciously (Śiv. 55, 392).

warā वारा, see **wārāh.**

warái, verái, see **waröy.**

wáreo, see **wöryuwu.**

wari 1 वरि, see not only **woru,** but also **wuru.**

wari 2 वरि (K. 173), for **warĕ,** see **warĕ ta wadavĕ karanĕ,** s.v. **vüru 1.**

warí, see **warih.**

warī वरी وري f. (1) in **nām-warī,** reputation, p. 636*b*, l. 10, Persian termination indicating possession, formed from **war 6,** q.v.

(2) in **nāma-warī,** reputation, p. 636*b*, l. 25, a corruption of the Persian *āwarī* آوري, also indicating possession.

wári (L. 260), see **vüru 1.**

waröi वरांइ, see **waröy.**

wair वैर् or **wör वांर् ।** विद्वेषः, विरोधः m. enmity, hatred, animosity, hostility, rancour (El. *vār*, spiteful; Gr.Gr. 22; Śiv. 338 *wör*, 1806 *wair*; Rām. 1146, 1361 *wör*; K. 240, 897, 1051, 1061–3; K.Pr. 187).

wáir, see **vüru 1.**

wairī वैरी । विद्वेषवृत्तिः m. an enemy, a hater (either by nature, or due to some cause).

vēr 1 वेर् in **ṭsēra-vēr,** p. 1079*a*, l. 13, very late. Cf. **vēla** and **vēra.**

vēr 2 वेर् । अभीप्सा f. loving desire, desire on account of affection, loving motive (e.g. when one wishes to give something desired to a beloved friend, child, wife, or the like) (Śiv. 1024); cf. **vīru 2.** **vēri 1 वेरि ।** निमित्तम् postpos. (used —°) for, for the sake of, on account of (e.g. when one gives or places something, or goes somewhere, merely for the sake of some loved person) (cf. **ṭsahan-v°,** p. 1058*b*, l. 26) (Rām. 1484, *cyānĕ v°*, on thy account; 1577, *tami-sanzi v°*, for his sake; 1591, in exchange for, in place of, instead of).

vēra वेर or (q.v.) **vēla वेल** f. a time, season, etc., as s.v. **vēla,** q.v. (Rām. 986, sg. obl. *vēri*). Cf. also **vēr 1.**

weri, see **warih.**

vēri 2 वेरि, see **vēra, vīru 2, 3,** and **vyūru.**

vir विर् (? gend.) a fine (in money). Noted only in H. v, 7.

vīr 1 वीर् । पराक्रमी, भैरवः, a hero, one who is brave, bold, valiant, courageous (cf. **bala-v°,** p. 103*a*, l. 41; **dīra-v°,** p. 236*b*, l. 38) (Gr.M.; Śiv. 1062, 1487, 1673, 1675, 1694, 1819; Rām. 43, 119, 122, 511, 620, 882, 1299, 1360, 1399, 1401; K. 34, 360, 376, 430, 436, 441, 625, 720, 797–8, 1024); one who is strong, muscular, brawny, stalwart (K. 367); a kind of Bhairava (see **börav**) who is the local godling of a cemetery or place for burning corpses.

vīra-badar वीर-बद्‌र् or **-भद्‌र् ।** गम्भीरसामर्थ्यः m. N. of a powerful hero created by Shiva (Śiva) from his matted hair (Skt. *Vīrabhadra*) for the destruction of Daksh's (*Dakṣa's*) sacrifice (Śiv. 106, 118 ff., 1120, 1562); (in Ksh.) a great hero, champion, mighty man. **-pŏrush -प्वरुश् ।** अतिसमर्थः m. a stalwart man of great strength and determination, a hero (K. 360, 751).

vīrani kār वीरंनि कार् । वीरचर्या m.pl. a champion's deeds (arduous, formidable, and completely carried through).

vīr 2 वीर् or **vīru 1 वीरु ।** वेतसी f. (sg. dat. **vīrĕ वीर्य**), the white willow (see El., s.v. *vīr* for its varieties and

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the uses to which it is put in Kashmīr) (cf. **bŏṭa-v°**, p. 138*b*, l. 48; **mushka-v°**, p. 597*b*, l. 27) (El. *salix alba*; Gr.Gr. 15; L.-68, 70, 79 (*Salix tetrasperma*); W. 7, 149; Śiv. 1013, 1039, 1553, 1573; Rām. 1634; K.Pr. 7, 257, 260).

vīri-bāman वीरि-वामन् । वेतसीपुष्पाणि m.pl. the flowers of the willow. **-kuj^{ü}** -कुजू । वेतसीवृक्षः f. a willow tree. **-mŏṇḍ^{u}** -म्वंडु । वैतसस्थाणुः m. the thick, bare, trunk of the willow tree. **-māv** -माव् । वेतसीलता f. a large branch of the willow tree (suitable for planting as a cutting) (Śiv. 1819, *vīrĕ-*). **-pan** -पन् । वेतसीपत्रसमूहः m.pl. willow leaves (used medicinally for heart-disease, etc., and as a sudorific). **-tīl** -तील् । वेतसीशाखोद्भवतैलम् m. oil extracted from burnt fresh willow twigs (used medicinally for skin diseases). **-wār** -वार् । वेतसीपूर्णप्रदेशः m. a willow grove, a piece of ground planted with lines of willows. **-zyun^{u}** -ज़िनु । वैतसेन्धनम् m. willow firewood.

vīr^{ü} 2 वीरू । रागः f. (sg. dat. **vēri** वेरि), great liking, enthusiasm, or love (for any thing or work) (Śiv. 1039, K.Pr. 139). Cf. **vēr 2.**

vīr^{ü} 3 वीरू f. (sg. obl. **vēri**) (?) a time, occasion; in **duka vīr^{ü}**, a twofold occasion; hence, a twin birth (p. 207*a*, l. 25), so **duka-vēri,** adv. (id., l. 25).

vīr^{ü} 4 वीरू f. in **gar-vīr^{ü}**, a house-lizard (p. 296*a*, l. 34), q.v.

vīr^{ü} 5 वीरू f. in **yāwan-vīrĕ** (s.v. **yāwun**) f.pl. a group of small pimples on the face in the time of youth.

wŏra व्वर । अरित्रविशेषः m. a kind of long heavy oar, used for propelling large heavy boats in turning them, or against wind or stream. **—dyun^{u}** —दिनु । वलादरित्रसंचालनम् m.inf. to ply such a heavy oar (which requires considerable force). **—wāyun** —वायुन् । वलादरित्रसंचालनम् m.inf., id.

wōra वोर । विमातृसंवन्धी adj. c.g. 'step' (cf. **ōr 2**), i.e. of, or belonging to, a stepmother or stepfather (K.Pr. 203). Used in the following:— **wōra-bab** वोर-वब् । मातृदिधिषुः m. a stepfather, i.e. a mother's second husband. **-bĕñĕ** -ब्यञ । (वैमात्रेयी) विमातृजातभगिनी f. a stepsister. **-bāpār** -वापार् । वैमात्रेयव्यापारः m. the conduct or attitude of a stepmother to her stepchildren, or of stepchildren to their stepmother. **-bôy^{u}** -वोयु । वैमात्रेयः m. a stepbrother (YZ. 84, 97–8, 103, 138, 452) (so **wōra-bāpath^{a}r,** the son of a stepbrother; **wōra-bāpath-nŏsh,** his (the son's) wife; **wōra-bāw^{a}za,** the daughter of a stepbrother; and **wōra-bāy^{i}-kākañ,** the wife of a stepbrother). **-dor^{u}** -दरु । वैमात्रेयपक्षः m. the relations or family of a co-wife (from the point of view of the other wife); the relations or family of a stepmother (from the point of view of the stepson). **-dyārath-nŏsh** -द्यारथ्-न्वश् । वैमात्रेयदेवृस्नुषा f. the daughter-in-law of a husband's stepbrother, the wife of a husband's stepbrother's son. **-dyārath^{a}r** -द्यारथ्र् । वैमात्रेयदेवृसुतः m. the son of a husband's stepbrother. **-dyār^{a}za** -द्यारज़ । वैमात्रेयदेवृकन्या f. the daughter of a husband's stepbrother. **-dryuy^{u}** -द्रियु । वैमात्रेयदेवरः m. a woman's husband's stepbrother. **-gọ̆bur** -ग्वंवुर् । सापत्नः m. (sg. dat. **gọ̆b^{a}ras** ग्वंव्रस), the son of a co-wife, a stepson (esp. when beloved) (K.Pr. 236, *wurah-g°*); (in the case of a woman who has married a second time, from the point of the second husband) her son by her first marriage, a man's stepson (esp. when beloved); cf. **-nĕcyuw^{u}**, bel. **-hahar** -हहर् । वैमात्रेयस्यालः m. a wife's stepbrother. **-hash** -हश् । श्वश्रूसपत्नी f. the co-wife of a mother-in-law. **-kūr^{ü}** -कूरू । सपत्नीपुत्री f. (sg. dat. **-kōrĕ** -कोर्य), the daughter of a co-wife, a woman's stepdaughter; a daughter by a husband's first wife (El. *wara-k°*). **-mŏj^{ü}** -मांजू । विमाता f. a stepmother (H. viii, 1, 11; K.Pr. 181, *wurah-m°*). **-môl^{u}** -मोलु । सपत्नीपिता m. the father of a co-wife (K.Pr. 144, *worah-m°*; 236, *wurah-m°*). **-mālyun^{u}** -मालिनु । श्वश्रूसपत्नीपितृगृहम् m. the original home of a woman's mother-in-law's co-wife, i.e. of a husband's stepmother. **-mātāmāl** -मातामाल् । विमातृपितृगृहम् m. the original home of a stepmother, i.e. the home of a stepmother's father. **-nĕcyuw^{u}** -न्यचिवु । सपत्नीतनयः a stepson (i.e. the son of a co-wife, or the son of a wife by her former marriage) (cf. **-gọ̆bur,** ab.) (H. viii, 3). **-nŏsh** -न्वश् । वैमात्रेयस्नुषा f. the wife of a woman's stepson, a stepdaughter-in-law. **-pĕcĕñ** -प्यच्यञ् । पितृवैमात्रेयपत्नी f. the wife of a father's stepbrother, a step-aunt. **-pokh^{u}** -पंखु । वैमात्रेयपक्षः m. the family or relations of a stepmother. **-pakhy** -पख्य् । वैमात्रेयपक्षसंवन्धी adj. c.g. of, or belonging to, the relations or family of a stepmother (e.g. those members who should be invited to a festivity, or their profession, etc.). **-pẹ̆t^{a}r** -प्यंत्र् or **pẹ̆th^{a}r** प्यंथ्र् । पितृवैमात्रेयः m. a father's stepbrother, a step-uncle on the father's side. **-rag** -रग् । वैमात्रेयसापिण्ड्यसंवन्धः f. the consanguinity or kindred between step-relations, step-relationship (as affecting funeral rites or the like). **-r^{a}sh** -रश् । वैमात्रेयत्ववैरम् f. the mutual enmity between stepbrothers or between their descendants. **—zām** — ज़ाम् । वैमात्रेयननन्दा f. (sg. dat. **zŏm^{ü}** ज़ांमू or (among Paṇḍits) **-zōm^{ü}** -ज़ोमू), a stepsister-in-law, the stepsister of a woman's husband. (So **wōra-zŏmith-nŏsh,** the daughter-in-law of a husband's stepsister; **wōra-zŏmiyĕ,** the husband of a husband's

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stepsister; wōra-zömiza, the daughter of a husband's stepsister.) **-zāmatur^u** -ज़ामतुरु । सपत्नीजामाता m. the son-in-law of a co-wife, a co-wife's daughter's husband.

wor^u 1 वंरु (for **2**, see **warun**) । वटकः m. a kind of spiced cake (cf. **batās-w°**, p. 145*b*, l. 15; **kŏkanĕ-w°**, p. 431*b*, l. 41; **kulicĕ-w°**, p. 439*a*, l. 27; **kŏm^u-w°**, p. 443*b*, l. 21; **kratsh^i-w°**, p. 478*a*, l. 33; **mahā-w°**, p. 553*a*, l. 15; **makāyi-w°**, p. 563*b*, l. 11; **mŏnga-w°**, p. 578*b*, l. 39; **matshi-w°**, p. 609*b*, l. 6; **pakhyāg-w°**, p. 727*b*, l. 41; **patrakh-w°**, p. 804*b*, l. 13; **shōth-w°**, p. 899*b*, l. 40; **tēl-w°**, p. 998*a*, l. 12; **tŏm^{a}la-w°**, p. 1006*b*, l. 35; **tsŏcĕ-w°**, p. 1085*b*, ll. 25 ff.; **yāji-w°**, s.v. **yōj^u**) (Gr.M.). Cf. **vür^u 1**.

wår^i-babar वंरि-बबर् । भक्ष्यविशेषसमुदायः m.pl. the whole collection of small cakes, etc., of various kinds prepared for a religious offering. **-poj^u** -पंजु । वटिकाकरण्डवाहः m. (f. **-püj^u** -पंजू) (on the occasion of a marriage) the person employed to carry a large basket (**püj^u**) filled with varieties of spiced cakes from the bridegroom's people to the house of the bride's father. He precedes the bridegroom's procession. **-püj^u** -पंजू । वटिकाकरण्डः (काण्डोलः) f. the ab. mentioned large basket. **-rôch^u** -रोछु । विशिष्टवटिका (at a marriage, among all the other cakes) one very large (thick and wide) cake of special shape (like our wedding-cake).

wor^u 3 वंरु in **sånz^i-wor^u** संज़ि-वंरु, a certain large box for holding smaller caskets, p. 924*a*, l. 35, q.v. Cf. **wôr^u 2** and **vür^u 2**.

wor^u 4 वंरु, see **wur^u 1**.

wôr^u 1 वोरु । स्थितिः m. the being firmly fixed in position, fixed dwelling, the having a permanent residence, the having a permanent post (cf. **wāgaj^i-w°**, p. 1101*b*, l. 31; **wåj^i-w°**, p. 1107*a*, l. 20; **wŏka-w°**, p. 1108*a*, l. 15; **wŏta-w°**, s.v. **wŏth**). **—karun** —करुन् । स्थिराश्रयावलम्बनम् m.inf. to adopt some position or residence permanently.

wôr^u 2 वोरु m. a jar, bucket (the m. form of **wör^u 1**, q.v.), used —°, as in **måt^i-w°**, p. 603*a*, l. 13; **nata-w°**, p. 663*a*, l. 38; **saga-w°**, p. 867*a*, l. 7; **tōla-w°**, p. 999*b*, l. 30; **tumba-w°**, p. 1005*b*, l. 1; **tinda-w°**, p. 1009*b*, l. 11; **tsada-w°**, p. 1054*a*, l. 3); (Śiv. 1368, *wārĕ* for *wåri*, m.c.; 1502 *wöriyĕ* for *wör^i*, m.c.); a kind of covered box or receptacle, used —° (cf. **wor^u 3**), as in **kranda-w°**, p. 474*a*, l. 21.

wôr^u 3 वोरु । पशुसमाश्रयः m. an enclosed space, garden (m. form of **wör^u 2**, q.v.) used —° as in **rün^i-wôr^u** or **-wör^u**, N. of a place (p. 835*b*, l. 40), **sån^i-wôr^u** (p. 918*a*, l. 31); a place where cattle, etc., congregate, a fold, cattle-yard (cf. **dāda-w°**, p. 187*b*, l. 28; **tīr-w°**, p. 1018*b*, l. 40).

wôr^u 4 वोरु m. a paper, document, used —°, as in **khalās-w°**, p. 399*b*, l. 7. ? Cf. **wath^{a}r**, s.v. **path^{a}r**.

wôr^u 5 वोरु m. in **naka-wôr^u**, a nostril, p. 627*a*, l. 38. Cf. **wôl^u 1**, a ring.

wôr^u 6 वोरु adj. in **prāna-wôr^u**, old, worn out (p. 761*b*, l. 45).

wôr^u 7 वोरु m. in **tōratsh-wôr^u**, a narrow chisel (p. 1032*b*, l. 42).

wôr^u 8 वोरु adj. possessing coverings, used —°, as in **pöntsa-w°**, p. 743*b*, l. 16.

wôr^u 9 वोरु adj. occurring (so many) times (cf. **wār 1**), used —°, as in **pöntsa-w°**, p. 743*b*, l. 17. Cf. **ts^{a}han-wāri**, by gradual tastes, p. 1058*b*, l. 24.

wôr^u 10 वोरु adj. having (so many) twists or folds (cf. **wār 2**), used —°, as in **ok^u-wôr^u** (p. 19*b*, l. 5); **ok^u-wāri ok^u-wāri** (id., l. 7); **shĕ-wôr^u** (p. 874*a*, l. 30).

wör वांर्, see **wair**.

wör^i वांरि adj. e.g. a secondary suffix indicating 'belonging to', 'having such-and-such an origin,' i.q. **wôl^u 2**, q.v., in **añĕch-wör^i**, p. 37*a*, l. 33.

wör^u 1 वांरु । मृत्कुम्भिका m. an earthenware jar or pot (the m. form of this word is **wôr^u 2**, q.v.) (cf. **dŏda-w°**, p. 190*b*, l. 6; **diwata-w°** or **diwatsa-w°**, p. 265*a*, l. 41; **dŏyĕn-w°**, p. 269*b*, l. 49; **graka-w°**, p. 301*b*, l. 44; **guras-w°**, p. 304*a*, l. 7; **kalashĕ-w°**, p. 441*a*, l. 49; **kŏlatsh-w°**, p. 441*b*, l. 19; **mīli-w°**, p. 566*a*, l. 4; **mila-w°** or **mil^{a}ri-w°**, p. 569*a*, l. 41; **macĕ-w°**, p. 603*b*, l. 5; **namūna-w°**, p. 638*a*, l. 47; **phira-w°**, p. 702*a*, ll. 22 ff.; **parmāna-w°**, p. 760*a*, l. 34; **ranga-w°**, p. 837*a*, l. 49; **tīla-w°**, p. 999*a*, l. 29; **tumba-w°**, p. 1005*b*, l. 3; **tsår^i-w°**, pp. 738*b*, l. 50; 769*b*, l. 37; 891*a*, l. 37, and 1080*a*, l. 3; **wah^{a}ra-w°**, p. 1105*a*, l. 17; **zūg^i-w°**) (El. *wăr*; W. 13, *rör*; K. 425, *wöräh*, with suff. of indef. art.; H. xi, 13).

wāri-dān वारि-दान् । चुल्लीविशेषः m. a kind of cooking-stove (**dān**), for preparing oblations for several deities at the same ceremony. (It has several openings, for several pots, each for cooking a separate oblation.) **-krond^u** -क्रंडु । तैलोद्धरणोपकरणम् m. a kind of ladle with a deep cup and a long handle, used for ladling oil in cooking. **-tīl** -तील् । तैलविशेषः m. oil in a jar kept ready for constant use near a cooking-stove (as distinct from the main store of oil kept elsewhere).

wör^u 2 वांरु । वाटिका f. a plot of ground near a house,

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a garden (the m. form of this word is **wôr^{u} 3**, q.v.) (cf. **ala-w°**, p. 22*b*, l. 43; **ār^{a}m-w°**, p. 43*b*, l. 33; **gōg^{a}ji-w°**, p. 279*a*, l. 36; **ganḍa-w°**, p. 289*b*, l. 20; **khōḍa-w°**, p. 392*b*, l. 30; **kōng-w°**, p. 456*b*, l. 32; **maishĕr-w°**, p. 598*b*, l. 2; **pīra-w°**, p. 753*a*, l. 15; **pōshĕ-w°**, p. 779*a*, l. 42; **pot^{u} w°**, p. 788*b*, l. 26; **rūn^{i}-w°** or **rūn^{i}-wôr^{u}**, p. 835*b*, l. 40) (El. *wār*, m. and f., or, towards Islāmābād, *wāḍ*, m.; Gr.Gr. 13, 72, 161; L.V. 63; Śiv. 132, 255, 1028, 1363, 1782; H. v, 7).

wāri-gōg^{a}j^{i} वारि-ग्वग्जि or **-gōg^{u}j^{u}** -ग्वगुजू । मूलकविशेषः f. a garden turnip (i.e. one which is well-flavoured, etc., and carefully cultivated in a garden). **-hākh** -हाख् । उद्यानशाकः m. (sg. dat. **-hākas** -हाकस्), green-vegetables grown in a garden close to the house. **-muth^{u}** -मुठु । वनमुद्गविशेषः m. garden pulse (*Phaseolus*). **-wasath** -वसथ् । संततिमूलभूमिः f. (sg. dat. **-wasüts^{u}** -वसंचू), 'a garden-home', a home in which religious duties are carried out and from which many descendants come; hence, a family containing a virtuous wife and daughter-in-law; met. the complete and satisfactory accomplishment of any work; the becoming well-established in any position (? cf. **wāra**).

wōr^{u} 3 वाॅरू f. a kind of boat, a sort of small barge (cf. **ḍakha-w°**, p. 205*b*, l. 5; **ḍā-w°**, p. 231*a*, l. 20; **gāḍa-w°**, p. 276*b*, l. 33; **tshaṭa-w°**, p. 1062*b*, l. 26; **tsāka-w°**, p. 1068*a*, l. 31) (L. 313, 381, 458, *wár*).

wōr^{u} 4 वाॅरू f. in **hīta-wōr^{u}**, a slight pretext (**hīth**, a pretext), p. 358*b*, l. 11.

wōr^{u} 5 वाॅरू f. in **pakha-wōr^{u}**, the plump part of a fowl's wing (**pakh**), p. 725*a*, l. 38, q.v.

wōr^{u} 6 वाॅरू f. of **wôr^{u} 8-10.** Also, in **makh^{a}r-wōr^{u}**, a coquette, where it is f. of ***wôr^{u}**, i.q., **wôl^{u} 2.**

wūr ऊर् or वूर् in **wūr-taishūr** (Śiv. 871), see **wūr^{u} shūr^{u}**, s.v. **wūr^{u} 2**, bel. The words should probably be written **wūr^{u} tay shūr^{u}**, in which **tay** is the conjunction 'and'.

wura 1 वुर । स्थूलदेहमूर्खः m. a big, fat, fool, an oaf. **-kaṭh** -कठ । पौरुषोपेतमेषः m. (sg. dat. **-kaṭas** -कटस्), an entire (uncastrated) ram (as distinct from **bāla-kaṭh**, a castrated ram) (L. 463, *wur*).

wura 2 वुर । चुल्लीविशेषः f. a kind of large, long, cooking-stove, with many openings (usually set up temporarily on the occasion of feasts or the like, when much cooking is necessary) (cf. **nāra-w°**, p. 648*b*, l. 19) (Gr.Gr. 165 *wur*, K.Pr. 85). **-bal** -बल । महाचुल्लीसमाश्रयस्थानम्, महोत्सवसुदायः m. the place where this long cooking-stove is set up (Gr.Gr. 165); the presents given by the guests at such a festival as a wedding, boy's tonsure, or the like. **—dīn^{u}** —दिनू । दीर्घचुल्लीप्रतिष्ठापनम् f.inf. to set up such a long cooking-stove; (met.) (in complimentary speech to the host or the like) to give a large dinner party. **-tāv** -ताव् । साहसवृत्तिः m. the intense heat of such a cooking-stove; hence, enthusiasm, zeal, ardour, or vehemence (which after a while quickly cools down).

wura 3, see **wur^{u} 2.**

wūr^{i} वूरि or ऊरि, see **wūry.**

wur^{u} 1 वुरू, or (sometimes, as bel.) **wor^{u} 4** वरू । पुष्टः adj. (m. abl. sg. **wari** वरि; f. nom. **wur^{ü}** वुरू), thriving, stout, flourishing, in good state, well (cf. **or^{u} wur^{u}**, p. 42*a*, l. 21); (of metal, wood, cloth, or the like) stout, strong. **—khur^{u}** —खुरू । अयुक्तः, अशोभनः, निन्दादिजनककर्म adj. (f. **wur^{ü} khur^{ü}** वुरू खुरू), (of something, such as a rope or cloth, made of thread) badly put together (i.e. badly twisted or woven, or sewn together) and hence useless; met. an action which gives rise to objectionable results (such as agitation, some accusation, or scandal).

wur^{i}-kyul^{u} वुरि-क्यलु । अतिचापल्यम् m. (sg. dat. **-kilis** -किलिस्), inconsiderate boldness, disobedient audacity, audacious mischievousness.

wari gōmot^{u} वरि गोमतु । अवाप्तपुष्टिः perf. part. (f. **—gōmüts^{u}** —गामंचू), (of some one formerly emaciated, or of some work or business formerly failing) become stout and sturdy, become flourishing. **—gatshun** —गछुन् । पुष्याप्तिः m.inf. to become flourishing, as ab. (cf. **thari-pōsh wari gatshān^{i}**, p. 983*b*, l. 16) (Śiv. 1061, K.Pr. 215). **—karun** —करुन् । पोषणम् m.inf. to cause to flourish, to make stout and well.

wor^{u} nor^{u} 1 वरू नरू (for **wor^{u}nor^{u} 2**, see s.v.) । शोभनाशोभनः adj. (f. **vür^{ü} nür^{ü}** वरू नरू), good in some particulars and not good in others, of mixed or varying quality (e.g. a garment, a coverlet, or a house).

wur^{u} 2 वुरू m. rice boiled dry (cf. **vür^{u} 1**) (Gr.Gr. 17). **—bata** —बत । असंश्लिष्टभक्तम् m. well-cooked rice (in which the grains are separate, and not clotted together) (K.Pr. 205, *wura bata*).

wūr^{u} 1 वूरू । चुल्लीस्कन्धः m. the small shoulder round the open mouth of a cooking-stove, on which the cooking-vessel rests (made of half-baked earth).

wūr^{u} 2 वूरू, also written ऊरू, in the following:— **wūr^{u} shūl^{u}** वूरू शूलु । क्षुब्धचित्तः adj. agitated, distracted, overwhelmed by trouble (esp. used of some person not grown up, under the influence of anger, grief, sickness, rash conduct, or the like). **—shūr^{u}** —शूरू । अस्वस्थचित्तः adj. one who is agitated, distracted, talking incoherently, etc., as ab. (esp. used as ab.);

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cf. **wūr taishur** (probably **wūr^u tay shūr^u**, **tay** being the conj. 'and') in Śiv. 871, where it means 'incoherent speech', 'nonsense'. Cf. **wūry na yūry**, s.v. **wūry**.

wūr^u **वूरू । मलपटः** f. (sg. dat. **wōrĕ वोर्य**), a washable cover put outside a wadded (and hence unwashable) quilt to keep it clean (cf. **lēphi-w°**, p. 528*b*, l. 29).

wōri-tol^u **वोरि-तुलु । नीशारपटः** m. a wadded quilt (protected as ab.).

vür^u 1 or **wür^u** 1 **वॖ़रू । वेसवारवटकः, भक्तविशेषः** f. of **wor^u 1**, q.v. a small lump of pulse, beans, or the like, pounded, fried in oil or clarified butter, spiced, and used as a condiment to season cooked food (cf. **ünz^u-w°**, p. 36*b*, l. 23; **khal-w°**, p. 397*a*, l. 38; **mahā-v°**, p. 553*a*, l. 18; **masāla-v°**, p. 599*b*, l. 15) (El. *wäir*; Gr.Gr. 10; L. 260, *wari*, describes three varieties; K.Pr. 66, 220); a ball of rice (like a *rissole*) fried in grease, and eaten on festive occasions (cf. **zanga-v°**, s.v. **zang 2**). In these senses, the word is naturally mostly used in the plural (**warĕ**); cf. **wor^u 1**. —**bazüñ^u** —**वज़ूञ् । स्वातन्त्र्येण प्रवर्तनम्** f.inf. to fry one of these lumps; met. to busy oneself in helping on another's work.

warĕ-āra **वर्य-आर् । वटकमाला** m. a number of these fried lumps strung together like a necklace. **-bata** **-वत । ओदनविशेषः** m. rice-*rissoles* prepared as ab. **-phol^u** **-फॊलु । वटकः** m. a single one of these lumps. **warĕ ta wadavĕ karañĕ** **वर्य त वद्व्य करञ । अत्यभ्युदयप्रकाशनम्** f. pl. inf. 'to make *rissoles* and festivities', to make great rejoicings (e.g. on the reappearance or regainment of something destroyed, or the like) (K. 173, *wari* for *warĕ*).

vür^u 2 or **wür^u** 2 **वॖ़रू** f. a small receptacle, box, jar, in **tĕk^i-vür^u**, p. 1049*b*, l. 4, q.v. Cf. **wor^u 3**, the m. form.

vür^u or **wür^u** 3 **वॖ़रू** a jingle of **lür^u** in **lür^u-wür^u**, p. 531*a*, l. 32, q.v.

warch, *Acorus calamus* (El.).

warcakh **वर्चख्** m. (? f.) the zodiacal sign Scorpio (El. *warchak* m.). Cf. **vrushcikh**.

vrad (? **vrĕd** **वृद्**) m. an old man (El.), i.q. **vrĕdd**, q.v.

wardā **वर्दा** in **wardā-budav** **वर्दा-बुदव् । धृष्टमतिः** m. a man (esp. an impudent young fellow) who, for his own purposes, habitually swindles others, a regular swindler, a dishonest fellow.

waradā **वरदा । वरदः** m. one who grants boons, a bestower of boons (K. 705).

vird **विर्द्** ورد, or (H.) **vir^id** **विरिद्**, or **virud** **विरुद् । अभ्यासः** m. (pl. nom. **vird^i** **विर्दि**, Rām. 557), habitual practice, regular drill (in any particular subject) (Rām. as ab.); magic skill, magic power (H. ii, 3, 4).

wŏrād^i 1 **ब्रॖ़रादि । दिधिषुकुक्ष्यः** adj. c.g. born of a woman who has married a second time.

wŏrud^u 1 **ब्रॖ़रुदु । दिधिषुः** m. (sg. ag. **wŏrād^i** 2 **ब्रॖ़रादि**, for 1, see s.v.), the second husband of a woman who has married twice (Gr.Gr. 37, K.Pr. 191); cf. **wŏr^uz^u**. —**karun** —**करुन् । द्वितीयभर्तृधारणम्** m.inf. to take a second husband.

wŏrād^i-bāpār **ब्रॖ़रादि-बापार् । पौनर्भववृत्तिः** m. (when a woman has married a second time) the mutual relations of the spouses, and their general conduct (esp. in regard to religious duties). **-gāth** **-गाथ् । पौनर्भवकलङ्कः** m. (sg. dat. **-gātas** **-गातस्**), the disgrace to a family in which a female member has contracted a second marriage. **-küṭ^ü** **-कॖ़टू । पौनर्भवा** f. (sg. dat. **-kacĕ** **-कच्य**), a daughter of a woman who has contracted a second marriage. **-kaṭh** **-कठ् । पौनर्भवः** m. (sg. dat. **kaṭas** **कटस्**), the son of such a woman. **-nĕth^ar** **-नेथर् । दिधिष्वा सह विवाहकर्म** m. the marriage rite joining a man to a woman who is taking him as a second husband. **-pōth^ar** **-पाथर् । पौनर्भवव्यापारः** m. the conduct (esp. in regard to religious duties) of one or other of the spouses of such a marriage; similar conduct by another person not so married.

wŏrud^u 2 **ब्रॖ़रुदु** in **wŏzum^u wŏrud^u**, s.v. **wŏzum^u**.

wôrud^u **वोरुदु । स्थिराश्रयनिष्ठः** m. a man who is in a permanent post or situation (as distinct from one in temporary service). Cf. **wôr^u 1**.

wŏrdüch^u **ब्रॖ़र्दॖ़छ**, see **wŏrdukh^u**.

vrĕdd **वृद्द्** (**वृद्ध**) adj. c.g. old, aged, advanced in years (El. *vrad*, an old man; Rām. 548).

wŏrād^igī **ब्रॖ़रादिगी । दिधिषु(-पु)त्वसमाचारः** f. the condition and conduct of either of the spouses or of both of them, in the case of a woman having been married a second time. This state of affairs is condemned among high-caste Hindūs, is looked upon as disgraceful, and involves expulsion from caste.

wūrdhwa-gaman **ऊर्ध्व-गमन्** m. (a borrowed Skt. expression) the act of going upwards, ascending into the sky (L.V. 38).

wŏrdukh^u **ब्रॖ़र्दुखु । जारजः** m. (f. **wŏrdüch^u** **ब्रॖ़र्दॖ़छ**), a child of adultery, an illegitimate child.

wardan **वर्दन् । वैवाहिकवस्त्रम्** m. a bridal garment (worn by the bride at the ceremony, and provided by her parents) (cf. **maṭsa-w°**, p. 602*b*, l. 18) (Śiv. 996, 1219, 1651; Rām. 763, 1591); handsome garments given by the bridegroom's relations after the wedding.

wardār **वर्दार् । सवेष्टनः** m. (of a stick, rope, or the like) wrapped round, lapped round; (of some incident) puzzling, complicated; (of some work or business) in

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which obstacles are apprehended, expected to be difficult. Cf. **war 1.**

wardish वर्दिश् । युक्तिः m. a contrivance, plan, device (for carrying out some very difficult work).

wöridāth वॊरिदाथ् (= وارِدات) (? gend.) an incident, occurrence; a catastrophe (H. xii, 19).

warg वर्ग् । रीतिः, विनयः, कर्मव्यापारः m. usage, custom, established practice (as handed down from former times), approved moral conduct (cf. **rūnⁱ-w°**, p. 835*b*, l. 46); polite and virtuous conduct, good manners; the intelligent carrying out of any work or business (by one who understands it thoroughly). **—raṭun —रटुन् ।** सद्वृत्तशीलादानम् m.inf. to adopt established practice, to take to polite and virtuous conduct. **—rāwarun —रावरुन् ।** रीत्याचारोपेक्षणम् m.inf. (of some respected and reverend person) to abandon customary politeness (for some temporary reason).

warga bĕhun वर्ग ब्यहुन् । सदाचरणादौ स्थितिः m.inf. (of one formerly leading an irregular habit) to adopt and continue in established and virtuous customs, to lead a reformed life. **—dapun —दपुन् ।** भङ्ग्या संज्ञापनम् m.inf. to give advice to another in a circumlocutory manner, e.g. to advise in parables, or by talking to a third person on some apparently different matter. **—raṭun —रटुन् ।** विनयग्रहणार्थं स्वायत्तीकरणम् m.inf. to take, or make obedient, a person, that he may receive moral training. **—rōzun —रोज़ुन् ।** क्रमे आस्थानम् m.inf. (after receiving good moral instruction) to continue in good conduct. **—thawun —थवुन् ।** नियम्य (क्रमे) प्रतिष्ठापनम् m.inf. to put (a pupil, servant, or the like) in the proper line of conduct for the performance of any task; to fix anything in its right order or position.

wargas atsun वर्गस् अचुन् । कार्यव्यापारे प्रसञ्जनम् m.inf. (when one has come to full age and years of discretion) to take or engage in a livelihood by carrying on some business.

wörāg वॊराग् or वैराग् । वैराग्यम् m. absence of worldly desires or passions, indifference to the world, asceticism (Śiv. 587, 735, 1268, 1532, 1573, 1744, 1753, 1797, 1803, 1829; Rām. 37).

wörögⁱ वॊरॊगि or वैरॊगि । वैराग्ययुक्तः m. one who has abandoned all worldly passions or desires (Śiv. 1507, 1523; Rām. 352).

warāh वराह । सूकरः m. a boar, pig (wild or domesticated); the third, or boar, incarnation of Vishnu (Śiv. 856).

wārāh वाराह (also written **wārā** वारा) । बहुलः adj. c.g. abundant, copious, plentiful, numerous, much, many (*wārāh*, Rām. 157–8, 198, 221, 229, 253, 261, 265, 267, 358, 611, 630, 641, 866–7, 1045, 1048, 1219, 1385; *wārā*, Rām. 881, 885, 946, 949, 1056, 1150, 1168, 1416, 1503, 1544). Cf. **wārayāh.**

warih वरिह or **warihy** वरिह्य् or **wárⁱhy** वॅरिह्य् । वत्सरः m. (sg. dat. **wárⁱhis** वॅरिहिस or **warihĕs** वरिह्यस्), a year (cf. **aki warihĕ aki**, p. 20*b*, l. 30; **dahi dŏhⁱ warihĕ pĕṭha**, p. 200*b*, l. 11; **drāga-w°**, p. 241*b*, l. 26; **nīla-w°**, p. 634*a*, l. 28; **prath warihĕ**, p. 769*a*, l. 47) (El. *weri*; Gr.Gr. *warihy*, 148, 158; *warihĕ path warihĕ*, year by year, 158; Gr.M.; Rām. 7, 466–7, 787; H. xii, 20; YZ. 394, 402, 406; K.Pr. 176, *warih*, 231 *wari*). Cf. **wahar.**

wárⁱhi-bata वॅरिहि-बत । वार्षिकान्नम् m. a year's food, all the food-grain grown or stored in a particular year. **-sôwᵘ -सोवु ।** सत्फलोद्भववत्सरः m. a prosperous year (with abounding crops, free from disease or other calamities, and with a happy prosperous people).

wárⁱhyukᵘ वॅरिह्युकु । वार्षिकः adj. gen. (f. **wárⁱhicᵘ** वॅरिहिचू), of, belonging to, born in, or produced in (such-and-such) a year (cf. **drāga-w°**, p. 241*b*, l. 32); taking a year to grow, accomplished in a year, or taking a year for accomplishment.

warhüjᵘ वर्हॖजू, see the next.

warholᵘ वर्होलु । वक्रान्तरः adj. (f. **warhüjᵘ** वर्हॖजू), crooked, bent, or distorted inside (e.g. a sheaf, or a cloth, tightly wrapped up) (K.Pr. 231, of a log); (of a man, met.) having the heart or inner feelings awry (owing to anger or the like).

warahmul वरहमुल् m. N. of an important town at the west end of the Valley of Kashmir, called Bārāmūlā by foreigners. Its Sanskrit name was *Varāha-mūla* (El. *Waramúl*, K.Pr. 229). See RT.Tr. II, 482.

wárujáh, see **wārayāh.**

warukh वरख् (= ورق) । पत्त्रम् m. (sg. dat. **warakas** वरकस्), a leaf (of a tree, or of a book, or of silver, or gold, etc.) (cf. **dyāna-w°**, p. 268*b*, l. 18; **nĕchapatri-w°**, p. 621*a*, l. 36; **sŏna-w°**, p. 917*b*, l. 10) (El., Gr.M.). **—phērun —फेरुन् ।** परिवर्तापत्तिः m.inf. 'the leaf to be turned over', i.e. when just on the point of success to meet unsuccess. **—phirun —फिरुन् ।** परिवर्तनम् m.inf. 'to turn over a leaf', i.e. to cause unsuccess to one who is on the point of success.

vĕrakh व्यरख् । वैराग्यवृत्तिः m. (sg. dat. **vĕrakas** व्यरकस्), one who has subdued all his passions and desires, and has taken to an ascetic life. Cf. **virakth.**

virkum विर्कुम in **virkum-pōsh** विर्कुम्-पोश or **virⁱkimⁱ-pōsh** विरिकिमि-पोश । पुष्पविशेषः m. a certain sweet-smelling yellow flower appearing in early spring on the joints of the hollow stems of a certain creeping plant before the leaves have sprouted. The plant

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is found on the *wuḍars* or high plateaux of the Valley.

vruksh वृच् m. a tree, in **kalpa-vruksh,** p. 440*b*, l. 39. It is a borrowed Skt. (*vṛkṣa*) word (Śiv. 1013, 1213, 1553).

virakth विरक्थ् subst. and adj. c.g. (sg. obl. **virakta** विरक्त), one who is free from passion, or worldly attachment (Śiv. 58, 819, 889, 1021, 1540, 1568). Cf. **vĕrakh.**

waral वरल् । लीलाचारिणी f. a coquette, flirt. Cf. **war 4.**

wārul^{u} वारुलु । शोभनः, स्वस्थः adj. (f. **wār**^{ü}**j**^{ü} वारुंजू or **wārüj**^{ü} वारंजू), (of anything animate or inanimate) in sound condition, strong, and of good quality or virtuous.

vĕraḷa व्यरंल । कादाचित्कः, ईषन्मात्रः adj. c.g. incidental, occasional; in small quantity, a little.

waralad 1 वरलद् । आवेष्टनवक्रः adj. c.g. twisted (and so no longer straight). Cf. **war 1.**

waralad 2 वरलद् । आविष्टरोषः one who readily takes umbrage, resentful, irascible, irritable. Cf. **war 3.**

warm ورم m. a swelling (such as a tumour, etc.) (El.).

virām विराम् । पटलाधारदारु f. a roof beam, a ceiling rafter (El. a beam).

virāma-god^{u} विराम-गंदु । पटलदार्ववकाशः m. the empty space between such beams or rafters. **-tāh** -ताह् । पटलाधारदारुपङ्क्तिः m. a row or series of these beams or rafters.

wŏrma व्रर्म । स्यूतिचित्रविशेषः m. an awl or needle for piercing leather for embroidery; patterned embroidery on leather or the like (sewn on the leather through holes previously made with the above awl). **-gor**^{u} -गंरु । सूचीचित्रशिल्पी m. one who does such embroidery, an embroiderer on leather. **—tārun** —तारुन् । सूचीचित्रकर्मप्रवर्तनम् m.inf. to sew such embroidery.

warn वर्न् or **war**^{a}**n** वरन् । वर्णः m. (sg. dat. **warnas** वर्नस्), a colour, hue (L.V. 15, Śiv. 1558); a caste (among Hindūs), a class, race, tribe (cf. **rāza-w°,** p. 857*b*, l. 9; **trī-warna,** p. 1035*b*, l. 14) (Rām. 1261); the general appearance of a person (other than the speaker) (Śiv. 600, 840, 1266, 1386; Rām. 223, 369, 861); nature, character (Rām. 25, 109). **—dārun** —दारुन् । वेशधारणम् m.inf. to assume a certain general appearance (Śiv. 840); to assume the general appearance of another, to disguise oneself.

warnā वर्ना f. condition, state, in **nānā-warnā,** a condition of diversity, a condition of varying existence (Śiv. 1492). Cf. **warn.**

warun 1 वरुन्, also written **warun**^{u} वरुनु, and, by Pandits, वरुण m. N. of a certain deity; the regent of the ocean and of the western quarter (Skt. *Varuṇa*) (Śiv. 1154; Rām. 583, 780–4, 792; K. 335–6, 591); met. water generally (L.V. 53). **waruna lūkapāl** वरुन लूकपाल् । वरुणाख्यदिक्पालः m. the regent of the western quarter. Cf. **wor**^{u}**nor**^{u} **2.**

warun 2 वरुन् । वरणम conj. 1 (1 p.p. **wor**^{u} **2** वंरु, for **1,** see s.v.), to choose, select (esp. a husband, a wife, a friend, or a servant) (Śiv. 45, 114, 413, 629, 635, 661, 668, 711, 714, 995, 1128, 1135–6, 1218, 1491, 1608, 1722, 1727, 1740, 1752, 1760, 1772, 1809; Rām. 326, 328; K. 206, 268, 613, 655, 705, 730, 766, 768, 778, 781, 807, 918); to choose (a person as the recipient, acc., of a boon, abl.), grant a boon (to), to put (a person) in receipt of a boon (K. 206, 521, 1029); to accept, (graciously) to deign to accept (Śiv. 1534, 1851); to ask a boon, petition for (K. 422). **wor**^{u}**-mot**^{u} वंरु-मंतु । वृतः perf. part. (f. **vür**^{ü}**-müts**^{ü} वंरू-मंचू), chosen, selected, as ab.

wārun 1 वारुन् । अपवारणम् conj. 1 (1 p.p. **wôr**^{u} वोरु), to move out of the way, put aside; to drive away (e.g. flies with a fan); to wipe off, erase (writing, a picture, design, or the like). **wôr**^{u}**-mot**^{u} वोरु-मंतु । निवारितः perf. part. (f. **wör**^{ü}**-müts**^{ü} वांरू-मंचू), put aside, etc., as ab.

wārun 2 वारुन्, another form of **wālun,** q.v. (Gr.Gr. 175).

wairān वैरान् ویران, or **wairāna** वैरान ویرانہ adj. c.g. waste, laid waste, desolate (El.). **—karun** —करुन् m.inf. to lay waste, ruin (El.).

wōrun वोरुन् । भषणम्, विस्मृत्यालापः conj. 1 (1 p.p. **wūr**^{u} वूरु. This verb is impers. in the tenses formed from the p.p.) to bark (as a dog) (Gr.M.; K.Pr. 84, 171); to talk disconnectedly in one's sleep, to babble or utter inarticulate sounds in a fit of insensibility; to talk inarticulately, utter words without sense; prate, chatter, jabber, make inarticulate noises, howl (Gr.M.; K. 907, 1051).

wūr^{i} **wūr**^{i} **wŏthun** वूरि वूरि व्रथुन । असकृद्भीतिस्मरणम् m.inf. (whenever remembrance of some former terror, pain, injury, or the like recurs) the terror, etc., to be experienced afresh over and over again.

wōran-gāth वोरन्-गाथ् । निन्द्यप्रवृत्तिः m. (sg. dat. **-gātas** -गातस्), shameful, abusive, or unworthy speech; (of anything inanimate) worthless, uncommendable, useless. **-gāṭh** -गाठ् । अयोग्यभाषणम् m. (sg. dat. **gāṭhas** गाठस्) or अयुक्तः adj. c.g. (of speech, esp. where public) shameful, abusive, improper; (of something inanimate) worthless, useless.

wurun 1 वुरुन् । उम्भनम, संकटे निपातनम conj. 1 (1 p.p. **wur**^{u} वुरु), to thread or string (beads or the like) (Śiv. 338); to thread (a needle or the like); to thrust

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(a person, etc.) into a hollow or narrow space (lit. or met.). **wur^{u}-mot^{u} 1 वुरु-मंतु । उम्भितः, संनिपातितः** perf. part. (f. **wur^{ü}-müts^{ü} वुरू-मंचू**), (of a bead or the like) threaded, strung; (of a needle, etc.) threaded; (of a person, etc.) thrust into a narrow space (lit. or met.).

wurun 2 वुरुन् । उपर्याच्छादनम् conj. 1 (1 p.p. **wur^{u} वुरु**) (of a person lying on a bed) to cover with bed-clothes, to pull up the bed-clothes, wrap oneself up in bed-clothes (cf. **phakas wurun tulun** and **tshunun,** p. 689*a*, ll. 30, 33) (El. *wurun*, m. bed-clothes; K.Pr. 155, 205, 236); cf. Hindī *oṛhnā*. **wur^{u}-mot^{u} 2 वुरु-मंतु । प्रच्छादितः** perf. part. (f. **wur^{ü}-müts^{ü} वुरू-मंचू**), having the whole body covered, or wrapped up, in bed-clothes.

wurun^{u} 1 वुरुनु । प्रच्छादनपटः m. (sg. dat. **wuranis वुरनिस्**), bed-covering, bed-clothes, a quilt, blanket.

wurân^{i}-palav वुरंनि-पलव् । लघुनीशारादिपटः m. a light bed-blanket (or the like). **-züṭ^{ü} -ज़ंटू । जीर्णशीर्णनीशारादिः** f. (sg. dat. **-zacĕ -ज़च्य**), an old ragged blanket (or the like).

wurun^{u} 2 वुरुनु । विश्रान्तिदण्डः m. (sg. dat. **wuranis वुरनिस्**), a kind of prop carried on a long journey by a laden coolie on which, when resting, he supports the weight of the load on his back without removing it. **wurân^{i}-mânzil वुरंनि-मंज़िल् । विश्रामाश्रयप्रयाणकम्** m. a stage, or the length of a journey, between two such rests.

vrundāwan वृन्दावन् m. N. of a forest in India, one of the scenes of the youthful exploits of Krushn (Kṛṣṇa) (Śiv. 1375, 1440; K. 182).

warnan वर्नन् or **warnanā वर्नना । वर्णनम्** f. description, representation (K. 920, °*n*; 589, 1153, °*nā*).

wor^{u}nor^{u} 2 वंरुनंरु (for **1,** see **wur^{u} 1**) N. of a certain deity, the regent of the western quarter. See **warun 1.**

wārānasī वारानसी । विशिष्टविशालगृहादिः f. a fine, handsome, house, a mansion, palace.

wuranāwun वुरनावुन्, conj. 1 (1 p.p. **wuranôw^{u} वुरनोवु**), to cause (beads, etc.) to be strung (on a thread, etc.) (K. 954). Causal of **wurun 1,** q.v.

wārĕñ वार्यञ् । उपसूतिका f. a midwife (cf. **māra-w°,** p. 587*a*, l. 5) (El. *wāryin*; L. *wárin*, 270, 462; K.Pr. 231, sg. obl. *wárini*).

viriñ विरिञ् or **wuriñ वुरिञ् । इङ्गुदी** f. a certain forest tree, the hazel (*Corylus Colurna*, L. 74, 79); its nut (L. 460).

viriñĕ-(wuriñĕ-) hüṭ^{ü} विरिञ-(वुरिञ-) हंटू । आरण्यकाष्ठविशेषः f. (sg. dat. **-hacĕ -हच्य**), the wood of the hazel (noted for its hardness, and used for making household articles, esp. pattens and spoons, see L. 81). **-til -तील् । -kul^{u} -कुलु । इङ्गुदीवृक्षः** m. the hazel-tree. **-til -तील् । फलसारविशेषस्नेहः** m. the oil of the hazel-nut (used as an embrocation for rheumatism, etc.).

viriñuw^{u} विरिञुवु or **wur^{i}ñuw^{u} वुरिञुवु । आरण्यदारुविशेषमयः** adj. (f. **viriñiv^{ü} विरिञिवू** or **wur^{i}ñiv^{ü} वुरिञिवू**), made of the (hard) wood of the *viriñ*-tree (used for making caskets, stools, or the like).

vĕros^{u} व्यरंसु । नीरसः adj. (f. **vĕrüs^{ü} व्यरंसू**), sapless, without juice; tasteless, flavourless; (met.) insipid, without charm.

vīris वीरिस्, see **vyūr^{u}.**

wŏrsa व्रर्स (=عرس) **। उत्सवविशेषः** m. a certain Moslem religious ceremony celebrating the union of the soul of a deceased with the Supreme Spirit (cf. *urs nabi* in L. 268); met. (sarcastically) a competition in telling lying stories, practised on certain occasions by dyers (cf. **rang^{â}r^{i}-w°**, p. 838*a*, l. 35) (K.Pr. 177).

wöris वांरिस् وارث, m. an heir.

wurūsī वुरूसी । वृतिविशेषः f. a kind of light movable partition for dividing up a room into sections as required.

vrĕsh वृंश् or (Śiv., Rām. 1108*g*, and K.) **vrush वृश्** f. the zodiacal sign Taurus (El. *waṛish*; Śiv. 475; Rām. 1108*g*, 1280; K. 57, 130).

warsh वर्श् । वत्सरः m. a year (Śiv. 924, YZ. 190). **warshĕ-phal वर्श-फल् । वर्षपत्रिका** m. the fruit of the year, i.e. a kind of horoscope, or paper showing a man's fate during the current year.

warshā m. the rainy season (El.).

warish 1, see **vrĕsh.**

warish 2 वरिश् । उताहो conjnct. a particle indicating an option or alternative, as in **bata nay khĕkh, tsŏcĕ warish khĕh,** if thou wilt not eat boiled rice, as an alternative eat bread; **ts^{a}h nay gatshakh, suh warish gatshin,** if you will not go, let him go instead.

wârish^{ü} वंरिशू f. of **wahor^{u},** q.v. Cf. **ok^{u}-wârish^{ü},** p. 19*b*, l. 8; **sata-wâr^{i}shiy,** Śiv. 578.

vrĕshĕb वृंशब्, or (Śiv.) **vrushĕb वृशब्** m. a bull (El. *vrĕshib*; Śiv. 394, 409, 618, 817, 894, 1188, 1564, 1877).

vrĕshĕbāsan वृंशबासन् or (Śiv.) **vrushĕbāsan वृशबासन्** m. he who is seated on, or rides upon, a bull (Skt. *Vṛṣabhâsana*), a N. of Shiv (Śiva) (Śiv. 160, 193, 363, 975, 1040, 1407).

vrushĕbāsŏr वृशबास्वर् m. N. of a demon in the form of a bull, who was killed by Krushn (Kṛṣṇa), in Skt. *Vṛṣabhâsura* (K. 350).

vrushcikh वृश्चिख् f. (sg. dat. **vrushciki वृश्चिकि**), the zodiacal sign Scorpio (Skt. *Vṛścika*) (K. 132). I.q. **warcakh,** q.v.

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warshun 1 वर्शुन् or **warshun**ᵘ वर्शुनु । वर्षणम् m. (sg. dat. **warshĕnas** वर्शनस्), raining, rain, showering (cf. **akölⁱ-w°**, p. 21*a*, l. 36; **kŏ-kölⁱ-w°**, p. 431*b*, l. 5; **pōshĕ-w°**, p. 779*a*, l. 43) (El. also gives the meaning 'rest') (Śiv. 167, 345, 508, 903, 1038, 1146, 1243, 1252–3, 1410, 1550, 1913; Rām. 1714, 1723, 1777; K. 56, 451, 567, 771, 874).

warshun 2 वर्शुन् । वर्षणम् conj. 1 (1 p.p. **worsh**ᵘ वर्शु), to rain down (something), to shower (something) down (cf. **pōsh w°**, p. 778*b*, l. 10) (K. 196, 255). Cf. **washun.**

wörshunᵘ वांर्शुनु (also written **wörshyun**ᵘ वांर्श्युनु) or **wörⁱshun**ᵘ वांरिशुनु । ऐकवार्षिकः adj. (f. **wörshiñ**ᵘ वांर्शिञ्जू (also written वांर्शिञ्ज) or **wörⁱshüñ**ᵘ वांरिशञ्जू), of, or belonging to, the past year, one year old (cf. **ok**ᵘ**-wörshiñ**, p. 19*b*, l. 9) (Gr.Gr. 148, *wörshyun*ᵘ).

vĕrostᵘ व्यरस्तु । कुटुम्बहीनः adj. (e.g. **vĕrütsh**ᵘ व्यरछू), one who has lost all his relations (without father, wife, or children, etc.), one who is alone in the world.

wārtā वार्ता । वृत्तान्तः f. tidings, news, intelligence.

wairat, see **waharāth.**

warŏṭa वर्वट । क्षुद्रपणमुद्रादिसमुदायः m. the small coins given in exchange for (and equivalent in value to) a coin or coins of large value, small change.

vrath व्रथ् m. (sg. dat. **vratas** व्रतस्), a religious act of devotion or austerity (esp. a vow of fasting), a vowed observance (Śiv. 285, 526, 758–9, 1168, 1408, 1583, 1905; Rām. 7; K. 274). **—dārun** —दारुन् m.inf. to take or keep a vow (of fasting, etc.) (K. 266, 1168).

vruth वृथ् f. (sg. dat. **vrĕts**ᵘ वृछू), conduct, behaviour (which may be either active, see **pravruth,** or inactive, see **nivruth**) (Śiv. 1022, 1048, 1054, 1057, 1369, 1427 (the *vruth* which is *nivruth*, contrasted with *pravruth*), 1437, 1469, 1753, 1821, 1860, 1864).

vĕrth or **vʸĕrth** व्यर्थ् । निष्प्रयोजनः adj. e.g. useless, vain, fruitless, unprofitable.

virāṭh विराठ् m. (sg. dat. **virāṭas** विराटस्) (in Hindū philosophy) N. of a mystic Being, looked upon as the Supreme Intellect pervading the aggregate of created beings (Skt. *Virāj-*, sg. nom. *Virāṭ*).

vīruth वीरुथ् । पराक्रमः m. (sg. dat. **vīratas** वीरतस्), heroism, valour, courage (Śiv. 1819); muscularity, stalwartness, virility.

wōrath वोरथ् f. (sg. dat. **wōrüts**ᵘ वोरछू), a cloth or other covering of the body or part of the body, etc. (cf. **maṭⁱ-w°**, p. 603*a*, l. 15; **saṭᵃra-w°**, p. 948*b*, l. 9). Cf. **wurun 2.**

wurāṭh वुराठ् in **wurāṭh purāṭh na bōzun** वुराठ् पुराठ् न बोज़ुन् । पूर्वापरानवेक्षणम् m.inf. not to consider the beginning and the end, not to consider the past and the future, to show rashness, to act precipitately or without discrimination (cf. **rāṭh wurāṭh bōzun,** p. 848*b*, ll. 45 ff.).

wartan वर्तन् । अभ्यासः, परस्परसंबन्धः m. repeated practice or exercise (in order to become perfect in any act or business) (Śiv. 1218); occupation, profession; manner of living, mode of life (Śiv. 1619, 1649); mutual close association or fellowship between two persons; earnings, hire, wages. **—āsun** —आसुन् । स्वभ्यासः m.inf. full and complete practice to be acquired. **—thawun** —थवुन् । संबन्धरचणम् m.inf. to set up a close fellowship (with some person) (e.g. with some influential person in the hope of future profit). **-müts**ᵘ **-mĕch** -मंचू । नीचचर्याचरणा f. a woman who (after falling from a high station) has taken to humble work (e.g. the wife of a great man who for some cause has sunk to being a maidservant).

wartanas bĕhun वर्तनस् ब्यहुन् । नीचकर्माचरणम् m.inf. to sit at earning, i.e. (of some well-to-do person, compelled by some misfortune) to take to a humble occupation (such as household service). **—rōzun** —रोज़ुन् । नीचवृत्त्या प्रवर्तनम् m.inf. (of some well-to-do person, as ab.) to carry on such a humble occupation. **—thawun** —थवुन् । नीचकर्मणि नियोजनम् m.inf. to compel some person (esp. one of a status equal to one's own, such as a wife, son, parent, or brother) to take a humble occupation.

wartun वर्तुन् । अभ्यासः, प्रवर्तनम् conj. 1 (1 p.p. **wort**ᵘ वर्तु, f. **vürts**ᵘ वंर्चू; 2 p.p. **wartsōv** वर्त्सोव्), to practise, repeatedly exercise oneself in (any act or business); to use, apply, occupy oneself in (any thing or work). **—bartun** —बर्तुन् । संबन्धवृत्तिः m.inf. (a jingle of **wartun**), to practise close association or fellowship with (another).

wortᵘ**-mot**ᵘ वर्तु-मंतु । परिचितः perf. part. (f. **vürts**ᵘ**-müts**ᵘ वंर्चू-मंचू), used, employed (for its proper purpose), practised.

wartani bĕhun वर्तनि ब्यहुन् । विभाजने प्रवृत्तिः m.inf. (when a quantity of anything has to be distributed) to set to work at distributing the respective shares (to the recipients).

vruttī वृत्ती f. (sg. dat. **vruttiyĕ** वृत्तिय), noted only in Śiv. 1694, where it is translated by the Skt. *taralavāsanā*, i.e. transient emotion or transient desire. It seems, however, merely to be another form of **vruth,** q.v.

vrĕttanth वृत्तांथ् m. (sg. dat. **vrĕttāntas** वृत्तांतस्), a topic, subject (Gr.M.); condition, state (Gr.M.); a story, tale, narrative (Gr.M.).

wartāv वर्ताव् m. use, custom (Gr.M.); conduct,

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behaviour (Gr.M.); circulation or currency (of a coin) (Gr.M.).

wartāwun वर्तावुन् । वर्तनम्, संबन्धयोजनम्, विभज्य वितरणम् conj. 1 (1 p.p. **wartôw^{u}** वर्तावु), to use, employ, apply, put (something) to use, occupy oneself in (some work) (Gr.M., Śiv. 1211); to enter into close association or fellowship with (another); (of some quantity of anything that has to be distributed) to distribute the respective shares (to the recipients) (H. xi, 7); to dispense, expend (an allotted sum, such as household expenses) (Gr.M.). **wartôw^{u}-mot^{u}** वर्तावु-मतु । प्रवर्तितः, विभज्य वितीर्णः perf. part. (f. **wartöv^{ü}-müts^{ü}** वर्तावू-मचू), put to its proper use, employed; distributed (as ab.).

vürts^{ü} वर्चू, see **wartun.**

vĕrütsh^{ü} व्यरछू, see **vĕrost^{u}.**

vĕratshar व्यरछर । कुटुम्बहीनता m. the condition of one who has lost all his relations, the condition of being alone in the world. Cf. **vĕrost^{u}.**

vürts^{ü}-müts^{ü} वर्चू-मचू, **wartsöv** वर्चोव्, see **wartun.**

warawun^{u} वरवुनु n.ag. (f. **waravün^{ü}** वरवंन्ू), one who chooses or selects (see **warun 2**) (Śiv. 850, K. 705).

wōrawun^{u} वोरवुनु । भषमाणः n.ag. (f. **wōravün^{ü}** वोरवंन्ू), a barker, a dog which is given to barking; (a human being) who prates, chatters, jabbers; one who keeps on wailing without cessation (in order to obtain some thing or attain some object). **—rōzun —**रोज़ुन् । प्रलपने समास्था m.inf. to keep on wailing or talking (in the hope of obtaining some thing, or attaining some object). **—thawun —**थवुन् । आशया प्रलपने समासञ्जनम् m.inf. to set a person wailing (at the disappointment of his hopes) or speaking incoherently (by more than satisfying his hopes).

wōrawōray वोरवोरय् । परितः श्वभषणप्रवृत्तिः f. a general chorus of barking (by dogs) (as when they are warning against some calamity about to happen, or giving warning about thieves).

wurvüsh^{ü} उर्वंशू f. N. of a famous Apsaras or nymph of Indra's heaven (Skt. *Urvaśī*) (Śiv. 1454).

warōy^{i} वरॉयि, **waröi** वरॉइ, **waröyi** वरॉयि, or **warā** वरा । विना postpos. governing abl., without, bereft of (cf. **atha-w°**, p. 64*b*, l. 23; **kharca-w°**, p. 413*a*, l. 36; **mōta-w°**, p. 604*b*, l. 6; **ti warā karith,** p. 967*b*, l. 5) (El. *verái*, *warái*; W. 113, *waröi*); except (El., Gr.M., W. 97). In **wōda-barōy^{i}** (p. 1097*a*, l. 10) and **wanga-barōy^{i}** (p. 1124*a*, l. 37) this word is spelt with an initial **b** instead of **w.**

wōray वोरय् । श्वभषणम् f. the barking of a dog (cf. **hūn^{i}-w°**, p. 337*a*, l. 25); a similar sound made by a human being.

wūry वूर्य्, or ऊर्य्, also written **wūr^{i}** वूरि or ऊरि । अत्रैव, परात्र adv. even there (Gr.Gr. 156); to or at some indicated place, here, there, hither, thither (as in **wūry yima,** we shall come here; **wūry gatshav,** we shall go there); there (in the sense of 'back again') (u.w. vbs. of bringing, and the like); cf. **ōr 1** and Gr.Gr. 156. **wūry na yūry** वूर्य् न यूर्य् (with variant spellings as ab.) । विचिप्तचित्तः adj. e.g. '(neither) there nor here'; hence, one who is bewildered, distracted, unable to make up his mind.

wārayāh वारयाह । अत्यधिकः adj. e.g. very much, excessive (L. 462 *wárijáh*; Śiv. 33, 423, 877; Rām. 101, 459, 497; H. iii, 1; viii, 2); (as adv.) excessively, exceedingly (Śiv. 656, 696, 714, 728, 784, 873, 1294; Rām. 226, 350, 1020). Cf. **wārāh.**

wāryul^{u} वारिलु । पक्षिविशेषः m. a certain bird of prey (like a kite or falcon. It is said to kill smaller birds, such as crows, starlings, or sparrows, in a single swoop).

vīryuw^{u} वीरिवु । वेतसदारुमयः adj. (f. **vīriv^{ü}** वीरिवू), made of willow-wood (e.g. a stool or casket). Cf. **vīr 2.**

wöryuw^{u} वॉरिवु । भर्तृगृहम् m. (sg. dat. **wörivis** वॉरिविस), a husband's father's house, the home of a woman's father-in-law (cf. **bada-w°**, p. 82*b*, ll. 32, 35) (L. 458, *wáreo*; H. x, 3, where the vocabulary wrongly refers it to a man's father-in-law's house); pl. (**wöriv^{i}**) the people of this house, a husband's relations (Rām. 1620).

wöriv^{i}-böts^{ü} वॉरिवि-बाचू । भर्तृगेहजनः m. a relation in the house of a husband's father (such as her husband's brother, that brother's wife, or the husband's sister). **-dor^{u}** -दरु । भर्तृपक्षः m. a woman's husband's relations (spoken of as a whole group of people). **-krôn^{u}** -क्रोनु । भर्तृसंबन्धिवर्गः m., id.

wör^{i}vyuk^{u} वॉरिविकु । भर्तृगेहसंबन्धी adj. gen. (f. **wör^{i}vic^{ü}** वॉरिविचू), of, or belonging to, a husband's family (Śiv. 1233, Rām. 764).

warza वर्ज़ ورزہ m. a cultivator, in **warza-bāgay** वर्ज़-बागय् । फलविभाजना f. (at a harvest-home, when the entire crop has been collected) the apportionment of their shares among the owner of the field and the cultivators.

wŏr^{ü}z^{ü} व्रज़ू (or **wŏrüz^{ü}** व्रज़ू) । पुनर्भूः f. (sg. dat. **wŏr^{a}zĕ** व्रज़्य; pl. nom. **wŏr^{a}za** व्रज़, Gr.Gr. 63), a woman who has married a second husband, after losing her first (Gr.Gr. 37, 63); the second wife of a widower (H. viii, 1, 11); cf. **wŏrud^{u}.** **wŏr^{a}za-pōth^{a}r** व्रज़-पाथर । दिधिषूसमाचरणम् m. the conduct of a woman who has made a second marriage (condemned among respectable Hindūs); conduct resembling the

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above, the conduct of a woman who is unchaste, shameless, etc.

warzukh वर्ज़ुख् । आवर्जकः m. (sg. dat. **warzakas** वर्ज़कस्; f. **warzücᵘ** वर्ज़ॖचू), he (or she) who provides all the necessaries for carrying on a household, a housewife, housekeeper, the earning member of a house (cf. **gar-w°**, p. 296*a*, l. 38; **pāna-w°**, p. 736*a*, l. 9; **par-w°**, p. 751*a*, l. 29).

warzan वर्ज़न् f. (sg. dat. **warzüñᵘ** वर्ज़ॖञू), leaving, giving up, abandoning (cf. **pāpa-w°**, p. 749*a*, l. 15).

warzun वर्ज़ुन् । वर्जनम् conj. 1 (1 p.p. **worzᵘ** वॊर्ज़ु), to leave, relinquish, give up, abandon (cf. **pāph w°**, p. 748*b*, l. 43).

worzᵘ-motᵘ वॊर्ज़ु-मॊतु । परिवर्जितः perf. part. (f. **vürzᵘ-müṭsᵘ** वॖर्ज़ु-मॖच़ू), given up, abandoned, as ab.

warzith वर्ज़िथ् conj. part. having abandoned; hence, as adj. free from, devoid of, as in **pāph w°**, sinless (Rām. 1620). Cf. **pāpa-warzan**, p. 749*a*, l. 15.

warzunᵘ वर्ज़ुनु in **warzunᵘ wāv** वर्ज़ुनु वाव् । दारिद्र्यम् m. poverty, neediness, destitution. **-wāv pyonᵘ** -वाव् प्यॊनु । दुर्गत्यापातः m.inf. poverty to fall (on someone rich).

warzath वर्ज़थ् । वर्जना f. (sg. dat. **warzüṭsᵘ** वर्ज़ॖच़ू), putting away, expelling, banishment (of a thing, work, etc.); ostracizing, excommunicating (a person).

was 1 वस् । वसा f. marrow (Śiv. 191, 316); brain (El.).

wasi āsun वसि आसुन् । हृदाविष्टीभवनम् m.inf. 'to be in the marrow'; hence, (of some work) to have a place in the heart, to be cherished, be loved, prized. **—nūn pyonᵘ** —नून् प्यॊनु । अत्युपतापावेशः m.inf. 'salt to fall on the marrow', great distress to be experienced (e.g. by the loss or destruction of some cherished object, or by the receipt of bad news). **-pěṭh** -प्यठ् । आसत्त्या साध्यम् adv. 'on the marrow', (something that should be carried out) voluntarily, eagerly, ardently, with all one's heart.

was 2 वस् । चित्रितकाष्ठपटविशेषः f. a board or panel with a carved pattern, used in the ceiling of a room between each joist (Rām. 577).

wasa-püṭᵘ वस-पॖटू । चित्रितदारुपट्टिका f. (sg. dat. **-pacě** -पच्य), a single one of these boards. **-tālav** -तालव् । चित्रितदारुखण्डयोगिपटलः m. a ceiling ornamented with these boards (K. 922). **-tān** -तान् । पटलस्तम्बविशेषः a joist supporting these boards.

was 3 वस् f. in **wasa-khas** वस-खस् । आरोहावरोहः, निम्नोन्नतत्वम् f. descent and ascent, falling and rising (e.g. of the breath, or of the vital airs going upwards and downwards) (Śiv. 1027, 1682); fluctuations (in prosperity), vicissitudes; (in comparing two similar objects) unevenness, lowness and height; cf. **khasa-was**, p. 417*a*, l. 8. **wasa-was** वस-वस् । अवतरणानुवृत्तिः f. gradual descent (from a high position, lit. and met.).

was 4 वस् in **was-vihurᵘ** वस्-विहरु । भूषणसमुदायः m. the whole collection of a person's ornaments, *bijouterie*, jewelry.

wās 1 वास् m. dwelling, resting, living, residing (cf. **wan-wās**, p. 1120*a*, l. 20) (L.V. 55; Śiv. 818, 1432, 1439, 1452, 1472, 1713; K. 1115); pressing, grasping, holding (in **atha-wās**, p. 64*b*, ll. 23 ff.) (L.V. 92; Śiv. 956, 1010, 1432, 1441, 1442 (**athav-w°**, mutual hand-grasping), 1460, 1467, 1676; Rām. 737, 1779–80; K. 400, 666, 1130); one who dwells, inhabits (i.q. **wösⁱ**, in **sörga-wās** or **-wösī**, p. 934*a*, l. 26) (Śiv. 1257, 1354). **—hyonᵘ** —ह्यॊनु m.inf. to take up an abode (L.V. 18, Śiv. 955).

wās 2 वास् m. dress, clothes, a garment (**mal-wās**, p. 564*a*, l. 42; **waṣᵃtra-w°**, s.v. **waṣᵃtᵃr**).

wasa, m. *Adhatoda vasica* (El.).

wàsⁱ वॖसि in **wàsⁱ pyōmotᵘ** वॖसि प्योमॊतु । अधः पतितः perf. part. (f. **—pyōmüṭsᵘ** —प्यॊमॖच़ू or **—pyēmüṭsᵘ** —प्येमॖच़ू), fallen down (from a height) (lit. and met.). **pyonᵘ** प्यॊनु or **wàstⁱ pyonᵘ** वॖस्ति प्यॊनु । अधः पातः m.inf. to fall down (from a height) (lit. and met.) (Śiv. 967, 1778, *wàsⁱ*). Cf. **wasun** and **wàstⁱ**.

waīs वैंस् or **wōs** वाँस् (also written **wōms** वांस) । वयः f. age, time or period of life (El. *vāñs, wāñs, wens* in which $\tilde{a} = \ddot{o}$; Gr.Gr. 22, 137; Gr.M.; Rām. 535, 1780; YZ. 7, 510); (with suff. of indef. art.) **waīsāh** (night will be long as) a whole lifetime (Rām. 196). **—barüñᵘ** —बरॖञू । आयुर्निर्वाहः f.inf. to live (all) one's life (in some place or condition) (Śiv. 1730). **—thavüñᵘ** —थवॖञू । पूर्णायुरनुभवः f.inf. to enjoy a full (i.e. long) life (a phrase used in blessings or the like).

waīsi (wōsi) āmotᵘ वैंसि(वाँसि) आमॊतु । जीर्णतामुपपन्नः perf. part. (f. **—āmüṭsᵘ** —आमॖच़ू), come into (old) age, become old and decrepit. **—bodᵘ** —बॊडु । वयोवृद्धः adj. (f. **büdᵘ** बॖडू), an elder, one who is venerable on account of age, a grey beard; but **waīsi bajě**, (lived) to a great age (K. 604). **—gaṭshun** —गछुन् m.inf. in idioms such as **hath waīsi gav**, in age he went a hundred (years), i.e. he lived for a hundred years (H. ii, 12). **—pūrᵘ** —पूरु । पूर्णायुः adj. (f. **—pūrᵘ** —पूरू), one who has lived a full lifetime, a centenarian. **—somᵘ** —सॊमु । समवयस्कः adj. (f. **sümᵘ** सॖमू), equal in age, of equal age (e.g. two friends, a bride and bridegroom, and so on); one who is not yet adult, not fully grown up. **—sōrun** —स्वरुन् m.inf. to remember all one's life, never to forget (K. 1062). **—yunᵘ**

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—यिनु । स्थाविराधिगमः m.inf. to come into (old) age, to become old and decrepit.

waīsa वँस, a jingle of **paīsa** in **paīsa-waīsa**, p. 777*a*, l. 12, q.v.

vēs व्यस् । वयस्या f. (sg. voc. **vēsī** व्यसी, H. ix, 1; **vis^i yiy** विसियिय्, H. ix, 11) a girl's female friend (of the same age), crony, close companion, comrade, play-fellow, chum, *confidante* (cf. **ganga-v°**, p. 292*a*, l. 8) (El.; Gr.Gr. 25, 144; Rām. 1778; K. 803; H. ix, 1, 11; xii, 14; K.Pr. 167, 194); cf. **vyos^u**. —**sŏdr^ū** —स्वंद्रू । संबन्धिनी सखी (सखीत्वेन ख्यातता) f. such a companion who is also related by blood and has been a play-fellow and comrade from childhood; a woman who has been admitted to close friendship like the above (whether by another woman or by a man).

vĕsa-pôn^u व्यस-पोनु । वयस्यात्वम् m. close comradeship (between women, as ab.) (Gr.Gr. 144, K.Pr. 102); met. similar close friendship or comradeship (between other female creatures) (Rām. 95). **-pôn^u lāgun** -पोनु लागुन् । वयस्यात्वसंबन्धनम् m.inf. to form such a comradeship.

vis, see **viz**.

wŏsi व्रसि in the following:— **wŏsi anun** व्रसि ऄनुन् । अत्यामोदेनोच्छृङ्खलीकरणम् m.inf. to spoil (a child or the like) so as to cause it to be disobedient, unruly, impatient of restraint, self-willed, etc.; cf. **wŏsun**. —**yun^u** —यिनु । अतिहर्षेणोच्छृङ्खलीभवनम् m.inf. to become disobedient, etc., through spoiling.

wŏs^i वासि or **wŏsī** वासी । वास्तव्यः adj. c.g. (as subst., f. **wāsĕn** वास्यन्), one who inhabits (some country or other place), a dweller, inhabitant, resident (cf. **naraka-wŏs^i**, p. 651*a*, l. 13; **sŏrga-wŏsī**, p. 934*a*, l. 27; **wan-wŏs^i**, p. 1120*a*, l. 25) (Śiv. 195, 529, 779, 1435). Cf. **wās 1**.

wus, in *was-gagar* (El. and W. *us°*) for **wutsha-gagur**, q.v., s.v. **wutsha**.

wasudēv वसुदेव् m. N. of the father of Krushn (Kṛṣṇa) (Skt. *Vasudeva*) (Śiv. 1385; K. 1, 17, 23–5, 28, 33, 37, 44, 50, 53, 75, 127, 356, *et passim*).

wāsudēv वासुदेव् m. a N. of Krushn (Kṛṣṇa) as the son of Wasudēv (q.v.) (Śiv. 1325, 1369, 1472, 1850).

wash 1 वश् f. the making (a person) subject to influence, bringing under subjection, used —°, as in **būta-wash**, p. 141*b*, l. 20.

wash 2 वश adj. c.g. obedient (to), submissive (to), under the influence or control (of), under the power (of) (Gr.M.); charmed, fascinated; subdued by charms, incantations, or the like. —**gatshun** —गछुन् । वशीभवनम् m.inf. to become subject to the influence (of), to become fascinated by (esp. used of a woman becoming subject to love) (Śiv. 1454). —**karun** —करुन् । वशीकरणम् m.inf. to make subject, to bring under subjection, bring under one's influence (e.g. by persuasion, conciliation, or by charms, etc.).

washĕ-wŏ वश-वा । वकारः m. the term used in schools for the Śāradā character corresponding to the Nāgarī व *wa*.

wāsh 1 वाश् । वक्रता, वलिः m. (of a cloth, sheet of paper, or the like) unevenness, the being crushed or crumpled; a crease caused by crushing or crumpling, as ab. —**gatshun** —गछुन् । अमर्षोद्भवः m.inf. crumpling to occur; met. impatience, indignation, or grudging to be felt (esp., at a meal, of anger felt against the server when one does not get served as one wishes). —**kaḍun** —कडुन्। प्रसारणम् m.inf. to smooth out creases, etc., as ab., to spread out straight, stretch out (Rām. 531, where *kor^u* is for *koḍ^u*); to rub down or massage (a wearied leg or other member). —**karun** —करुन् m.inf. (Rām. 531), see the preceding (*kor^u*, here being a vill. form of *koḍ^u*). —**nĕrun** —न्यरुन् । वक्रतापयानम् m.inf. crushing or creases to be smoothed out.

wāsh 2 वाश्, **wŏsh^i** वांशि, or **wŏsh^u** वांशू, in **wāla-w°**, p. 1112*a*, l. 3, q.v.

vēshĕ वेश । उपरि postpos. governing dat. on, upon (El. *véshih*); (in special meanings) in, as in **strī-lingas vēshĕ**, (of some word) in the feminine (it means so-and-so); *nākaḥ* **ākāshĕs-vēshĕ**, (the Sanskrit word) *nākaḥ* (is used) in (the meaning of) 'the sky'.

vīsh वीश् । वेशः m. dress, apparel (Rām. 323).

wŏsh व्रश् or (H.) **wŏsh** वोश् । निःश्वासः m. sighing, a sigh (El., Gr.M.) (El. adds *wosh*, as an interj. meaning 'Oh!'. Cf. **wush**). —**kaḍun** —कडुन् m.inf. to sigh (El., W. 88). —**trāwun** —त्रावुन् । निःश्वसनम् m.inf., id. (Gr.M.; K. 502, 998; H. i, 5, *wŏsh*, probably m.c.).

wosh^u वंशु । वृष्टिः m. a shower of rain (esp. when light or gentle) (cf. **wāwa-w°**, s.v. **wāv 1**). Cf. **washun.**

wŏsh^u वोशु in **wāla-w°**, p. 1112*a*, l. 8, q.v.

wush वुश् । व्यथोक्तिः m. a slight cry of pain (esp. when uttered by a woman on receiving a minor injury such as a scratch or a light blow) (cf. El. *wosh*, interj., Oh!); cf. **wŏsh**. El. also gives *ush*, tears; *ush pakun*, tears to flow; and *ush tráwun*, to weep.

vĕshād व्यशाद् । शोकखेदः m. dejection, sadness, grief, sorrow. —**tshunun** —छुनुन् । खेदोद्भावनम् m.inf. to cause dejection (to another). —**yun^u** —यिनु । शोकोद्भवः m.inf. dejection or grief to come (to a person from some cause).

wushka वुश्क । यवाः f.pl. barley, a collection of grains of barley (cf. **hūn^i-w° 1** and **2**, p. 337*a*, ll. 28 ff.)

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(El. m. oats, barley. It is mostly eaten by Moslems. Kāshmīrī Hindūs eat the grain only in times of scarcity; W. 114, 115 *wushuk*; L. *wiska*, 330, *Hordeum vulgare*, 458; K.Pr. 84, 251).

wushki-ôṭ^u **वुश्कि-ओटु ।** **यवपिष्टम्** m. barley meal. **-phol^u** **-फंलु ।** **यवफलम्** m. a single grain of barley; a few grains of barley. **-pröj^i** **-प्रांजि** or **-pröj^ü** **-प्रांजू ।** **यवतृणचूर्णसमुच्चय:** f. chopped-up barley straw and chaff (used as an ingredient of wall-plaster, etc.). **-ṭsŏṭ^ü** **-च़ूटू ।** **यवपिष्टक:** f. (sg. dat. **-ṭsŏcĕ** **-च़ूच्य**), barley bread (used as a remedy for rheumatism or pain in the side) (Gr.Gr. 74). **-wāṭh** **-वाठ् ।** **यवागू:** m. (sg. dat. **-wāṭas** **-वाटस**), barley porridge or gruel; coarsely ground barley (W. 115, *wushuk wat*, where *wat* is wrongly translated 'seam'). Cf. **wāṭh 2.**

věshākh **व्यशाख् ।** **नचत्रविशेष:** f. (sg. dat. **věshākhi** **व्यशाखि**), N. of a certain constellation, the 16th lunar mansion (in Skt. *viśākhā*).

vishŏkam **विश्वकम्** or **vishŏkarm** **विश्वकर्म्** m. (in Hindū mythology) N. of the architect of the gods (in Skt. *Viśvakarman*) (Rām. 572, 593, °*kam*; K. 589, 1149, °*karm*).

wāshěkāph **वाशकाफ्** (? cf. وا شگافتن) **।** **गूढप्रकाश:** m. (? dat.) the divulging of some secret (occurrence, secret formula, thing, action, or the like) (? with شگافتن, cf. the slang English, 'to split'). **—gaṭshun** **—गछुन् ।** **सुगूढप्रकटीभवनम्** m.inf. sudden or unexpected divulging (as ab.) to occur.

washīkaran **वशीकरन् ।** **वशक्रिया** m. bringing (a person) under one's own influence, subduing, subjugating. Cf. **wash 1.**

wāshělad **वाशलद् ।** **वक्रतोपेत:** adj. c.g. (of a cloth, sheet of paper, or the like) uneven, crushed, crumpled, creased; (of a human being) impatient, indignant, having a grudge.

wŏshělun 1 **व्वशलुन् ।** **विकारलौहित्यम्** m. (sg. dat. **wŏshělanas** **व्वशलनस्**) (of the complexion, etc.) becoming red, flushing (as in **w° 2,** bel.). **—khasun** **—खसुन् ।** **लौहित्योद्गति:** m.inf. flushing to mount, i.e. occur, as ab.

wŏshělun 2 **व्वशलुन् ।** **लौहित्यापत्ति:** conj. 3 (2 p.p. **wŏshělyōv** **व्वशल्योव्**) (of the complexion, etc.) to become red, flushed (from anger, fever, exposure to heat, or the like); (of a fruit or the like) to become red (owing to ripeness or the like). **wŏshělyō-mot^u** **व्वशल्यो-मंतु ।** **लौहित्यमुपपन्न:** perf. part. (f. **wŏshělyē-müṭs^ü** **व्वशल्ये-मंचू**) (of the complexion) flushed, as ab.; (of a fruit or the like) reddened (by ripeness).

wŏshělāwun 1 **व्वशलावुन् ।** **लौहित्यम्** m. (sg. dat. **wŏshělāwanas** **व्वशलावनस्**), the being caused to flush, flushing, reddening of the complexion (see the next).

wŏshělāwun 2 **व्वशलावुन् ।** **लोहितीकरणम्** conj. 1 (1 p.p. **wŏshělôw^u** **व्वशलोवु**), to cause a person to flush (from anger, etc.).

vishom^u **विशंमु** adj. (f. **vishüm^ü** **विशंमू**), uneven, not level; tangled, complicated (L.V. 6).

vishŏmbar or **vishwambar** **विश्वंभर्** m. 'He who sustains the universe', a title given to Shiv (Śiva) (Śiv. 1021, 1162); a title given to Vishnu (Viṣṇu) (Śiv. 1334, 1400). Skt. *Viśvambhara.*

věshěmot^u **व्यशमंतु** in **věshěmatyun^u sŏrg** **व्यशमत्युनु स्वर्ग् ।** **चणिकसुखसंभव:** m. a fleeting heaven, momentary bliss, wealth, or the like (disappearing almost at once, as if it were in a dream). Cf. **věshěy.**

vishāmith^ar **विशामिथ्र्** or **vishwāmith^ar** **विश्वामिथ्र्** m. (sg. dat. **vishāmitras** **विशामित्रस**), N. of a celebrated Hindū sage (in Skt. *Viśvāmitra*). He was the companion and counsellor of the youthful Rāma, and secured his marriage with Sītā (Rām. 101, 110–1, 124, 135, 1247, 1589, *vishā*°; K. 1039, *vishwā*°; K.Pr. 233, *wĕshāmitar*).

washán m. *Adiantum caudatum, venustum* (El.).

washun **वशुन् ।** **वृष्टिपात:** conj. 1 (1 p.p. **wosh^u** **वंशु**), to rain (water from the clouds), drizzle, shower. Cf. **warshun 2.**

vishn **विश्न्** (but usually spelt **vishṇ** **विष्ण्**), m. (sg. dat. **vishn(ṇ)as** **विष्णस्**, Śiv. 71, 697; ag. **vishn(ṇ)an** **विष्णन्**, Śiv. 5, 46, 131); i.q. **vishnu,** q.v. (Śiv. 48, 59, 213, 519, 1147, 1357, 1399, 1548; Rām. 64–6; K. 59, 138, 321–2, 397, 828).

vishnu **विश्नु** (but usually spelt **vishṇu** **विष्णु**), or (q.v.) **vishn** **विश्न्** (**विष्ण्**) m. (sg. gen. **vishn(ṇ)un^u** **विष्णुनु**, Śiv. 1200, but **vishn(ṇ)u-sond^u** **विष्णु-संन्दु**, Rām. 23) the second deity of the Hindū Triad, Brahmā, Vishnu (Skt. Viṣṇu), and Shiv (Śiva). His duty is that of the preservation of the universe, Brahmā being the Creator, and Shiv (Śiva) the Destroyer. He had ten incarnations, the most celebrated being those of Rām (Rāma-candra) and Krushn (Kṛṣṇa) (Śiv. 6, 31, 77, 96–7, 127, 159, 188, 236, 421, 447, 581, 625, 699, 716, 778, 851, 863, 977, 1141, 1200, 1299, 1433, 1487, 1762; Rām. 23, 47, 368, 589, 1759; K. 4, 10–1, 21, 49, 78, 92, 320, *et passim*). See also **vishn.**

wushun^u **वुशुनु** or **wushyun^u** **वुश्युनु ।** **उष्ण:** adj. (f. **wushün^ü** **वुशंनू** or **wushin^ü** **वुशिनू**), warm, hot (cf. **aḍa-w°,** p. 12*b*, l. 4; **sŏkha-w°,** p. 905*b*, l. 30) (El. *wushun*; Gr.Gr. 94; Gr.M.; K.Pr. 236, f. sg. voc. *wushini*).

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wush^{e}nun वुशुनुन् । उष्णीभवनम् conj. 3 (2 p.p. **wush^{e}nyōv** वुशन्योवु), to become warm, to be warm, be hot (El. *wushnun*). The causal of this verb is **wush^{e}nāwun,** q.v. (Gr.Gr. 171). **wush^{e}nyō-mot^{u}** वुशन्यो-मतु । उष्णीभूतः perf. part. (f. **wush^{e}nyē-müts^{ü}** वुशन्ये-मंचू), become warm.

wushnēr or **wush^{e}nēr** वुशनेर् or **wush^{i}nēr** वुशिनेर् । औष्ण्यम् m. heat, warmth, warmness (cf. **atha-w°,** p. 64*b*, l. 33; **sŏkha-w°,** p. 905*b*, l. 33) (K.Pr. 51, 237).

vishn(n̥)ŏrpan or **vishn(n̥)warpan** (usually spelt विष्णवर्पण or विष्ण्वर्पन्) m. an offering made to Vishnu (q.v.) (Śiv. 1069, 1378, 1431, 1635, 1668, 1697).

vishŏnāth or **vishwanāth** विश्वनाथ् m. 'the Lord of the Universe', a title of Shiv (Śiva) (Śiv. 153, 1410).

wush^{e}nāwun वुशनावुन् । उष्णीकरणम् conj. 1 (1 p.p. **wush^{e}nôw^{u}** वुशनोवु), to heat, make hot, to warm, make warm (cf. **atha w°,** p. 64*b*, l. 36) (El., Gr.Gr. 171, K.Pr. 9). **wush^{e}nôw^{u}-mot^{u}** वुशनोवु-मतु । उष्णीकृतः perf. part. (f. **wush^{e}növ^{ü}-müts^{ü}** वुशनांवू-मंचू), heated, warmed (by someone or something).

washaph वशंफ् । विस्मृतिः m. (sg. dat. **washapas** वशंपस्), forgetfulness, heedlessness, carelessness, inattention (e.g. when one carelessly drops something, so that it breaks, or, when doing some work, carelessly neglects some important action, so that the result is not what is wanted).

vẹsh^{e}rām व्यशराम् । विश्रान्तिः m. taking rest, resting oneself (esp. after a long and tiring journey, labour, or the like).

vishŏrūph or **vishwarūph** विश्वरूफ् m. 'He whose form is the universe', He who is omnipresent, a title given to Shiv (Śiva) (Śiv. 903, 1021, 1177, 1622); a title given to Vishnu (Viṣṇu) (Śiv. 1399, 1492); the entire universe in manifest form (K. 159, 160, 411).

waish^{e}rawan(n̥) वैशरवण (Rām.) or **wŏshrawan** वांश्रवन् m. a N. of Kubēra, the god of wealth and Guardian of the North (Skt. *Vaiśravaṇa*) (cf. **dana-w°,** p. 222*a*, l. 21, q.v.) (Rām. 637, K. 172).

vĕshīsh व्यशीश् । उत्तमः adj. c.g. peculiar, special (Gr.M. *rishēsh*, Śiv. 1725); excellent, distinguished, preeminent, choice. —**karith** —करिथ् adv. especially, specially, only (for this purpose) (Gr.M.) so, L.V. 54, *kari vishēsh*, she has a special character.

vĕsh^{e}ṭā व्यशटा । विष्ठा f. excrement, fæces, ordure.

wushöt^{i} वुशांति । निमित्तम् postpos. (governing abl., and used with pronouns) for (such-and-such) a reason, for (such-and-such) a cause (cf. **ami-w°,** p. 55*a*, l. 17; **tami-w°,** p. 968*a*, l. 28; **tawa-w°,** p. 969*b*, l. 23). Occasionally when added to a noun it forms an adj. c.g. as in **sŏkha-w°,** causing happiness, p. 905*b*, l. 34.

vẹsh^{e}tur^{u} व्यशटुरु । विष्टरः m. a seat, a mat for sitting or sleeping on, esp. the seat of the presiding priest at a Hindū sacrifice; (in Hindū worship) a wisp of *kush*-grass (see p. 480*a*, l. 47) used as a substitute to represent a god or a Brāhman. —**wahārun** —वहारुन् । अन्वाश्रयणम् m.inf. to spread out one's mat-seat; met. to settle oneself tenaciously near another (for the sake of protection or to obtain some object).

vĕsh^{e}tsakā व्यशचका । विषूचिकारोगः f. cholera; met. fainting or swoon with symptoms resembling those of cholera.

wŏshtsār व्रश्चार् m. pronunciation, utterance (Gr.M.). I.q. **wŏtstsār,** q.v.

vishwa° विश्व°, for words beginning thus, see under **vishŏ°.**

wŏshĕv व्रशव् । श्रमखेदः, भयचिन्ता m. fatigue, exhaustion, depression (due to heavy labour, suffering, or the like); inward anxiety, apprehension (of outrage, tyranny, riot, rebellion, or the like). —**kaḍun** —कडुन् । श्रमखेदत्यागः, भयचिन्तात्यागः m.inf. to obtain relief from such fatigue or depression (e.g. by success, joining in festivity, being praised for one's work, or so on); to become relieved from such apprehension (by the removal of its cause, etc.).

vishwāmith^{a}r विश्वामिथ्र्, see **vishāmith^{a}r.**

washwun^{u} वश्वुनु or **washĕwun^{u}** वशवुनु । वर्षणावसरः m. the occurrence of long-continued gentle rain, a long gentle shower. Cf. **wosh^{u}.**

vaishwānar वैश्वानर् m. (in Hindū tradition) 'common to all mankind', a title of fire; esp. the fire of digestion (in the stomach) (Śiv. 306).

vishwŏsī विश्वासी adj. c.g. one who has trust or faith, confiding, trustful (Śiv. 1759).

wŏshwās व्रश्वास् m. breathing out, expiration (as opp. to **shwās,** inspiration, q.v.) (Śiv. 1437).

vishvēshŏr विश्वेश्वर् m. 'the Lord of the universe', a title given to Shiv (Śiva) (Śiv. 858, 936, 1177, 1400; K. 876).

vaishy वैश्य् m. (of the four main Hindū castes) a Vaiśya, or man of the third caste, whose business is agriculture or trade (K. 982).

vĕshĕy व्यशय् or (Śiv.) **vi°** वि° । विषयः (उपभोगः), व्यसनम्, आकस्मिकहानिः m. scene of action, ground of action, basis (L.V. 71, *vishĕy*); worldly enjoyment, the pleasures of sense, worldly prosperity and ease of life (Śiv. 339, 1082, 1351); debauchery, sensuality, evil habit; sudden, or unexpected, loss or destruction (of a thing, of the results of work, of an occupation,

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or the like). —gatshun —गछुन् । आकस्मिकहान्युद्भवः m.inf. such sudden, or unexpected loss to occur.

vĕshĕyĕ-būg व्यश्य-वूग् । पदार्थोपभोगः m. devotion to the enjoyment of earthly pleasures, worldly-mindedness.

vĕshĕyī व्यश्यी । व्यसनासक्तः m. a debauchee, voluptuary, sensualist.

wiska, see **wushka.**

wāsukh वासुख् or **wāsakh-nāg** वासख्-नाग् । वासुकिः m. (sg. dat. **wāsakas** वासकस्), N. of a celebrated serpent, the king of snakes (in Skt. *Vāsuki*) (Śiv. 169, 360, 504, 1040, 1153, 1170, 1557); (in Ksh.) N. of site in Kashmīr where there is a spring sacred to Vāsuki (cf. RT.Tr. II, 470).

wasl وصل m. (in Ksh.) a meeting, interview (El., YZ. 524).

wasᵃla वंस्ल । वस्तु m. a thing, article, esp. such a thing as an ornament, a vessel, a spade or other tool (cf. **dŏbⁱ-w°**, p. 182*b*, l. 42).

wasīla वसील وسيله m. support, prop, help, aid, resource (Rām. 1425); as postpos. governing gen., by means of (W. 98). **-sūty** -सूंत्य, as postpos., id. (W. 98).

wasūl وصول m. arrival (El.); a kind of drum (Śiv. 1729).

wasma वस्म وسمه । लतापत्रचूर्णविशेषः m. a powder made from the leaf of a certain shrub, and used as a hair dye.

vĕsomᵘ व्यसमु । विषमः adj. (f. **vĕsümᵘ** व्यसंमु), uneven, rough, rugged (lit. and met.) (Gr.Gr. 139, *visomᵘ*); difficult, hard to understand or to carry out.

vĕsmar 1 व्यस्मर् । अपस्मृतिः f. unconsciousness, oblivion, loss of memory or of consciousness, insensibility (e.g. from intoxication, possession by a demon, epilepsy, fainting, grief, or the like) (Śiv. 937).

vĕsmar 2 व्यस्मर्, **vĕsmrath** व्यस्म्रथ्, or **vismrĕth** विस्म्रेथ् । नष्टस्मृतिः adj. c.g. one who has lost memory or consciousness, unconscious, insensible (as in **vĕsmar 1**). **vĕsmar gatshun** व्यस्मर् गछुन् । विस्मृत्यापातः m.inf. to become unconscious or insensible, as ab., so **vismrĕth gatshun** (K. 505).

vĕsamĕr व्यसम्यर् । वैषम्यम् m. unevenness, roughness, ruggedness (lit. and met.) (Gr.Gr. 139, *visamĕr*).

wasamath वसमथ् । सर्वस्वम् f. (sg. dat. **wasamütsᵘ** वसमंचु), the entire property (of a wealthy person) (K.Pr. 80). —**khĕnᵘ** —ख्यनु । सर्वस्वापहरणम् f.inf. (under the guise of friendship) to steal or misappropriate the entire property (of some one).

wāsan वासन् or **wāsanā** वासना । वासना f. (sg. dat. **wāsanāyĕ** वासनाय), fancy, imagination, idea (Rām. (*-nā*) 315, 682, 847); expectation, inclination; intention, determination (to accomplish something) (cf. **rākhĕs-w°**, p. 832*a*, l. 3) (Śiv. (*-nā*) 182, 237, 239, 371, 755, 984, 1421, 1524, 1811; Rām. (*-nā*) 38, 52); wish, desire (generally) (Śiv. (*-nā*) 158, 165, 452, 1311, 1341, 1472, 1655, 1677, 1815, 1833; Rām. (*-nā*) 100, 1660, 1776, 1779). —**gatshünᵘ** —गछ्नु इच्छोद्भवः f.inf. longing or desire (esp. for something unobtainable, or when inopportune) to occur.

wasun वसुन् । अवतरणम् conj. 2 (1 p.p. **wothᵘ 1** वंथु, f. (Rām. 10, 111) **vütshᵘ 1** वंछु, for **2, 3,** see **wothᵘ 2, 3,** for **4,** see s.v.; 2 p.p. **watshov** वछोव्. The 1 p.p. should be distinguished from **wŏthᵘ** व्वथु, 1 p.p. of **wŏthun,** to rise, q.v. The two words are almost identical in sound, but have opposed meanings. The causal of this verb is **wālun** वालुन्, to bring down, q.v. sometimes written **wārun** वारुन् (Gr.Gr. 175). The opposites of this verb are **khasun** and **wŏthun,** qq.v. both meaning 'to rise'); to descend, come down, dismount (cf. **bŏn w°**, p. 110*b*, l. 14; **bēli w°**, p. 150*b*, l. 23; **dŏbas w°**, p. 182*b*, l. 3; **guri w°**, p. 299*a*, l. 28; **hāṭⁱ wothᵘ**, p. 356*a*, l. 35; **haṭi w°**, p. 356*b*, l. 14; **phīrith w°**, p. 706*b*, l. 28; **wŏl wasünᵘ**, p. 1112*b*, l. 12) (El.; Gr.Gr. 175, 205, 210; Gr.M.; L.V. 69; Śiv. 182, 509, 788, 966, 1074, 1300, 1664, 1686, 1874; Rām. 10, 111, 280, 1055, 1078, 1461, 1713, 1716; K. 278, 335, 396, 411, 656, 851; H. iii, 2, 5, 9; v, 7, 9; vi, 16; viii, 4, 6, 13; ix, 4, 6; x, 5; xii, 2, 6, 7, 11, 14–5; K.Pr. 72, 82, 87, 158, 252); (of some condition or season) to come down upon (a person), to be very near (cf. **lônᵘ w°**, p. 525*b*, l. 10); to come down (from a boat), to land (Gr.M.);

to become lowered, abased, to fall (in price, value, estimation, dignity) (cf. **dĕmāg w°**, p. 219*a*, l. 39; **drŏbas w°**, p. 239*b*, l. 49; **phūdᵃr w°**, p. 685*a*, l. 45; **yĕth wasünᵘ**, s.v. **yĕth 1**); to become taken down, lowered, reduced, disgraced, degraded (cf. **mada w°**, p. 548*b*, l. 7; **mōda w°**, p. 549*a*, l. 30; **pāvi w°**, p. 810*a*, l. 45; **tama w°**, **-wothᵘ**, **wothᵘ-motᵘ**, p. 1005*a*, ll. 17, 20; **tāwa w°**, p. 1047*a*, l. 7);

to be dropped, let fall, (of rain) to fall, to be showered or scattered (cf. **arshĕ w°**, p. 44*b*, l. 21; **brŏtⁱ wasânⁱ**, p. 127*b*, l. 12; **lānath wasünᵘ**, p. 528*a*, l. 11; **pathar w°**, p. 798*b*, l. 39; **tāli tāli w°**, p. 997*b*, l. 24; **wojᵘ w°**, p. 1107*a*, l. 10) (Śiv. 501, 1532); to fall suddenly or *en masse*, to fall in overwhelming quantity (e.g. an avalanche) (cf. **lam wasith yunᵘ**, p. 524*a*, l. 15; **mātⁱ-wônᵘ w°**, p. 602*b*, l. 5; **raḍa w°**, p. 825*a*, l. 50; **wŏbⁱ wasânⁱ**, p. 1093*a*, l. 1) (Rām. 402); (of a liquid) to flow down, or out (cf. **dŏd w°**, p. 188*a*, l. 50; **dāri dāri w°**, p. 235*b*, l. 1; **rath ṭhīca w°**, p. 845*b*, l. 29; **tᵃyĕ w°**,

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p. 1048*b*, l. 28) (Śiv. 618, 1212, 1588 ; Rām. 1587, 1616) ; (of food) to go down (the throat), be swallowed (K. 213, 1101 ; K.Pr. 250) ;

(of disease, defect, injury, or the like) to come down (on a person or thing), to attack (cf. **bŏchi-gaṭa wasün^{u}**, p. 80*a*, l. 24 ; **brikh wasün^{u}**, p. 122*b*, l. 11 ; **br^{a}s wasün^{u}**, p. 126*a*, l. 43 ; **khōla wasanĕ**, p. 398*a*, l. 4 ; **khras wasün^{u}**, p. 416*a*, l. 1 ; **myond^{u} w°**, p. 613*b*, l. 39 ; **phsara wasanĕ**, p. 714*a*, l. 15 ; **parköl^{i} wasån^{i}**, p. 758*a*, l. 45 ; **tranga wasanĕ**, p. 1028*a*, l. 11 ; **trŏng^{i} wasån^{i}**, p. 1028*a*, l. 19 ; **tr^{a}th w°**, p. 1032*a*, l. 24 ; **wuka wasün^{u}**, p. 1108*a*, l. 20 ; **wuna wasün^{u}**, p. 1122*a*, l. 43) (Śiv. 1296, 1752 ; K.Pr. 99, 167) ;

to go down (from the shore to a boat), to embark, go aboard, to go down (into the water, to bathe) (cf. **nāvi w°**, p. 667*a*, l. 17) (K. 270–1, 971) ;

(of a tool or the like) to come down (on to something, in order to be brought into action), to begin to be worked or to be set working (on something), to begin to work (on) (cf. **nĕndi w°**, p. 641*b*, l. 50) ; to come down (upon), meddle (with) ; hence, pilfer (from) (K.Pr. 246) ;

to be taken down (from), to be taken off, put away (cf. **nakha w°**, p. 629*a*, l. 1, and Śiv. 1562) ; (of a debt) to be paid off (K. 460) ; to be torn off, stripped off, peeled off (cf. **drūr^{u} w°**, p. 248*a*, l. 19 ; **t^{a}r wasün^{u}**, p. 1017*a*, l. 20 ; **t^{a}ra wasanĕ**, ib., l. 25) (Rām. 603, K.Pr. 213) ;

to be ruined, made useless, worn out, brought to a bad condition (cf. **bāna w°**, p. 110*a*, l. 12 ; **nakh wasån^{i}**, p. 628*a*, l. 38 ; **nala-nakha w°**, p. 632*a*, l. 27 ; **pŏd^{u} w°**, p. 682*a*, l. 3 ; **phĕk^{i} wasån^{i}**, p. 721*a*, l. 3 ; **pŏṭh wasün^{u}**, p. 796*b*, l. 22 ; **rās w°**, p. 842*b*, l. 3 ; **yĕd wasün^{u}**) ; to wane, fade, become wasted, decline, (of a heavenly body) to set (cf. **buthi w°**, p. 143*b*, l. 17 ; **dŏh w°**, p. 200*a*, l. 4 ; **drĕṭh w°**, p. 249*b*, l. 21 ; **rasa w°**, and **-woth^{u}**, p. 842*a*, ll. 18, 23 ; **sūrĕ w°**, p. 933*a*, l. 12 ; **thras wasün^{u}**, p. 984*b*, l. 11) ; to go down, subside (e.g. something swollen) (cf. **lal wasün^{u}**, p. 521*b*, l. 36) ; (of a door or the like) to be opened, unlocked (Śiv. 340).

wås^{i} wås^{i} gatshun वंसि वंसि गछुन् । क्रमशो भयाविष्टीभवनम् m.inf. to keep descending little by little ; to become gradually subject to ever-increasing fear ; to become gradually weaker and weaker owing to increasing hunger or starvation. **wås^{i} wås^{i} pyon^{u}**, see **wasith pyon^{u}**, bel. See also **wås^{i}** and **wåst^{i}**, s.vv.

wasith bata वसिथ् बत । तरलौदनः m. soft boiled rice in which (owing to the water not being carefully poured away) the grains are clotted together and not separate (cf. **phali w° b°**, p. 694*b*, l. 33). **—gatshun —**गछुन् । युगपद्वतरणम् m.inf. to descend, or drop, in one single fall (and not in stages) (lit. and fig.) (Rām. 604, 1713, 1718–9) ; (the ground, etc.) to fall in, a cavity or crater to appear (in the ground) (K. 632) ; boiled rice to clot, as ab. **—pyon^{u} —**प्यंनु । अधो निपतनम् m.inf. to fall down, tumble down, be knocked down (Gr.M. ; Śiv. 1630 ; Rām. 156, 239, 287, 290, 322, 399, 454, 483, 500, 504, 518, 527, 712, 897, 916, 922, 933, 1111, 1115, 1201, 1309, 1352, 1354, 1401, 1578 (so **wås^{i} wås^{i} pyon^{u}**, 1180, 1252, to fall down again and again) ; K. 110, 212, 329, 798 ; H. ii, 3, 6 ; YZ. 194). **—yun^{u} —**यिनु m.inf. to come down, descend (Rām. 112).

woth^{u}-mot^{u} वंथु-मंतु । अवरूढः perf. part. (f. **vütsh^{u}-müts^{u}** वंछू-मंचू, Śiv. 1752), descended, come down, etc., as ab. (cf. **rasa woth^{u}-mot^{u}**, p. 842*a*, l. 25 ; **vēgi woth^{u}-mot^{u}**, s.v. **vyūg^{u}**, to be compared with **vēgi-woth^{u}**, s.v. **woth^{u}** 3) (Rām. 400) ; (of hair) reaching down to (the knees) (Rām. 285).

vĕsan व्यसन् । अभ्यासप्रवृत्तिः m. assiduous practice in, or application to (an art, course of study, or the like) ; debauchery, dissipation, licentiousness. **—atsun —**अचुन् । व्यसनासक्तीभवनम् m.inf. to enter debauchery, become a debauchee, plunge into dissipation.

visun विसुन् । प्रसन्नीभवनम् conj. 3 (2 p.p. **visyōv** विस्योव्), to become pleased, delighted (e.g. at obtaining something wished for, or at the successful accomplishment of something).

wŏsun ब्वसुन् । वङ्गलीभवनम् conj. 2 (1 p.p. **wŏs^{u}** ब्वसु) or (according to some) conj. 3 (2 p.p. **wŏsyōv** ब्वस्योव्), to become redundant, to result in excess, to have lavish or extravagant outcome (e.g. of food being prepared for cooking, and turning out too much, or seed bearing an unexpectedly large crop). Cf. **wŏsi.**

wŏs^{u}-mot^{u} ब्वसु-मंतु । वङ्गलीभूतः perf. part. (f. **vüs^{u}-müts^{u}** वंसू-मंचू), become excessive or redundant, as ab.

wŏsan-hār ब्वसन्-हार् । वङ्गलीभवन् n.ag. e.g. that which usually becomes excessive or too much (e.g. some particular rice which in cooking turns out to be more than is required or expected).

wasanth वसन्थ् m. (sg. dat. **wasantas** वसन्तस), the spring, the vernal season, the Skt. word corresponding to **sōṭh**, q.v. **-ādēkh** -आदेख् m.pl. spring and the other (five seasons), all the six seasons (Rām. 573).

vĕsar व्यसर् or **vĕs^{u}r^{u}** 1 व्यसरु । विशीर्णता f. slackness, feebleness (cf. **asara-vĕsar**, p. 51*a*, l. 30 ; **mada-vĕsar**, p. 584*b*, l. 9) ; instability, unsteadiness, precariousness (cf. **atha-vĕsar**, p. 64*b*, l. 38).

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vĕsor^{u} व्यसॖरॖ or **vĕsur^{u}** व्यसुरॖ । विश्लथः, विशरारुः adj. (f. **vĕsür^{u}** व्यसॖरॖ or **vĕs^{u}r^{u}** 2 व्यसॖरॖ), loose, relaxed, untied; slack, frail, feeble (cf. **hāṭ^{i}-v°**, p. 356*a*, l. 31); nervous, timid, timorous; unstable, unsteady (cf. **mada-v°**, p. 548*b*, l. 14).

wusur^{u} वुसुरॖ । पुष्पमालाविशेषः m. a garland used at sacrifices on the occasion of various Hindū festivals. Such garlands are used for decorating the jars, dishes, etc., containing the offerings.

vĕsarun व्यसरुन् । विस्रंसनम् conj. 3 (2 p.p. **vĕsaryōv** व्यसर्योव्), to become loose, relaxed, untied (cf. **dasta vĕsarān^{i}**, p. 256*b*, l. 1); to fade (as a flower); to become slack, frail, feeble, to fade (El., Śiv. 335); to waste away, vanish, disappear (Rām. 1579); to become unstable, unsteady (cf. **atha v°**, p. 64*b*, l. 41); to fall down; to be nervous, timid, timorous. **vĕsaryō-mot^{u}** व्यसर्यो-मॖतु । विस्रस्तः perf. part. (f. **vĕsaryē-müts^{u}** व्यसर्ये-मॖचू), relaxed, fallen down, slackened, etc., as ab.

wusarun वुसरुन् । उन्मोचनम् conj. 1 (1 p.p. **wusor^{u}** वुसॖरॖ), to open, untie (a tied-up load, parcel, or the like); cf. **wusuṭ^{u}**. **wusor^{u}-mot^{u}** वुसॖरॖ-मॖतु । उन्मोचितः perf. part. (f. **wusür^{u}-müts^{u}** वुसॖरॖ-मॖचू), untied, as ab. **wusarana yun^{u}** वुसरन यिनु । उन्मुक्तीभवनम् m.inf. pass. to become untied, as ab.

vĕsarañ व्यसरञ् f. for **vĕsarüñ^{u}**, f. of **vĕsarun**, to become slack, q.v. In **dāl v°**, p. 210*a*, l. 28.

vĕsarĕr व्यसर्यर् । विभ्रंशित्वम् m. instability, unsteadiness.

wŏsarāth वॖसराथ् । जागररात्रिः f. (sg. dat. **wŏsaröts^{u}** वॖसरॊचू), a night passed in waking or sleeplessness (e.g. caused by amusement, worship, festivities, grief, fear, disturbing noise, or so on). **—gatshüñ^{u}** —गछ़ॖञ् । जागरापातः f.inf. such a waking or sleepless night to occur. **—karüñ^{u}** —करॖञ् । जागरप्रयोगः f.inf. to pass such a waking or sleepless night.

vĕsarāwun व्यसरावुन् । विस्रंसनम् conj. 1 (1 p.p. **vĕsarôw^{u}** व्यसरॊवु), to loosen, relax (something); to make frail, enfeeble (YZ. 72); to render unstable; to let fall; to terrify, fill with fear. **vĕsarôw^{u}-mot^{u}** व्यसरॊवु-मॖतु । विस्रंसितः perf. part. (f. **vĕsaröv^{u}-müts^{u}** व्यसरॊवू-मॖचू), loosened, relaxed, enfeebled, etc., as ab.

wusarāwun वुसरावुन् । उन्मोचनम् conj. 1 (1 p.p. **wusarôw^{u}** वुसरॊवु), i.q. **wusarun**, q.v. **wusarôw^{u}-mot^{u}** वुसरॊवु-मॖतु । उन्मोचितः perf. part. (f. **wusaröv^{u}-müts^{u}** वुसरॊवू-मॖचू), i.q. **wusor^{u}-mot^{u}**, q.v. under **wusarun**. **wusarāwana yun^{u}** वुसरावन यिनु । उन्मुक्तीभवनम् m.inf. pass. i.q. **wusarana yun^{u}**, under the same.

vĕsarzan व्यसर्ज़न् m. casting off, quitting, abandoning. **—karun** —करुन् m.inf. to cause casting off, to destroy (gen. of obj.) (Śiv. 1431).

vĕsarzun व्यसर्ज़ुन् conj. 3, to take one's leave, depart (L.V. 9).

vĕsis व्यसिस्, see **vyos^{u}**.

wasishṭh वसिष्ठ् m. (sg. dat. **wasishṭhas** वसिष्ठस्), N. of a celebrated Hindū sage, in Skt. *Vasiṣṭha* or *Vaśiṣṭha*. He was the family priest of Dashĕrath (Daśaratha), Rāma's father, and of Rāma himself (Rām. 104, 222, 1109, 1140, 1143*c*, 1308, 1310, 1681).

wast वस्त्, see **wasth**.

wasta, see **wŏsta-hākh**, s.v. **wŏsta**.

wāsta वास्त واسطہ m. motive, reason; account, sake; relationship, connexion. **—thawun** —थवुन् । संबन्धवृत्तिः m.inf. to have to do (with), to concern, to bear (upon).

wāst^{i} वॖस्ति in **wāst^{i} pyon^{u}** वॖस्ति प्यॊनु । निपतनम् m.inf. to fall down (from a height through the air), to drop. Cf. **wās^{i}**.

wŏsta वॖस्त (cf. استاد) । शिल्पशिक्षकः m. a master, esp. a craftsmaster, a teacher of some craft (El. a teacher; K.Pr. 131); a skilful craftsman, an adept (El. adj. skilful); esp. a barber. **-bāy** -बाय् । शिल्पशिक्षकपत्नी f. a wife of one of the ab. **-hākh** -हाख् । शाकविशेषः m. (sg. dat. **-hākas** -हाकस्), N. of a certain vegetable, described as growing in the spring, and as having long, delicate leaves (cf. **nĕndun-**(or **nĕndan-**)**w°-h°**, p. 642*a*, ll. 26, 31) (cf. El. *wasta*, a kind of vegetable; K.Pr. 41). **-hāka-nal** -हाक-नल् । शाकविशेषनालम् m. the stalk of the preceding (K.Pr. 41, where it is translated 'cabbage-stalk'). **-kār** -कार् । मुख्यकारुः m. an expert master-craftsman (at the head of a number of others).

wusuṭ^{u} वुसुटु । उन्मुक्तः adj. (f. **wusüṭ^{u}** वुसॖटू) (of a tied-up load, parcel, or the like) untied, loosened, opened, taken to pieces (El. *wusut*, loose). Cf. **wusarun**.

wustād वुस्ताद् استاد m. a teacher, professor, master (Gr.M.; Rām. 1491; H. i, 13; ii, 1, 5, etc.; K.Pr. 170, 257); (in Ksh., esp.) a teacher of shawl-weaving apprentices (El.). Cf. **wŏsta**.

wasth वस्थ्, **wast** वस्त् or **was^{a}th** वसथ् । वस्तु, भूषणविशेषः, वासः m. (sg. dat. **wastas** वस्तस्), a thing, article, chattel (cf. **banda-w°**, p. 111*a*, l. 41) (Gr.M.; K. 952; H. v, 1); a certain ornament (cf. **haṭi-w°**, p. 356*b*, l. 18; **sŏna-**(or **sŏn^{i}-**)**w°**, p. 917*b*, ll. 12, 27); a garment, (pl.) clothes genl. (cf. **dŏb^{i}-w°**, p. 182*b*, l. 45) (K.Pr. 231).

wasath वसथ । निवासस्थानम्, संततिभूमिः f. (sg. dat. **wasüts^{u}** वसॖचू), a place of permanent abode, a home (cf. **wāri-w°**, p. 1138*a*, l. 17); the locality in which

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a man's ancestors have dwelt and in which his descendants are born, the family home (cf. **wāri-w°**, p. 1138*a*, l. 17).

waisaṭh वँसद् or **wösaṭh वाँसद् । दीर्घवयाः** adj. c.g. (of a human being) of ripe age, aged (say, roughly, over sixty years of age).

vĕsth व्यस्थ् or **vĕst व्यस्त्** adj. c.g. dispersed, scattered, in **asta-vĕsth**, p. 52*a*, l. 8.

wusath वुसथ् । विस्तृतिः m. (sg. dat. **wusatas वुसतस्**), breadth, width, expanse, vastness (of surface, time, quality, action, etc.).

wustakhān (= استخوان) m. a bone (El. *ustakhán*).

wöṣ^a^til वँसतिल् । कारुनैपुण्यम् f. expertness, or uncommon skill in craftsmanship; the livelihood earned by, or the occupation of, a skilled craftsman. Cf. **wösta.**

wast^a^r वस्तर् or **waṣ^a^t^a^r वंसतर् । वसनम्** m. (sg. dat. **waṣ^a^tras वंसत्रस्**), a garment, clothes, raiment (Gr.M.; Śiv. 10, 58, 752, 801, 889–90, 1037, 1047, 1329, 1411; Rām. 784, 1087, 1189, 1758; K. 227, 418–9, 1046). **—pairun —पैरुन्** m.inf. to put on clothes, to dress oneself (Gr.M., Śiv. 1440); to put clothes on another, to dress a person (K. 422, 843). **waṣ^a^tra-wās वंसत्र-वास् । तरलवासः** m. flimsy raiment. **waṣ^a^t^a^ra-wan वंसतर-वन्** m. N. of a certain sacred site and grove (Śiv. 1037, 1411).

vĕstār व्यस्तार् (or **vi°** वि°) **। विस्तारः** m. extension, amplitude, breadth, expanse (of country, time, circumstance, action, sheet of cloth, etc.) (Śiv. 523, 1102); (of speech) prolixity, diffuseness, fullness of detail; the broad, or general, condition or arrangement of anything (Śiv. 18, 1158). **—anun —अनुन् । उचिततया व्यवस्थापनम्** m.inf. (of something disarranged) to put in proper order. **—bōzun —बोज़ुन् । अवसरान्वीक्षणम्** m.inf. to consider, or examine, an opportunity (as to whether it is suitable or not). **—dyun^u^ —दिनु । उचितव्यवस्थापनम्** m.inf. to explain fully or comment on (some concise statement or literary work); to put in order (something previously disarranged). **—wuchun —वुछुन् । उचितयोगविवेचनम्** m.inf. to examine, or deliberate upon, a state of affairs (as to its suitability in regard to place, time, availability of materials, or the like). **—yun^u^ —यिनु । उचितयोगाधिगमः** m.inf. a suitable state of affairs to present itself.

vĕstārun व्यस्तारुन् (or **vi°** वि°) **। विस्तारणम्** conj. 1 (1 p.p. **vĕstôr^u^ व्यस्तोरु**), to explain, comment upon, expand (some complicated or concise statement, treatise, or the like) (Śiv. 64, 1158, 1580); to expand, diffuse widely (Śiv. 9, 100). **vĕstôr^u^-mot^u^ व्यस्तोरु-मतु । विस्तारितः** perf. part. (f. **vĕstör^ü^-müṭs^ü^ व्यस्तॉरु-मंचू**), explained, commented upon (as ab.).

waswö (? spelling) (? **waswās,** q.v.) m. surprise (El. *waswā*). **waswa trāwun** (*sic*) m.inf. to surprise (El.).

was-wun^u^ वस-वुनु । क्रमनिम्नः n.ag. (f. **was-vüñ^ü^ वस-वंञू**), (of a road, sloping land, or the like) gradually descending, with a downward slope. Cf. the next.

wasawun^u^ वसवुनु । अवतरन् n.ag. (f. **wasavüñ^ü^ वसवंञू**), that which comes down, descends, falls (lit. and met.), and so on in all the meanings of **wasun,** q.v. (El.; Śiv. 499, 1560; YZ. 108); (of a road, ground, or the like) that which descends gradually, that which slopes down (cf. the preceding) (K.Pr. 72).

visawun^u^ विसवुनु । अतिप्रसन्नतायुक्तः n.ag. (f. **visavüñ^ü^ विसवंञू**), one who exhibits pleasure, one who becomes pleased or delighted, as in **visun,** q.v.

waswās वस्वास् وسواس **। हृत्कम्पः** m. palpitation of the heart (from fear, apprehension, or the like), fluctuation of mind, wavering, nervousness, perturbation (El. *waswas*, sorrow; YZ. 93). ? Cf. **waswö.**

waswös^i^ वस्वॉसि (= وسواسی) **। दुर्बलचित्तः** adj. c.g. apprehensive, dreading, nervous, timorous.

wuswös^i^ वुस्वॉसि । खेदस्वेदोद्भवः m.pl. sweatings, perspiration (due to excessive exertion, pain, weakness, fear, or the like) (El. *wúsawás*).

wösiyĕth वॉसियथ् (= وصيت) f. (sg. dat. **wösiyüts^ü^ वॉसियंचू**), a will, a testament (Gr.M. *wösiat*).

vis^i^yiy विसियिय्, see **vĕs.**

wat, see **wath.**

wāt (i.e. **wāṭ**), a seam (W. 114), see **wāṭh 1.** In W. 115, **wāt,** a seam, is a mistake for **wāṭh 2,** q.v.

wata वत, a jingle of **bata,** in **bata-wata,** p. 137*b*, l. 15, q.v.

waṭa 1 वट । कलङ्कः m. a stain, stigma, disrepute (causing general censure, expulsion from society, or the like). **—dyun^u^ —दिनु । लाञ्छितीकरणम्** m.inf. to put a stigma (on a person or thing), to give a bad name (to). **—lagun —लगुन् । कलङ्कितीभवनम्** m.inf. a stigma to attach to a person or thing, (of a person) to get a bad character, (of a thing or action) to become considered useless or vile.

waṭa 2 वट । स्वरूपपूर्णः adj. c.g. in full original form (i.e. not divided up or incomplete) (e.g. a rupee which has not been changed into its equivalent in coins of smaller value). **—kor^u^-mot^u^ —कोरु-मतु । घनैकतामापादितः** perf. part. (f. **—kür^ü^-müṭs^ü^ —कॅरू-मंचू**), merged into one whole, as in the next. **—karun —करुन् । विनिमयेन पूर्णैकरूपापादनम्** m.inf. to combine, merge, a number of parts into one whole (e.g. to exchange a number of small coins for one coin

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corresponding to their total value, such as giving 16 annas for a rupee, or 12 pence for a shilling). **-pūntshuw^{u}** -पुन्छुवु । पणविशेषः m. N. of a certain copper coin, of the value of a quarter pice, see **pūntshuw^{u}**.

wâṭ^{i}-waṭa वट्टि-वट । पूर्णः adj. e.g. full, complete (genl. with reference to a silver or gold coin).

waṭa 3 वट, see **wath**.

watai (? spelling and gender), the first of the four *khushābas* or weedings by hand of a rice field, i.q. **arītsar, kachh-nĕnd,** and **pangrai,** qq.v. (L. 463, cf. 327).

wâṭ^{i} वट्टि, see **waṭa 2** and **woṭ^{u}**.

vĕta व्यत । शान्तः adj. e.g. calm, quiet, of a tranquil disposition; free from passions; cool, free from heat, of low temperature. **—gatshun** —गछुन् । शान्तीभवनम् m.inf. to become appeased, allayed, calmed; to become abated, put an end to, extinguished. **—karun** —करुन् । शमनम् m.inf. to calm, tranquillize, appease, allay; to abate, put an end to, extinguish; to cool (anger, pride, etc.).

viṭa विट in **viṭa-viṭa** विट-विट । विलम्ब्य विलम्ब्य adv. dilatorily, by slow degrees, little by little (u.w. vbs. of giving, taking, doing a task, and the like).

wŏṭ^{u} व्वट्टु । अधस्तनकोष्ठम् m. the room on the ground floor of a house, in which the tenants live in the winter for the sake of warmth (El. *waut*, Śiv. 1567, Rām. 572). **wâṭ^{i}-nakawôr^{u}** व्वट्टि-नकवोरु । संकुचितकोष्ठविशेषः m. a narrow closet or small room on this ground floor.

wot^{u} 1 वंतु । प्रक्षेपः m. casting, flinging, hurling (stones, dust, mud, or the like) at (someone or something animate or inanimate) (cf. **kaṅi-w°**, p. 461*b*, l. 43). **—karun 1** —करुन् । शिलादिप्रक्षेपेण विबाधनम् m.inf. to harass, torment, or damage (by flinging showers of such missiles, at someone, or something, as ab.). **—gatshun** —गछुन् । प्रक्षेपाघ्या बाधानुभवः m.inf. a flinging (of such missiles) to happen (to someone), to be tormented by a shower of such missiles; met. to be subjected to a torrent of abuse, etc.

wot^{u} 2 वंतु । पटसंस्कारविशेषः m. a method of marking linear figures on silk or fine woollen cloth by impressing it with a heated sickle-shaped instrument of iron. **—karun 2** —करुन् । पटसंस्कारविधानम् m.inf. to impress such figures.

wâṭ^{i}-gor^{u} वंति-गरु । पटसंस्कारविशेषकारः m. a man whose profession it is to mark such figures. **-ṭūp^{i}** -टूपि । संस्कारविशिष्टशिरस्त्रम् f. (sg. dat. **-ṭopĕ** -टोप्य), a cap ornamented with such figured silk or the like.

wot^{u} 3 वंतु adj. (f. **vüts^{ü}** वंचू), having (so many) roads or ways of approach or exit, used —°, as in **daha-w°**, approached by ten roads, p. 199*a*, l. 24; **sh^{e}w°**, s.v.; **sata-w°**, approached by seven roads, p. 944*b*, l. 50; **tsŏwot^{u}**, s.v. a place where four ways meet. Cf. **wath 1.**

woṭ^{u} 1 वंट्टु m. a collection of things clustered together, a lump, pad, used —°, as in **danda-w°**, p. 225*a*, l. 8; **hir^{i}-w°**, p. 367*a*, l. 47; **kana-w°**, p. 448*a*, l. 46; **naka-w°**, p. 627*a*, l. 39; **nal-w°**, p. 631*b*, l. 49; **vīga-w°**, p. 1101*a*, l. 40); **wal-w°**, p. 1111*b*, l. 16). Cf. **vüṭ^{ü} 1** (of which this is the masc. form) and **waṭun.**

woṭ^{u} 2 वंट्टु adj. (f. **vüṭ^{ü}** वंट्टू), of (such-and-such) a weight, used —°, as in **raṭa-w°**, p. 847*a*, l. 1). Cf. **vüṭ^{ü} 2.**

woṭ^{u} 3 वंट्टु, see **waṭun.**

wôt^{u} वोतु । कर्मक्षतां प्राप्तः 1 p.p. of **wātun,** q.v. (f. **wöts^{ü}** वांचू), as adj. arrived (cf. **aza-w°**, p. 74*a*, l. 34; **wati-w°**, s.v. **wath 1**); (met.) arrived at a condition of readiness for use, (of a man) one who has passed through childhood and is now able to make himself useful, (of a thing) ready for use after due preparation. **—prôt^{u}** —प्रोतु । कर्मक्षतां प्राप्तः adj. (f. **wöts^{ü} pröts^{ü}** वांचू प्रांचू), become quite ready for use, as ab.

wôṭ^{u} वोट्टु । संघोषितः 1 p.p. of **wāṭun,** q.v. (f. **wöṭ^{ü}** वांट्टू), as adj. joined up, united (cf. **phuṭa-w°**, p. 717*a*, l. 12; **wŏṭa-w°**, s.v. **wŏṭh**); (added to a numeral) containing (so many) joins, as in **duwôṭ^{u}**, p. 264*b*, l. 35 (e.g. **duwöṭ^{ü} pīr,** a stool with two joints, or joined in two places; **tr^{a}wôṭ^{u} bāna,** a dish joined in three places; **tsuwôṭ^{u} phĕran,** a coat with four seams).

As subst. m. the act of joining, an agreement (cf. **saṭa-w°**, p. 942*b*, l. 41; **tsoṭ^{u} w°**, p. 1085*a*, l. 40); a person who joins pieces together, as in **anga-w°**, a mender of a broken limb (cf. **anga-wāṭukh,** p. 33*b*, l. 2); **bāna-w°**, a mender of dishes.

wöṭ^{i}-hāl वांट्टि-हाल् । धान्यविशेषः f. N. of a certain kind of rice-plant, or paddy, with a large white grain in a thin husk (L. 463, *watihal*).

wŏt^{u} वौँतु । उत्तानता m. (of a river, lake, pit, or the like) shallowness (cf. **ŏt^{u}-w°**, p. 53*a*, l. 48) (Śiv. 1755). **—hyon^{u}** —ह्योनु । चित्ताशयाभिज्ञानम् m.inf. 'to take the shallowness'; hence, to find out (after enquiry) another's intentions. **—wuchun** —वुछुन् । आशयपरीक्षणम् m.inf. to sound the depth (of a body of water); to test (another's) intentions.

wŏt^{i}-gāv 1 वौँति-गाव or **-gôv^{u}** -गोवु । स्वेषां तिरस्कर्ता m. (f. **-göv^{ü}** -गांवू), one who shows contempt for his own people (by the way he supports those whom he ought to support, or by the way he neglects to help those whom it is his duty to help); cf. **gāv 1.** **-gāv 2**

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-गाव् f. a cow that gives milk (i.e. that is not dry) (K.Pr. 126, *wánti-g°*). Cf. **gāv 2.**

wŏṭ^{u} वाँट्ठु । दुर्निःसारसारः, क्षुद्रचित्तः adj. (f. **wŏṭ^{u} वाँट्ठू**, sg. dat. **wăcĕ वाँच्य**) (of a shell-fruit, such as the walnut) having the kernel hard and difficult to extract, close-shelled (cf. El. *wónṭ dún*, i.e. *wŏṭ^{u} dūn^{u}*, a kind of walnut, s.v. *dun*; L. 352, *wantu* and *vont*) (K.Pr. 229); as subst. m. and f. a mean miserly person from whom it is difficult to extract anything. Cf. **wŏṭh.**

wŏṭ^{u} वाँटू f. the act of joining up, bringing close together, used —° in **saṭa-wŏṭ^{u}**, p. 942*b*, l. 37. Cf. **wôṭ^{u}.**

wūṭa वूँट etc., see **wūṭh.**

wūṭ^{u} वूँट्ठू, in **mas-wūṭ^{u}**, etc., p. 595*b*, ll. 21–2, i.q. **wūṭh^{u}**, q.v.

vüṭ^{u} 1 or **wüṭ^{u} 1 वंटू । सस्यमञ्जरी** f. (sg. dat. **wacĕ वच्य**), a collection of separate things brought together, an assemblage (of things), a lobulated mass (cf. **bŏka-w°**, p. 99*b*, l. 46; **hir^{i}-w°**, p. 367*a*, l. 49; **phā-v°**, p. 698*a*, l. 15; **trika-v°**, p. 1023*b*, l. 10; **tsak^{i}-v°**, p. 1067*b*, l. 5; esp. a cob of maize or the like (cf. **dŏda-w°**, p. 190*b*, l. 8; **makāyi-w°**, p. 563*b*, l. 12); a bringing together, joining up (cf. **lata-w°**, p. 537*a*, l. 7); a groove (in a beam) into which other boards fit (cf. **kura-w°**, p. 467*a*, l. 40); (in a garment or the like) a gusset, slit (cf. **cāka-w°**, p. 169*b*, l. 13; **gal-w°**, p. 282*b*, l. 15; **katsha-w°**, p. 492*b*, l. 49).

wacĕ वच्य । कणिशसमुदायः, संमुखयोजितपट्टिकाचक्रम् f.pl. an assembled group of distinct things (cf. **kŏṭh^{i}-w°**, p. 489*a*, l. 30); esp. the total of the seeds in a cob of maize or the like; a wheel-like article with spokes united at the hub. **-kôn^{u} -कोनु । सूत्रगुलिका** f. the ball of thread as formed on a spinning wheel. **-kān^{ü}r^{ü} -कान्रू । सूत्रगुलिका** f. id., but smaller than the preceding, and somewhat long. **-yĕnd^{a}r -यन्द्र् । सूत्रवेष्टनयन्त्रविशेषः** m. a machine for twisting two strands of thread (as formed on a spinning wheel) into one, and forming the doubled thread into a new ball.

vüṭ^{u} 2 or **wüṭ^{u} 2 वंटू । परिमाणविशेषः** f. (sg. dat. **wacĕ वच्य**), a measure of weight, a weight weighing two seers (or four pounds) (cf. Hindī *bāṭ*); anything weighing two seers.

vüṭ^{u} 3 or **wüṭ^{u} 3 वंटू** f. (sg. dat. **-wacĕ -वच्य**), a small round stone, a pebble (cf. **kah-w°**, p. 425*b*, l. 36, and Rām. 1607, not 1609, as there misprinted; **nal-v°**, p. 632*a*, l. 3). Cf. **waṭh.**

vüṭ^{u} 4 or **wüṭ^{u} 4**, see **waṭun.**

wāṭadār वाटदार् । विहितसंदानः adj. c.g. possessing joins; hence (of something once broken or torn) pieced together, repaired, mended.

wŏṭadār वाँटदार् । अन्तःकठिनः adj. c.g. (of food badly cooked, fruit imperfectly ripened, or the like) hard inside, having a hard centre or kernel. Cf. **wŏṭ^{u}** and **wŏṭh.**

wūṭagī वूँटगी । उष्ट्रव्यापारः f. the nature or condition of a camel, camelhood; (of a human being) acting like a camel (involving stupidity, and heedlessness in gait, eating, and general conduct). Cf. **wūṭh.**

wath 1 वथ् । मार्गः, उपायभूतशिक्षादिः f. (sg. dat. **wati वति**, Gr.Gr. 70), a road, way, track, path (cf. **ajĕ wati**, p. 13*b*, ll. 38 ff.; **ala-w°**, p. 23*a*, l. 37; **ȧnd^{i}-wati**, etc., p. 31*b*, ll. 34 ff.; **böl^{i}-w°**, p. 104*a*, l. 26; **drustĕ wati**, p. 249*a*, l. 26; **kŏ-w°**, p. 496*b*, l. 9; **maharājī w°**, p. 556*a*, l. 49; **nör^{i}-w°**, p. 649*b*, l. 21; **nina-w°**, p. 672*b*, l. 43; **pā̃-w°**, p. 748*a*, l. 35; **pot^{u} w°**, p. 788*b*, l. 28; **rāza-w°**, p. 857*b*, l. 10; **sangar-w°**, p. 921*a*, l. 44; **sŏn^{i}-w°**, p. 924*b*, l. 48; **sŏ-w°**, p. 955*a*, l. 36; **wȧn^{i}-w°**, p. 1121*b*, l. 3) (El. *wat*, *wath*; Gr.Gr. 66, 70; Gr.M.; L. 463; L.V. 41, 98; Śiv. 371, 535, 1067, 1247, 1253, 1312, 1450, 1626, 1824, 1861, 1895; Rām. 30, 48, 140, 181, 244, 337, 403, 1171, 1598 (voc.); K. 112, 195, 425, 1010–1, 1124; H. ii, 2; v, 7; vii, 17; x, 1; xii, 14, 15; YZ. 38, 279, 418; K.Pr. 1, 87, 91, 132, 232); route, course, way by which one travels (cf. **nāvi-w°**, p. 667*a*, l. 19) (Śiv. 1700, 1805; K. 75, 431, 1120, 1161–3; H. ii, 1; x, 4; K.Pr. 26); (met.) a way, manner of life, method, habit (cf. **hūn^{i}-w° brör^{i}-w°**, p. 337*a*, l. 31; **prānĕ wati pakun**, p. 762*a*, l. 7; **pata-w°**, p. 793*b*, ll. 3 ff.; **sĕzi wati pakun**, p. 956*b*, l. 14; **wār wath gatshun**, p. 1134*b*, l. 21; **wāra wati**, p. 1135*a*, l. 25) (El. method, K.Pr. 77); a way, manner, means, cause (cf. **nina-w°**, p. 672*b*, l. 45; **sāsi-wati**, p. 941*a*, l. 44; **dŏyĕ wati**, s.v. **z^{a}h**); teaching, instruction (which shows how to acquire some knowledge or carry out some act) (cf. **ath-wath**, p. 67*b*, l. 16) (Śiv. 16, 538). **—din^{u} —दिनु** f.inf. to give a path, to make way (for a person), to allow to pass (K. 70); to give means (for accomplishing something) (K. 579). **—hĕn^{u} —ह्यनु** f.inf. to take the road, set forth, depart (Rām. 680, 1598). **—hāvün^{u} —हावुनु । सुमार्गप्रदर्शनम्** f.inf. to show the way, point out the right course, to conduct, guide (lit. and fig.) (El.; Gr.M.; Śiv. 109, 236, 518, 623, 1625, 1759, 1885; Rām. 178, 989; K. 578; H. v, 9; K.Pr. 14, 165); (of one who has gone wrong) to direct (him) along the right way (lit. and fig.). **—karün^{u} —करुनु । सहायमार्गणम्** f.inf. 'to make a way', to search

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for, and find, help for the successful accomplishment of any work. **-pĕṭh dyunᵘ** -प्यठ् दिनु । धर्मार्थोत्सर्गः m.inf. 'to put upon the way', to dedicate, or devote, to public use (e.g. a private garden, tank, hospice, or the like). **-pĕṭh ṭôkᵘ trāwun** -प्यठ् टोकु त्रावुन् । अतिनिन्द्ययाच्ञा m.inf. (of a respectable person) to solicit like a mean beggar (*quasi*, like a sorry mendicant seated at a cross-roads with a bowl before him, proclaiming his destitution, and accepting the most trivial charity). **-pĕṭh yōnĕ ṭshunun** -प्यठ् योन्य छुनुन् । उपवीतसंस्कारविशेषः m.inf. (amongst Brāhmaṇs) a fictitious investiture of the sacred thread, performed in some public place such as the bank of a river, or a place where four ways meet. It is performed when a Brāhmaṇ has died, and when his heir has not yet been so invested, in order to enable the latter to perform the funeral rites. **—rāvünᵘ** —रावंनू । मार्गात्पतनम् f.inf. a road to be lost; the way to be missed (Rām. 1222); to become hostile to proper knowledge, morality, conduct, or discrimination, and attach oneself to the opposite, to become immoral, etc., be led astray (Śiv. 553); cf. **wati-rāwun**, bel. **—rāwarünᵘ** —रावरंनू । मार्गानिपातम् f.inf. to cause a way to be lost, to cause (a person, dat.) to lose (his) way (Śiv. 1625; Rām. 1362, 1616 (*rāwarāvünᵘ*), 1620 (id.); K.Pr. 226); to seduce into evil practices, mislead, as ab. **—ṭsaṭünᵘ** —च़टंनू । मार्गविध्वंसनम् f.inf. to cut, or break, a road; to break faith (with a creditor, an ally, and so on). **—wuchünᵘ** —वुछंनू । योग्यताविवेचनम् f.inf. to inspect a road; before beginning any work, to consider carefully its nature, propriety, results, etc. (Rām. 95, 1000); to watch the way, expect, wait for (a person) (Gr.M.; K. 643, 647, 1001, 1005; YZ. 253 (pl.)); to watch (a person's) way, to follow (his) footsteps (Rām. 1486). **—wuchith pūrᵘ trāwun** —वुछिथ् पूरु त्रावुन् । साद्यसामग्र्यन्त्यफलपर्यालोचनोत्तरं प्रवर्तनम् m.inf. 'to advance the foot after (first) inspecting the road', not to undertake a work without previous consideration, as ab. **-walad** -वलद् । सहायसंपत्तिः f. (sg. dat. **-walüzᵘ** -वलंज़ू), 'road-companionship', (in the carrying out of a work) a large number of friendly helpers. **-vünᵘ** -वंनू । पथवनम् f. 'a road-grove', (in any work) a crowd of friends and relations, etc., to help; cf. **wata-vᵒ**, bel. **-vünᵘ karünᵘ** -वंनू करंनू । सहायसंपदनुवृत्तिः f.inf. to seek for a full supply of helpers for the successful completion of a work. **—yiñᵘ** —यिञू f.inf. a way to come, an opportunity to turn up, a method to present itself (Rām. 838, K. 242).

wata-gām वत-गाम or **-gômᵘ** -गोमु । मार्गग्रामः m. a roadside village (esp. when existing only at rare intervals on a long lonely road). **-gömⁱ** -गांमि । मार्गग्रामीणः m. an inhabitant of such a village. **-gotᵘ** -गतु m. one who goes along a road, a wayfarer; one who travels, proceeds along (some route) (L.V. 57). **-gath** -गथ् । पथिकः m. (sg. dat. **-gatas** -गतस्), one who travels on a road, a wayfarer (Gr.M.; Śiv. 1485, 1829); a passenger (on a ship) (Gr.M.). **-hāwukh** -हावुख् । मार्गदर्शी m. (f. **-hāvücᵘ** -हावंचू), one who shows a road, a guide, a guide-post, any action or quality that guides (lit. and fig.) (El., Gr.M., YZ. 432). **-kharc** -खर्च् । मार्गव्ययः m. road-expense, the cost of a journey; money for a journey, provision (of funds) for a journey (Gr.M.). **-kŏl** -क्वल् । मार्गकुल्या f. a stream or canal of running water met on a road (esp. in a forest or wild). **-kulᵘ** -कुलु । मार्गवृक्षः m. a shady tree, or tree with fruit (met on a desolate and usually treeless road). **-kāman** -कामन् । संचारनिरोधः f. (sg. dat. **-kāmüñᵘ** -कामंञू), 'scarcity of road', inability to go to some place or house (owing to fear, anxiety, or some obstacle). **-kônᵘ** -कोनु । मार्गविस्मारकः, कुमार्गः subst. m. and adj. (f. **-könᵘ** -कांनु), 'one who is one-eyed on the road', i.e. who breaks the rules of good conduct (by misappropriating a deposit or the like), one who leads others astray (from virtue, etc.) (cf. K.Pr. 1); a bad or winding road, a road that is not straight (K.Pr. 1). **-kānĕr** -कान्यर् । मार्गभ्रंशः m. misappropriation of a loan or deposit, as ab.; leading others astray, as ab.; **-krim** (? spelling) m. a certain sweet pot-herb, *Lychnis sp.* (L. 72, cf. **krim**). **-kôs** -कोस् । मार्गवक्रता m. distortion of a road, crookedness of a road; crookedness of conduct, etc. **-lürᵘ** -लंरू । उपकारिका f. a road-house, an inn, a traveller's rest-house on a long road, a caravan-serai, a tent at a stage on a road (El. *vatalur*, *watalar*). **-nôshᵘ** -नोशु m. a road-destroyer, a highway robber (L.V. 43). **-pūrᵘ** -पूरु । संकुचितमार्गः m. a footpath; a narrow path in the hills or cut through the snow, passable by only one person at a time; cf. **wati-pᵒ**, bel. **-pūrᵘ kaḍun** -पूरु कडुन् । ईषत्प्रक्रमारम्भः m.inf. (of one recovering from illness) to begin to attempt to walk, (of a baby) to begin to toddle. **-pŏthan** -प्वँथन् । सुदूरपथिकः m. a traveller on the road, one who is travelling on a long journey (esp. when he is doing so against his will or under some necessity). **-rôchᵘ** -रोछु । मार्गरक्षकः m. a road guardian, a road watchman; anything which would help on a journey (such as money, food, dress, house), viaticum, travelling money, etc. **-sāmāna** -सामान, m. travelling expenses (El.). **-söthⁱ** -सांथि । मार्गसहगामी m. a road com-

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panion, a fellow-traveller. **-tör^u^ -तांरू** । मार्गविलम्बः f. delay on the road. **-vüñ^u^ -वंञू** । मार्गलताकदम्बम् f. a grove by a long dreary road (esp. one planted as a pious act for the use of the general public); cf. **wath-v°**, ab. **-yār -यार्** । मार्गसखा m. a road-friend, a friend made in the course of a journey. **-yār^u^z^u^ -यार्‌ज़ू** । मार्गसख्यम् f. such friendship; friendship caused by travelling on similar occupations.

watā-wath वता-वथ् । अन्यद्वारा पूर्तिः f. (sg. dat. **-wati -वति**), having something (which one should do himself) done by another.

wati āsun वति आसुन् । साह्यकर्तृत्वम् m.inf. to be, or become, a helper, to be of assistance, to show favour to another's efforts, to take his side. **—karun —करुन्** । स्वानुकूलीकरणम् m.inf. to make (some powerful person) show favour to oneself (in case of a dispute, quarrel, or some unpopular act or business), to bring a person over to one's own side. **-kŏtsh^u^ -क्रंछ** । साहाय्यार्थदानम् (उत्कोचः) m. a bribe to bring a person over to one's own side, a bribe (to a judge) to gain a favourable decision. **—lagun —लगुन्** । योग्यमार्गे स्थित्याप्तिः m.inf. to get on the (right) way, to become confirmed in a worthy course (of conduct, courtesy, zeal in learning, or the like); (of a thing, quality, or action) to become established in a good condition. **—lāgun —लागुन्** । योग्यमार्गे योजनम् m.inf. to confirm, or establish, a person, thing, etc., as in the preceding. **—nērun —नेरुन्** m.inf. to emerge on (or from) a road, to approach, come near (Rām. 1143*k*). **—pakun —पकुन्** । मार्गगमनम् m.inf. to go along a road (Śiv. 1654; Rām. 42; K.Pr. 99, 232); to live a well-conducted life (in peace, contentment, affection, and the due carrying out of religious duties). **-pūr^u^ -पूरु** । लघुमार्गः, सन्मार्गगामी m. a footpath; one who leads a well-conducted life; cf. **wata-p°**, ab. **-pĕṭh anun -प्यठ् अनुन्** m.inf. to bring on to the (right) way, start (a person) in the right direction (Śiv. 154). **-pĕṭh bĕhun -प्यठ् ब्यहुन्** । सर्वस्वनाशाद्दुःखे मज्जनम् m.inf. to sit (as a beggar) on the road, to be plunged into sorrow by the loss of one's entire possessions. **-pĕṭh bāna-khör^u^ phutarüñ^u^ -प्यठ् बान-खांरू फुटरंञू** । रहस्योद्घाटनम् f.inf. to reveal one's own, or another's private character, or affairs, or secret (cf. **bāna-khör^u^ phutarüñ^u^**, p. 109*b*, l. 39). **-pĕṭh thawun -प्यठ् थवुन्** । साधारणभोगार्थोत्सर्गः m.inf. to dedicate property for the free use and enjoyment of the public. **-rost^u^ -रंस्तु** adj. (f. **-rüsh^u^ -रंछू**), impassable (El.). **-rôw^u^ -रोवु** । मार्गभ्रष्टः adj. (f. **-röv^u^ -रांवू**), one who has lost his way, one who has deviated from the right road (lit. and fig. of morals, etc.). **-rāwul -रावुल्** । मार्गविभ्रंशी m. (f. **-rāvüj^u^ -रावंजू**), one who causes another to lose his way, one who, or that which, misleads (lit. and fig., as ab.). **—rôw^u^-mot^u^ —रोवु-मतु** । मार्गान्निपतितः perf. part. (f. **—röv^u^-müts^u^ —रांवू-मंचू**), one who has lost his way, been misled (lit. and fig., as ab.). **—rāwun —रावुन्** । मार्गान्निपतनम् m.inf. to lose one's way (lit. and fig. of morals, etc.); cf. **wath rāvüñ^u^**, ab. **-rāwur^u^ -रावुरु** । मार्गभ्रंशकः m. (f. **-rāvür^u^ -रावंरू**), one who leads others on to the wrong way, one who misleads (lit. and fig., as ab.). **—rāwarun —रावरुन्** m.inf. to mislead (El.). **—rōzun —रोज़ुन्** । साह्ये समास्थितिः m.inf. to remain firm and persistent in helping or showing favour to another. **—thawun —थवुन्** । स्वानुकूल्यनिष्ठीकरणम् m.inf. (before beginning a dispute, some unpopular work, etc.) to bring over an influential person to one's own side. **-tsol^u^ -च़लु** । मार्गनिपतितः adj. (f. **-tsüj^u^ -च़ंजू**), one who, while *en route* with a number of companions or caravan, absconds from the company; one who has abandoned the rules of good conduct or education, and has taken to a disreputable life. **-wôl^u^ -वोलु** । साह्यसंपद्युक्तः, साह्यकृत् m. (f. **-wājĕñ -वाज्यञ्**), one who has powerful help (in accomplishing some object); a powerful person who takes side with another and helps him. **—wati —वति** । उचितमार्गेण adv. along the proper road, in the right manner (the whole time), carefully and thoroughly (K.Pr. 232); along the whole way, continually as one goes along (Rām. 1766). **-wôt^u^ -वोतु** । निर्वाहितमार्गः adj. (f. **-wöts^u^ -वांचू**), one who has traversed the road and reached the end, one who has completed a journey; met. one who has gone through the whole course, one who has mastered all the rules (of good conduct, of some branch of learning, or the like). **—yun^u^ —यिनु** । सन्मार्गे निष्ठा m.inf. to come by, or along, a road (K.Pr. 18); to come on the way, to occur during a journey (K. 74, 729); to come on to the right way, to become a reformed character, (of a thing, work, or the like) to become in prosperous condition.

wath 2 वथ् adv. (borrowed from Skt. *vat*, and used as a suffix) like, as in **mastāna-wath,** like one who is drunk (Śiv. 1450).

waṭh 1 वठ् । वर्तुलशिला m. (sg. dat. **waṭas वटस**), a stone (globular and smooth, such as is found in a river-bed), a large pebble, a boulder, rock (cf. **khāra-w°**, p. 408*a*, l. 2; **kāji-w°**, p. 430*a*, l. 31; **kañi-w°**, p. 461*b*, l. 44; **kwöji-w°**, p. 495*b*, l. 38; **nal-w°**, p. 632*a*, l. 6; **nīla-w°**, p. 634*a*, l. 29; **phāla-w°**, p. 693*a*, l. 22) (L.V. 17, K.Pr. 190); met. any smooth globular object, like such a stone (cf. **khōna-w°**, p. 402*a*, l. 43). Cf. **vüṭ^u^ 3.**

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waṭa-gŏgul वट-ग्वगुल् । गुलिकाकारः m. 'a sphere-turnip'; hence, some object globular in shape (esp. used with regard to the stone, etc., on a ring); hence, met. something thick, bulky, stout. —**khorᵘ** —ख्वरु । वारिपर्णीविशेषः m. the circular leaf (or a collection of leaves) of a certain aquatic plant (used as a food for horses). -**khūrᵘ** -खूरू । रोगविशेषः f. N. of a certain disease in the heel, caused by a blow or the like, and involving painful internal gatherings difficult to cure; cf. **khūrᵘ** 1. -**khürᵘ** -खंरू । लताविशेषः f. a certain medicinal creeping plant with long delicate leaves, and growing in the ground at the foot of the hills. -**kram** -क्रम् । वन्यशाकभेदः f. N. of a certain wild vegetable with long, thick, and closely packed leaves. -**rᵃkh** -रख् । स्थिररेखा[तुल्या] f. (sg. dat. -**rᵃkhi** -रखि), a line or mark deeply and permanently engraved or marked on a rock; met. anything (such as a condition, promise, or the like) which is fixed, irrevocable, absolutely unchangeable. —**thawun** —थवुन् । गोपनम् m.inf. to keep secret, hold one's tongue about, not to mention (something heard, known, secretly imparted, or the like). —**thowᵘ-motᵘ** —थ्वु-म्वतु । गोपितः perf. part. (f. —**thüvᵘ-mütsᵘ** —थ्वू-मंचू), kept secret, or private, as ab. -**tövⁱ** -ताँवि । अर्धभर्जितः adj. c.g. (of chick pease or the like) only half-parched, parched only on one side, badly roasted (and hence hard as gravel). -**tövⁱ gatshun** -ताँवि गछुन् । असम्यक्पाकाप्तिः m.inf. to be badly cooked, as ab.

waṭh 2 वठ् । अतिघर्मः m. the extreme, unbearable, heat experienced in the summer at midday.

waṭha वठ in **waṭha-wadal** वठ-वदल् । तिरस्कृत्या बाधा f. distress, fever, or the like caused to a respectable person by abuse publicly directed at him; cf. **waṭhal** 1. -**wadal gatshūñᵘ** -वद्‌ल् गछ्ञू । तिरस्कारेण बाधानुभवः f.inf. such distress or fever to be experienced. -**wadal karüñᵘ** -वद्‌ल् करंञू । तिरस्कारेण बाधानुभावनम् f.inf. to cause such distress, etc., by offering such abuse.

wāṭh 1 वाठ् । संयोगः m. (sg. dat. **wāṭas** वाटस्), union, uniting, the act of joining up two separate things, tying up together, piecing together (cf. **atha-w°**, p. 64*b*, l. 44; **banga-dĕli-w°**, p. 112*b*, l. 49; **ganḍa-w°**, p. 289*b*, l. 22; **hanga-w°**, p. 339*a*, l. 2; **hōnza-w°**, p. 341*a*, l. 20; **lara-w°**, p. 529*a*, l. 42; **nakha-w°**, p. 629*a*, l. 4; **phŏda-w°**, p. 685*a*, l. 23; **phĕkⁱ-w°**, p. 721*a*, l. 6; **pakhᵃca-w°**, p. 726*a*, l. 38; **pānⁱ-w°**, p. 737*b*, l. 32; **rĕla-w°**, p. 832*b*, l. 41) (Gr.Gr. 123); a joining or joint (of limbs) (cf. **banda-w°**, p. 111*a*, l. 28); joining together, construction; hence, the material of which a thing is constructed (L.V. 17); a seam (W. 114, *wāt*); repairing (by joining broken pieces, uniting broken limbs, causing the edges of a wound to unite by a surgical operation, and so on) (cf. **dīri-w°**, p. 271*a*, l. 28; **tsaṭh-w°** (m.), **tsaṭa-w°** (f.), p. 1085*b*, ll. 39, 45); the union, or forming the union, of personal friendship or relationship with another. —**dyunᵘ** —दिनु । संधापनम् m.inf. to repair (by joining up broken pieces or the like). —**karun** —करुन् m.inf., id. (H. x, 12). —**sapadun** —सपदुन् m.inf. to cling (El., W. 88).

wāṭa-pūrᵘ वाट-पूरु । पादक्रमविशेषः m. a certain method of walking (in which the toe of the hinder foot is placed against the heel of the foot in front,—foot throughout touching foot, as is done in measuring land). -**wāṭh** -वाठ् । संयुक्तसंबन्धः f. (sg. dat. -**wāṭi** -वाटि), intimate union, close joining up, mutual exact fitting together.

wāṭukᵘ 1 वाटुकु । संधानसंबन्धी adj. gen. (f. **wāṭücᵘ** वाटंचू), of, or belonging to, close union of two or more things or persons.

wāṭh 2 वाठ् । गवेध्वादिभक्तम् m. (sg. dat. **wāṭas** वाटस्), a lumpy kind of porridge of coarsely broken grain (such as maize, barley, etc.) (cf. **kanᵃka-w°**, p. 457*b*, l. 40; **makāyi-w°**, p. 563*b*, l. 14; **pingi-w°**, p. 740*a*, l. 25; **shŏlⁱ-w°**, p. 880*b*, l. 38; **wushki-w°**, p. 1147*a*, l. 12) (W. 115, *wāt*, mistranslated 'seam').

wāṭa-koshᵘ वाट-कंशु । मयुष्टकपिष्टबुसम् m. the bran of pounded maize (as sifted from the broken grain). -**lŏkhᵃr** -ल्वखर् or -**lŏkhürᵘ** -ल्वखंरू । यवादिभक्तश्यानमहागोलः f. a large coagulated lump of the material of this porridge, when cold and stale. -**mujᵘ** -मुजू । मूलिकाविशेषः f. a certain kind of radish, small and pungent (El. *wāṭamūj*). -**pholᵘ** -फ्लु । गूढसंचितधनम् m. 'a grain in porridge', a hidden hoard (hitherto unknown and now discovered), treasure trove. -**ṭīrᵘ** -टीरू । श्यानसंहतयवाद्यन्नगोलः f. a large coagulated lump of the material of this porridge when cold and stale.

wāṭukᵘ 2 वाटुकु adj. gen. (f. **wāṭücᵘ** वाटंचू), of, or belonging to, such porridge (e.g. a particular grain suitable for making it, or a dish for holding it).

wāṭh वाँठ् । आमाशयः m. (sg. dat. **wāṭas** वाँटस्), the belly, stomach (cf. **āṭa-w°**, p. 69*a*, l. 38) (K.Pr. 218).

wāṭa-buday वाँट-बुडय् । अत्यभीप्सा f. (immediately on seeing something) violent longing, impetuous hankering (for it, so that one is even ready to take it by force). —**phĕrun** —फेरुन् । त्यागाय रुचितीभवनम् m.inf. to experience pleasure in giving or leaving (esp. something of great value or much loved) to another.

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vĕth व्यथ् । वितस्ता f. (sg. dat. **vĕthi** व्यथि, Gr.Gr. 70), the N. of the principal river of Kashmīr, in Skt. *Vitastā*. In India it is known as the Jihlam (*vulgo* Jhelum) (El. *vĕth* (*sic*), *vyĕt*; Gr.Gr. 25, 70; W. 149; Śiv. 1588; K.Pr. 9, 227, 233). In K.Pr. 102, treated as a symbol of prosperity. Cf. **vĕtastā**. **-shikhur^{u} pārun** -शिखुर् पारुन् । पणविशेषः m.inf. to cast a certain bet, ordeal, or test. In this, a wet mark is put on one side of a potsherd, piece of grass, or the like. It is tossed into the air, and, as in our 'head or tail', the side that turns up decides the contest.

vĕtha-bal व्यथ-बल् । वैतस्ततीर्थम् m. any local *ghāṭ* on the bank of this river, where people bathe, or embark and disembark (Gr.Gr. 165). **-boṭh^{u}** -बंठु । वैतस्तकूलम् m. a bank of this river. **-gŏḍ^{u}** -गांडु । वैतस्तमत्स्यः f. a fish of this river (cf. **gād**). **-kründ^{u}** -क्रंडु । वितस्तातीरप्रदेशः f. (sg. dat. **-kranjĕ** -क्रञ्ज), N. of the country on both banks of this river. **-truwāh** -त्रुवाह् । वितस्तात्रयोदशी f. (sg. dat. **-truvüsh^{u}** -त्रुवंशु), the thirteenth lunar day of the bright half of the month of Bād^{a}rapĕth (Skt. *Bhādrapada* = August–September), being the anniversary of the day on which Pārvatī, the Energic Power of Śiva, descended to the earth in the form of this river. A festival is held on this date, during which Hindūs worship and make offerings to the river. **-truvüsh^{u}-bôg^{u}** -त्रुवंशु-वोगु । सुदायविशेषः m. a present made to a bride by her husband's people on the occasion of this festival. **-wôñ^{u}** -वोञु । वैतस्तजलम् m. the water of the river Vĕth (as distinct from that of neighbouring streams) (El. *vethawóin*; Gr.Gr. 73; W. 115, *vĕthawon^{i}*, river-water). **-wotur^{u}** -वंतुर् । वितस्ताप्रभवस्थानम् m. the source of the river Vĕth. **-wāv** -वाव् । वैतस्तवातः m. the breeze that blows from the Vĕth, or from a place where it has a confluence with another river or with the Wular lake.

vĕṭha व्यठ । अतिस्थूलः adj. c.g. excessively stout, corpulent, obese; cf. **vyoṭh^{u}**. **vĕṭha-pan** व्यठ-पन् । तक्षोपकरणविशेषः m. a carpenter's rule or gauge.

vēṭh वेठ् f. in **gar-vēṭh**, household utensils, p. 296*a*, l. 36, q.v.

vĕṭh^{u} व्यठु, see **vyoṭh^{u}**.

wŏṭh व्रठ् f. (sg. dat. **wŏṭi** व्रटि), a leap, jump (**pĕṭh^{i}** (a jump) over) (cf. **kala-pĕṭh^{i} w°**, p. 435*a*, l. 42; **kŏli-w°**, p. 437*b*, l. 48) (El. *wot*, *wóth*; Gr.M.; Śiv. 1567; K.Pr. 63). **—diñ^{u}** —दिञु । उत्प्लवनम् f.inf. to give a jump, to jump, (esp.) to jump down from on high, or to jump to a height from below (Rām. 554, 558, 1369; K.Pr. 146). **—dāvüñ^{u}** —दावंञु f.inf. to cause to jump, make (a person) leap (cf. p. 263*a*, l. 49) (Śiv. 1815). **—kaḍüñ^{u}** —कडंञु । भ्रमेणोत्थानम् f.inf. to give a jump, to jump up suddenly, to jump (from sudden fear, surprise, or the like) (cf. p. 386*a*, l. 22) (Śiv. 998); (of something low down) to jump up, be propelled upwards. **—lāyüñ^{u}** —लायंञु f.inf. to take a jump, to leap, to leap (into), leap (upon) (El.; Rām. 212, 250; K. 233, 237, 446, 491, 632). **—tulüñ^{u}** —तुलंञु f.inf. to leap up, to leap to a height (Rām. 549; H. ii, 9). **—trāvüñ^{u}** —त्रावंञु । प्रोच्चादुत्प्लवनम् f.inf. to take a series of jumps, esp. down from, or over, a height (cf. **tĕharyau-pĕṭh^{i} wŏṭa trāwañe**, p. 983*b*, l. 49). **—ṭshunüñ^{u}** —छुनंञु । उत्प्लुत्य निपतनम् f.inf. to jump down, hurl oneself down, plunge (into) (H. iii, 4; K.Pr. 109); (on seeing something going on which interests) suddenly to plunge into the middle (of it).

wŏṭa-bari ṭshŏṭa-bor^{u} व्रट-वरि छ्रट-वंरु । प्लुतगत्या प्रवर्तनम् m. jumping about (from one thing to another), trying resource after resource (used of someone helpless and without resources and making despairing efforts to accomplish some work). **-pūr^{u}** -पूरु । प्लुतगतिक्रमः m. going along, or progressing, by jumps; a road or path over which it is necessary to pass with great speed. **—tulañĕ** —तुलञ f. pl. inf. to leap about, to leap, make leaps (Gr.M.). **-wôr^{u}** -वोरु । शीघ्रप्राप्यस्थानम् m. a place which should be reached, or which can be reached, by very quick going (*quasi*, in a leap). **-wôṭ^{u}** -वोटु । प्लुतगतिगम्यमार्गः m. a path which can be traversed only by jumping (owing to rocks, uneven surface, hollows, torrents, or the like). **-wŏṭh** -व्रठ् । नैरन्तर्येण प्लवनम् f. continued leaping (K. 448, 1127); progressing by uninterrupted leaps; (in doing any work) habitually acting rashly and without consideration of results.

wŏṭi anun व्रटि अनुन् m.inf. to bring with a leap, to cause (someone) to come at once before oneself, to summon hastily (K. 367).

wŏṭh^{u} व्रठु । सोत्थानः adj. (f. **wŏṭsh^{u}** व्रछु), 1 p.p. of **wŏthun**, q.v. (This word is to be distinguished from **woth^{u} 3**, which has the opposite meaning.) Used as adj., risen, standing up, erect; he who, or that which, is steadily and continuously rising (lit. and met.); risen (from bed, sickness, or the like) (cf. **bĕmāri-w°**, p. 108*b*, l. 50; **huri-w°**, p. 347*a*, l. 45); prepared, ready (cf. **byāli-w°**, p. 150*b*, l. 40); risen (from), been done with, been got rid of (cf. **mūni-w°**, p. 573*b*, l. 47); originated, issued, emanated (cf. **manza w°**, p. 584*a*, l. 30); risen from its origin, just issued, fresh from the source (cf. **thāna-w°**, p. 978*a*, l. 10. Here there has possibly been confusion with **woth^{u} 3**,

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q.v.); and so on, through all the meanings of **wŏthun.**

wŏtha-bēṭh व्वथ-बेठ् । उत्थानास्थितिवृत्तिः f. (of some thing or action) the continuously and repeatedly rising up and settling down. **-bēṭh lagūn^{u}** -बेठ् लगंन्न् । आस्थित्युत्थितौ प्रवर्तनम् f.inf. (of a human being) to begin repeatedly rising and sitting; to become restless, fidgetty, etc.; (of some action) to become uncertain, at one time in action, at another time not, or at one time definite and at another time indefinite, and so on; cf. **wŏthāsan. -dān** -दान् । चलचुल्ली m. a movable fireplace or cooking stove (capable of being moved safely from one place to another).

wŏthā-bīṭhī व्वथा-बीठी । उत्थानासनकर्म f. rising up and sitting down; esp. (as a punishment to a school boy) continuous repeated standing up and sitting down.

woth^{u} 2 वंथु (for **1**, see **wasun**) । उन्मुक्तः (f. **vüṭsh^{ü} 2** वंछू, for **1**, see **wasun**) (of a thing or action) open, unclosed, not shut up (cf. **ach^{i}-waṭsha gāshĕ-raṭsha,** p. 9*a*, l. 2; **aḍa-w°**, p. 12*b*, l. 7; **atha-w°**, p. 64*b*, l. 47; **ṭhāna-w°**, p. 978*b*, l. 29; **wŏlinja-w°**, p. 1115*b*, l. 48) (Gr.Gr. 29, 140; Gr.M. *wŏth^{u}*; K.Pr. 1, 105, 245); exposed, bare, uncovered, naked; not tied up, unfastened; loose, not connected (with); free, unrestricted, unrestrained (cf. **buk^{a}r^{i}-w°**, p. 102*b*, l. 6). —**ṭshunun** —छुनुन् m.inf. to throw (a door or the like) open (Rām. 1734).

woth^{u} 3 वंथु । अवतीर्णः (f. **vüṭsh^{ü} 3** वंछू, for **4**, see s.v.). (This word is to be distinguished from **wŏṭh^{u}**, which has the opposite meaning), 1 p.p. of **wasun**, used —° as adj., in the following meanings:— descended, come down, [as in **hāṭ^{i}-w°**, p. 356*a*, l. 35; **nakha-w°**, p. 629*a*, l. 7; **nĕri-w°**, p. 673*b*, l. 18; **sŏrga-w°**, p. 934*a*, l. 30; **wana-w°**, p. 1120*a*, l. 42]; just come (from), fresh (from) [as in **dōri-w°**, (cloth) fresh from the loom, p. 237*a*, l. 34; **hĕli-w°**, p. 364*b*, l. 21; **wāna-w°**, p. 1121*a*, l. 20; so **dāna-w°**, (of cooked food) fresh from the oven (cf. **thāna-wŏṭh^{u}**, p. 1158*b*, l. 49); **vēgi-w°**, one who is just married (s.v. **vyūg^{u}**), as compared with **vēgi woth^{u}-mot^{u}** (p. 1150*b*, l. 18), a married person]; declined, faded, wasted, waned, (as in **buth^{i}-w°**, p. 143*a*, l. 10; **nashĕ-w°**, p. 654*b*, l. 41; **rasa-w°**, p. 842*a*, l. 23); fallen (from some former condition), abased (as in **mada-w°**, p. 548*b*, l. 16; **mōda-w°**, p. 549*a*, l. 32); and so on for other meanings of **wasun.**

wōṭh वॉठ । अन्तःकाठिन्यम् m. (sg. dat. **wōṭas** वॉटस) (of grain, fruit, etc., badly cooked) internal hardness, toughness, or grittiness. Cf. **wōṭ^{u}.**

wuṭh 1 वुठ् । ओष्ठः m. (sg. dat. **wuṭhas** वुठस्; obl. **wuṭha 1** वुठ), the lip (of the face) (cf. **shĕkar-w°**, p. 878*b*, l. 45) (El. *wut, wuṭh*; Gr.Gr. 15; Gr.M.; Śiv. 66, 539, 830; Rām. 724, 1266, 1393, 1708; YZ. 75).

wuṭha-ṭshyon^{u} वुठ-छ्यंनु । छिन्नौष्ठः adj. (f. **-ṭshĕn^{ü}** -छ्यंनू), one who has a torn lip, or a gap in the lip (owing to some wound or accident). **-ṭsoṭ^{u}** -च्रटु । भिन्नौष्ठः adj. (f. **-ṭsüṭ^{ü}** -च्रटू), one who (by a surgical operation, or by some accident) has a cut lip, or a piece of lip cut off; hare-lipped. **-vyoṭh^{u}** -व्यंठु । स्थूलौष्ठः adj. (f. **-vĕṭh^{ü}** -व्यंठू), thick-lipped, swollen-lipped.

wuṭh 2 वुठ् (cf. **wuṭhun**) in **wuṭh-paṭāg** वुठ्-पटाँग् । अत्युद्वेगः m. extreme harassment of another, violence (e.g. by making him give something, goading him into doing something impossible, or making charges against him). **-paṭāg tulun** -पटाँग् तुलुन् । अत्युद्वेजनम् m.inf. to harass in this way. **-paṭāg wŏthun** -पटाँग् व्वथुन् । अत्युद्वेगोद्भवः m.inf. such harassment to happen (e.g. by violence, attacks, uproar, etc.). **-paṭōg^{i}** -पटॉगि । उद्वेजकः adj. c.g. one who habitually harasses, as ab.

wuṭha 2 वुठ । विकृतौष्ठः adj. c.g. one who has a deformed lip.

wuth^{u} वुथु । नीध्रवर्षणम् m. (during a shower of rain) the water that drips from the eaves of a house (Gr.Gr. 15, *wuth*; Śiv. 338).

wuth^{i}-dag वुथि-दग् । नीध्रधारासंपातः f. the fall of a torrent of water from the eaves. **-dāra** -दार । नीध्रवृष्टिधारा f.pl. a stream of water from the eaves.

wuṭh^{u} वुठु 1 p.p. of **wuṭhun,** q.v. used —° as adj. in **aḍa-wuṭh^{u}**, half-twisted, p. 12*b*, l. 8, q.v.

wūṭh वूँठ् । उष्ट्रः m. (sg. dat. **wūṭas** वूँटस्, Gr.Gr. 51; f. **wūṭiñ** वूँटिञ्, q.v., Gr.Gr. 38), a camel (cf. **muji-w°**, p. 558*b*, l. 17) (El. *unt, wúnt*; Gr.Gr. 18, 38, 51; W. 134, *wunṭh*; K.Pr. 78, 235).

wūṭa-bār वूँट-बार् (sometimes spelt **wūṭha-** वूँठ-) । उष्ट्रभारः m. a camel's load, the goods loaded on a camel (H. i, 9, *wūṭa-bār*; YZ. 420, *wúnthah-b°*); met. an excessively heavy burden imposed upon a man (even if it is beyond his strength). **-cŏbur** -च्वबुर् । उष्ट्रसमशीलः adj. (f. **-cŏb^{ü}r^{ü}** -च्वब्रू), a camel lout, a hulky boor (described as a long-necked, tall, bulky fellow, who is brainless in what work he does, whose gait, manner of speech and of eating, and other forms of conduct are objectionable). The word is not confined to the male sex. **-kŏb^{ü}r^{ü}** -क्वब्रू । उष्ट्रपृष्ठम् f. a camel's hump (traditionally said to represent the grave of an ancient Moslem saint); met. any hump-shaped article fixed firmly on its base. **-naṭsun** -नचुन् ।

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निष्प्रयोजनायासः m. (sg. dat. **-natsanas** -नत्सनस), 'a camel's dance', useless labour, lost labour, labour in vain. **-raz** -रज़् । अनेकेषां परस्परेण संबन्धैकम् f. a rope of camels, i.e. a line of camels connected together by a rope running through the nose-ring of each; a collection of people all mutually united by one reason (such as mutual friendship, relationship, common occupation, and so on). **-tsol^{u}** -त्सलु । असम्यग्विवेकी m. one who walks like a camel (without heeding hollows and heights, shortest or longest way, and so on); hence, one who acts without discrimination, one who acts unreflectingly. **-tsop^{u}** -त्सपु । उष्ट्रसमशीलः m. 'camel-bitten'; hence, one, unable himself to think or understand, who acts properly or improperly only in obedience to another, one who is a mere docile machine.

wūṭh^{u} वूँठू (sometimes, e.g. p. 595*b*, l. 21, spelt **wūṭ^{u}** वूँटू) । महामणिकम् f. (sg. dat. **wūchĕ** वूँछ्य or, sometimes, **wūcĕ** वूँच्य), a kind of large earthenware jar or vat (cf. **masa-wūṭ^{u}**, p. 595*b*, ll. 21 ff.) (K.Pr. 139).

wŏthadañĕ व्रथदञ् । उत्थितः adj. e.g. standing up, erect (K. 980); standing permanently on end; cf. **wŏdañĕ**. —**rōzun** —रोज़ुन् । उत्थाय स्थितिः, तदासक्त्याज्ञापालनम् m.inf. to remain standing; to be at attention, always ready to obey, to be constant in attendance; to receive (a guest) hospitably. —**thawun** —थवुन् । निरन्तर्येण कार्यनियोजनम् m.inf. to set standing, set erect; to set (a person) continually standing, i.e. perpetually on duty, without a moment's rest.

waṭhal 1 वठल् । भर्त्सनेनानादरः f. disrespect (shown to another by abusing him before respectable people); cf. **waṭha**. —**gatshün^{ü}** —गछुन् । अतितिरस्कारावाप्तिः f.inf. such disrespect to happen, i.e. to be shown (to a person).

waṭhal 2 वठल् । गूढसंचयः f. secret collection (of money, goods, results of work, or the like), secret hoarding. —**karün^{ü}** —करुन् । गुप्तसंग्रहः f.inf. secretly to hoard, secretly to pile up one's earnings or the like.

vĕṭhun व्यठुन् । पुष्टीभवनम्, तोषाप्तिः conj. 3 (2 p.p. **vĕṭhyōv** व्यठ्योव्), to become stout, fat, corpulent, to swell (cf. **rĕkh vĕṭhün^{ü}**, p. 830*b*, l. 43) (El.; Gr.Gr. 108, 110, 173, 196); (of something originally thin, by undergoing the necessary processes) to become thick, etc.; to increase (El.); to exult, rejoice (on the attainment of one's desires, etc.) (Rām. 1109; K. 61, 96, 255, 330, 337, 418, 461–2, 569, 585, 633, 648, 659, 682, 725, 749, 771, 857, 902, 949, 964, 986, 1133, 1158). **vĕṭhyō-mot^{u}** व्यठ्यो-मतु । स्थौल्यमुपपन्नः perf. part. (f. **vĕṭhyĕ-mütsü** व्यठ्य-मच़ू), become stout, fat, thick, as ab.

wŏthun व्रथुन् । उत्थितिः conj. 2 (1 p.p. **wŏth^{u}** व्रथु, f. **wŏtsh^{ü}** व्रछू; 2 p.p. **wŏtshōv** व्रछोव्. The 1 p.p. should be distinguished from **woth^{u}** वथु, 1 p.p. of **wasun**, to descend, q.v. The two words are almost identical in sound, but have opposed meanings);

to rise, go up, ascend (cf. **d^{a}h w°**, p. 198*a*, l. 21; **parda w°**, p. 756*b*, l. 13; **tala-pĕtha w°**, p. 996*a*, l. 46; **tĕngal wŏthān^{i}**, p. 1011*a*, l. 29; **ṭĕnd^{i} wŏthān^{i}**, p. 1050*a*, l. 3) (El. *wŏthun*, *wotun*, *wuthun*; Gr.Gr. 26, 29, 111, 176, 209, 225, 227; Gr.M.; L.V. 1; Rām. 344, 561, 563, 595, 820, 886, 900, 1099, 1127; K. 873); esp. to rise suddenly, or unexpectedly (cf. **manza w°**, p. 584*a*, l. 36; **wūr^{i} wūr^{i} w°**, p. 1141*b*, l. 37) (Rām. 1475); to rise up, stand up, become erect (cf. **lüṭ^{ü} wŏthün^{ü}**, p. 536*a*, l. 46; **mĕnga wŏthañĕ**, p. 578*a*, l. 44; **thod^{u} w°**, p. 971*a*, l. 2) (Gr.Gr. 204; L.V. 10, 75; Śiv. 65, 321, 392, 842, 879, 1357; Rām. 114, 173, 391, 431, 484, 554, 598, 662, 672, 692, 707, 819, 903, 252, 955, 1107, 1110, 1374, 1384, 1388, 1402, 1462, 1493, 1559, 1604, 1691, 1712, 1741; K. 69, 80, 235, 443, 446, 461, 475, 600, 608, 814–5, 870, 890, 895, 897, 930, 1000, 1041, 1097, 1118; H. ii, 3, 5, 6; iii, 1, 8; v, 6, 9; viii, 11; xii, 3, 14–5, 20; YZ. 532; K.Pr. 63, 237); to rise up and stand, to be standing, erect (El. *wathun*, to stand; Rām. 332); to rise, get up (from bed, sickness, or the like), to awake, recover from illness (cf. **bĕmāri w°**, p. 109*a*, l. 2; **nĕnd^{a}ri w°**, p. 642*b*, l. 24) (Gr.M.; L.V. 105; Śiv. 163, 628; Rām. 73, 622; K. 592, 801 (*wŏts^{ü}* is a misprint for *wŏtsh^{ü}*), 968, 971, 1163; H. xii, 23); to swell (as a river, a vein, a bruise, or the like) (cf. **nahöj^{i} wŏthañĕ**, p. 625*b*, l. 38; **rag wŏthün^{ü}**, p. 827*b*, l. 23);

to rise for the purpose of leaving, to rise up and go, to take leave (cf. **brag wŏthān^{i}**, p. 120*a*, l. 22; **dŏkha w°**, p. 206*b*, l. 17; **mala w°**, p. 564*b*, l. 21); to depart (from a place, or this world) (**buthi-pĕtha w°**, p. 143*b*, l. 3); to be lifted off, to be done away with, be abolished, discontinued (**lawa wŏthün^{ü}**, p. 541*a*, l. 10; **thop^{u} w°**, p. 980*a*, l. 32; **thaph wŏthün^{ü}**, p. 918*a*; l. 20) (Śiv. *nakha w°*, to be lifted off the shoulder, i.e. to be completed, 1758, the reference to *wasun*, on p. 629*a*, l. 4 being incorrect); to disappear, cease to exist (cf. **bög^{i} wŏthān^{i}**, p. 91*a*, l. 20; **banga wŏthün^{ü}**, p. 112*b*, l. 37; **barm w°**, p. 123*b*, ll. 1 ff.; **das w°**, p. 251*b*, l. 27; **dŏsh^{u} w°**, p. 253*a*, l. 33; **diwath wŏthün^{ü}**, p. 265*a*, l. 3; **mālay wŏthün^{ü}**, p. 570*a*, l. 20; **mandach wŏthün^{ü}**, p. 575*b*, l. 12; **satyā wŏthün^{ü}**, p. 950*b*, l. 29) (Śiv. 1290); to rise

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(owing to friction or the like) from the surface, to be worn away, (of skin) to be worn off, flayed (cf. **bargöl^{i} wŏthán^{i}**, p. 120*b*, l. 5; **nam wŏthán^{i}**, p. 635*b*, l. 38; **tūz wŏthán^{i}**, p. 1051*b*, l. 41);

to spring up, sprout, shoot, grow; to break out (as an epidemic, mutiny, etc.), to arise suddenly (as a storm, disturbance, etc.), to burst forth (as fire) (cf. **brēh wŏthüñ^{ü}**, p. 120*b*, l. 18; **dūñ^{u} wŏthüñ^{ü}**, p. 231*b*, l. 18; **drāg w°**, p. 241*b*, l. 4; **hūs w°**, p. 352*b*, l. 2; **huy wŏthüñ^{ü}**, p. 363*a*, l. 46; **khad wŏthüñ^{ü}**, p. 391*b*, l. 36; **mājĕ-wadun w°**, p. 557*b*, l. 40; **maishĕr w°**, p. 598*a*, l. 49; **mazhar w°**, p. 615*b*, l. 10; **naba-nār w°**, p. 619*a*, l. 11; **nār w°**, p. 647*a*, l. 35; **phār^{i}shĕr w°**, p. 708*b*, l. 41; **phāwār wŏthán^{i}**, p. 720*b*, l. 4; **pöntsa-grish^{ü} wŏthüñ^{ü}**, p. 742*b*, l. 33; **tāv w°**, p. 1046*b*, l. 37; **wŏlharish wŏthüñ^{ü}**, p. 1113*b*, l. 38) (El. *wothun*, to blow (of the wind); Śiv. 1614, 1843; Rām. 404, 693, 740, 835, 1761; K. 451, 762; H. iii, 3; vi, 12–3, 15; YZ. 396; K.Pr. 128); to spring up, come into existence, begin, occur (cf. **bādwôr^{u} w°**, p. 89*a*, l. 42; **br^{a}s wŏthüñ^{ü}**, p. 126*a*, l. 47; **bŏy wŏthüñ^{ü}**, p. 149*a*, l. 22; **dôd^{u} w°**, p. 191*b*, ll. 6 ff.; **dŏd^{a}sa w°**, p. 193*a*, l. 7; **gānd wŏthüñ^{ü}**, p. 289*a*, l. 16; **mách^{i} wŏthüñ^{ü}**, p. 547*a*, l. 35; **muh w°**, p. 553*b*, l. 17; **mŏsh^{ĕ}kh w°**, p. 597*b*, l. 18; **nyāy w°**, p. 675*a*, l. 8; **phakh w°**, p. 689*a*, l. 8; **phasād w°**, p. 712*a*, l. 16; **phutūra w°**, p. 718*b*, l. 49; **pralāb w°**, p. 759*a*, l. 35; **prasang w°**, p. 768*a*, l. 23; **sĕy wŏthüñ^{ü}**, p. 956*a*, l. 7; **ṭōsa-ṭōs wŏthüñ^{ü}**, p. 1037*a*, l. 38; **ṭāv w°**, p. 1047*a*, l. 22; **tsan wŏthüñ^{ü}**, p. 1073*b*, l. 23; **wucāpa w°**, p. 1095*b*, l. 1; **wād w°**, p. 1096*a*, l. 26; **wuṭh-paṭāg w°**, p. 1159*b*, l. 18; **wātsakh wŏthüñ^{ü}**; **wŏtsrāṭh w°**; **vyād wŏthüñ^{ü}**) (Gr.M.; Rām. 281, 407, 1142, 1290; K. 1114); to come on, begin (as pain, disease, etc.) (cf. **bĕgarun w°**, p. 92*b*, l. 6; **bambar wŏthán^{i}**, p. 108*a*, l. 14; **brikh wŏthüñ^{ü}**, p. 122*b*, l. 10; **daḍ^{ü}r^{ü} wŏthüñ^{ü}**, p. 192*a*, l. 38; **dag wŏthüñ^{ü}**, p. 193*b*, l. 5; **phār^{i}-wōv wŏthüñ^{ü}**, p. 702*b*, l. 43; **phutang wŏthán^{i}**, p. 718*b*, l. 29; **pyās w°**, p. 818*a*, l. 15; **rĕy wŏthüñ^{ü}**, p. 854*b*, l. 34; **tūri-bambar wŏthán^{i}**, p. 1021*a*, l. 27; **tōs w°**, p. 1037*a*, l. 34; **tatur^{u} w°**, p. 1044*b*, l. 46); to proceed (from), originate, issue, emanate, result (cf. **prawa wŏthañĕ**, p. 772*a*, l. 13; **rāy wŏthüñ^{ü}**, p. 854*b*, l. 21; **tarang wŏthán^{i}**, p. 1028*a*, l. 32); to rise (upon), fall (upon), attack (Gr.M., K. 1056, K.Pr. 85).

This verb is used with the conjunctive participle of another verb, to indicate the hastiness, impulsiveness or suddenness of the act expressed by the latter, as in **phīrith wŏthun,** equivalent to our 'to up and answer' (K. 755; H. viii, 6; x, 2, 6; xxii, 11).

wọ̆th^{u}-mot^{u} व्वथु-मंतु । उत्थितः perf. part. (f. **wŏtsh^{ü}-müts^{ü}** व्वछ़ू-मंचू), risen, etc., as ab.

wŏthan-wād व्वथन्-वाद् । संहारः m. disappearing, i.e. total destruction (of a kingdom, of one's entire property, or the like). **-wād yun^{u}** -वाद् यिनु । विनाशकालोपगमः m.inf. the time of such destruction to come near.

wŏthith gatshun व्वथिथ् गछ़ुन् । मूलादेव विनष्टीभवनम m.inf. (by some overwhelming calamity, an entire kingdom, property, or business) to disappear, i.e. to be totally destroyed.

wuṭhan वुठन् f. (sg. dat. **wuṭhüñ^{ü}** वुठंञू), the act of twisting (cf. **atha-w°**, p. 64*b*, l. 49) (Gr.Gr. 121); a screw (El.). **—diñ^{ü}** —दिञू । आवेष्टना f.inf. to give a twist (to something loose or lax, such as a rope or the like, in order to tighten it up). **—yiñ^{ü}** —यिञू । अत्याग्रहयुक्तीभवनम् f.inf. 'twisting up to come (to a person)', to show more and more persistence the more one's entreaties are refused.

wuṭhun वुठुन् । आवेष्टनम्, अत्यन्तोद्वेजनम् conj. 1 (1 p.p. **wuṭh^{u}** वुठु, f. **wuṭh^{ü}** वुठू, f.dat. **wuchĕ** वुछ्य; 2 p.p. **wuchyōv** वुछ्योव्), to twist, screw, wring (cf. **atha w°**, p. 64*b*, l. 50; **gō̃tsha wuṭhañĕ,** p. 313*a*, l. 6) (Gr.Gr. 15, 120–1); to twist (as in making a rope or the like) (cf. **anga w°**, p. 33*b*, l. 14; **atha wuṭhüñ^{ü}**, p. 65*a*, l. 2) (Gr.M., L.V. 107); to coil round and round (something to strengthen it, or to strengthen a joint); to entangle; (met.) to wring (a person's feelings), to hurt his feelings by subjecting him to violent abuse or accusations, no matter how much he shows humility and entreats (cf. **wān wuṭhán^{i},** p. 1120*b*, l. 49).

wuṭh^{u}-mot^{u} वुठु-मंतु । आवेष्टितः; बलादुद्वेजितः (f. **wuṭh^{ü}-müts^{ü}** वुठू-मंचू), twisted, etc., as ab.; hurt in the feelings, as ab.

wuṭhana yun^{u} वुठन यिनु । आवेष्ट्येव प्रवर्तनम् m.inf. pass. to become twisted, as ab.; to become the subject of violent abuse or accusations, as ab., the more one pleads and shows humility; (of a disease or the like) the more remedies are applied, to entangle (i.e. get hold of) the patient the more.

wŏthanāwun व्वथनावुन् conj. 1 (1 p.p. **wŏthanôw^{u}** व्वथनोवु), to cause (so-and-so) to rise (as distinguished from **tulun,** to raise or lift up, both words being looked upon as causals of **wŏthun,** q.v.) (Gr.Gr. 176).

wuṭhanāwun वुठनावुन् । आवेष्टना, उद्वेजनम् conj. 1 (1 p.p. **wuṭhanôw^{u}** वुठनोवु), to cause (a rope or the like) to be twisted; to harass (a person) by causing

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the police, etc., to bring accusations (of theft or the like) against him.

vĕṭhiñ^{u} व्यठिञ् f. a woman who is too stout, too fat, made ugly by fatness, gross. Considered to be the fem. of **vyoṭh^{u}**, q.v., but used in a bad sense (Gr.Gr. 38).

wuṭhiñ वुठिञ् । आवेष्टना, आग्रहः f. twisting, coiling; twisting a rope or the like; a twist, coil (El. *wuthin*, Gr.Gr. 120, K.Pr. 178); persistence or obstinacy (in insisting in undertaking some work in spite of another's objections). **—yiñ^{u} —यिञ् । आग्रहोद्भवः** f.inf. obstinacy or persistence in carrying out some work to occur.

wūṭhiñ वूँठिञ्, see **wūṭiñ**.

wŏth^{i}ñār ब्वथिञार्, wŏth^{i}ñĕr ब्वथिञर् or **wŏth^{i}ñĕr ब्वथिञेर् । उत्थानशीलता, उद्योगः** m. habitual readiness to undertake (any work) at once and without delay, industrious activity, zealous quickness.

wŏthpāth ब्वथ्पाथ् । उपप्लवः m. (sg. dat. **wŏthpātas ब्वथ्पातस्**), any public calamity (such as drought, flood, epidemic, etc.). Cf. **wŏtpāth.**

waṭh^{a}r वठ्र् । पत्रम् m. (sg. dat. **waṭ^{a}ras वत्रस्**). (This word is the form taken by **path^{a}r 1**, when it is the second member of a compound. It therefore occurs only —°) a leaf (cf. **ala-w°**, p. 22*b*, l. 44; **bōnĕ-w°**, p. 115*b*, l. 31; **dachĕ-w°**, p. 186*a*, l. 16; **dat^{a}r^{i}-w°**, p. 259*a*, l. 23; **gula-w°**, p. 284*a*, l. 1; **hāka-w°**, p. 326*b*, l. 46; **kābayĕ-w°**, p. 382*b*, l. 50; **khēla-w°**, p. 397*b*, l. 23; **khār^{i}-w°**, p. 410*b*, l. 49; **muji-w°**, p. 558*b*, l. 30; **pampōshĕ-w°**, p. 734*a*, l. 28; **pana-w°**, p. 735*a*, l. 23; **pōshĕ-w°**, p. 779*a*, l. 47; **tamōk^{i}-w°**, p. 1006*b*, l. 12; **ts^{a}nān^{i}-w°**, p. 1075*a*, l. 26; **tsūṭh^{i}-w°**, p. 1087*a*, l. 21) (El. *wāthar, wathir*; Gr.Gr. 51; Śiv. 1802); any leaf-like object (cf. **pil^{i}-pil^{i}-w°**, p. 814*b*, l. 2). Cf. **waṭ^{a}r 2.**

waṭ^{a}ra-hor^{u} वत्र-हूर् । कर्णभूषणविशेषः m. a pair of certain leaf-like ear-ornaments. **-kan -कन् । एकमात्र-कर्णभूषणविशेषः** m. a single one of a pair of these ornaments.

wathar वथर् m. or f. the act or condition of spreading, becoming diffused, in **wuna-wathar**, f., p. 1122*a*, l. 47, and **wŏtsha-w°**, m., s.v. **wŏtsh 1**, q.v. Cf. **watharun.**

watharū वथरू m. a level piece of ground, a field, i.q. **pathur,** q.v., and (like **waṭh^{a}r**, q.v.) used only —° (cf. **bad-watharū**, p. 81*b*, l. 48; **lar-watharū**, p. 529*b*, l. 41); a field in which rice is sown broadcast (L. 331, *watrú*, 463, *wattru*).

wathur^{u} वथुर् । अत्यायासः m. great fatigue, weariness, distress (from excessive labour, journeying, or the like). Cf. **wutra. —gatshun —गछुन् । अत्यायासखेदानुभवः** m.inf. such fatigue to be experienced; to become exhausted by exposure to extreme heat, a rainstorm, or the like; to experience mental distress (from being abused, from grief, or similar cause).

vĕṭhur^{u} 1 व्यठुर् । पक्षिभेदः, काष्ठविशेषः m. a certain bird, described as small, dark-coloured, and living in swampy land; a certain smooth wood found in root-shaped lumps in barren hill-country.

vĕṭhur^{u} 2 व्यठुर् । स्थूलाङ्गः adj. (f. **vĕṭh^{ü}r^{ü} 1 व्यठ्रू**), stout, plump, bouncing (usually with reference to a boy or girl).

vĕṭh^{ü}r^{ü} 2 व्यठ्रू (for 1, see **vĕṭhur^{u} 2**) **। क्षुद्रमीनविशेषः** f. N. of a certain small fish, generally found in forest torrents.

wuthur^{u} वुथुर् । पटलाधारस्तम्भः m. a cross-beam supporting the upper floor or roof of a house. **wuthār^{i}-mŏṇḍ^{u} वुथरि-म्वंडु । पटलाधारदार्वाधारदारु** m. the block of wood that supports this beam and keeps it in its place.

watharun वथरुन् । समास्तरणम् conj. 1 (1 p.p. **wathor^{u} वथुर्**), to spread out (a carpet, mat, or the like, on the ground), lay out flat (Śiv. 500, 1468; Rām. 1495; H. xii, 18, 21; YZ. 235); to throw (a person) flat and spread out on the ground (for execution). **wathor^{u}-mot^{u} वथुर्-मतु । समास्तृतः** perf. part. (f. **wathür^{ü}-müts^{ü} वथ्रू-मंचू**), spread out, as ab. (Rām. 569, 579).

watharun^{u} वथरुनु । आस्तरणम् m. a mat, rug, or the like spread out (for sleeping on or for sitting on), a bed (Gr.M.; L. 458, *wathran*; K. 925; H. xii, 24); a carpet (El.).

watharan^{i}-palav वथरनि-पलव् । आस्तरणपटः m. a rug (used like a mattress) spread (on a bed for being lain upon. Usually some old worn-out garment).

watharani pyōmot^{u} वथरनि प्योमतु । अतिक्षोभाविष्टः perf. part. (f. **—pyēmüts^{ü} —प्येमंचू**), filled with agitation, as in the following. **—pyon^{u} —प्योनु । अतिक्षोभाविष्टीभवनम्** m.inf. to become extremely agitated (by fear, disease, loss, anxiety, or the like, to such a degree that the person affected is not able even to stand up).

vĕtharan व्यथरन् । धान्यतृणमयस्यूतिः, कटः f. (sg. dat. **vĕtharün^{ü} व्यथरंञू**), a kind of sack made of string formed by twisting paddy-straw (used for carrying paddy and the like) (cf. **māz-v°**, p. 615*a*, l. 6, where there is also possible confusion with **vĕṭh^{a}ran,** q.v.) (El.; L. 463, *vetran*; K.Pr. 124); a mat made of this string, a straw mat.

vĕtharün^{ü}-pat^{ü}j^{ü} व्यथरंञू-पतंजू । धान्यतृणमयकटविशेषः f. a mat woven from twisted rice-straw; an old, worn-out, mat like the ab. **-sāban -सावन् । निरर्थद्रव्यहापनम्**

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f. (sg. dat. **-sābūñ^{u} -सावंञ्**), 'soap on such a straw-mat', wasting one's substance on useless labour (K.Pr. 190).

vĕṭh^{a}ran व्यठ्रन् । पोषणम् f. (sg. dat. **vĕṭh^{a}rūñ^{u} व्यठ्रंञ्**), making stout, making fat; fostering (a human being, a tree, or the like). See **māz-vĕtharan,** s.v. **vĕtharan.**

vĕṭh^{a}run व्यठ्रुन् । पोषणम् conj. 1 (1 p.p. **vĕṭh^{o}r^{u} व्यठ्रु**), to make stout, to fatten, to foster (e.g. a man by food, etc., or a tree by horticultural care, watering, etc.) (Gr.Gr. 8); to increase (tr.). **vĕṭh^{o}r^{u}-mot^{u} व्यठ्रु-मतु । पोषितः** perf. part. (f. **vĕṭh^{ü}r^{ü}-müṭs^{ü} व्यठ्रू-मंचू**), made stout, fattened, as ab.

wŏtharan व्वथरन् । अवमार्जना, अवमार्जनवस्तु f. (sg. dat. **wŏtharūñ^{u} व्वथरंञ्**), wiping, making clean by wiping; anything used for wiping, a wiper, a duster.

wŏtharun व्वथरुन् । अपमार्जनम् conj. 1 (1 p.p. **wŏthor^{u} व्वथरु**), to wipe, make clean by wiping, to wipe clean (H. viii, 6, 13). **wŏthor^{u}-mot^{u} व्वथरु-मतु । अपमार्जितः** perf. part. (f. **wŏthür^{ü}-müṭs^{ü} व्वथरू-मंचू**), wiped clean. **wŏtharan-palav व्वथरन्-पलव् । परिमार्जनपटः** m. a wiping cloth, a cloth for wiping off dirt, (for a human being) a bathing towel.

wŏtharun^{u} व्वथरुनु । अपमार्जनोपकरणम् m. anything for wiping off dirt, or for wiping dry, a wiper, towel.

watharāwun वथरावुन् । समास्तरणम् conj. 1 (1 p.p. **watharôw^{u} वथरोवु**), i.q. **watharun,** q.v. (El., Gr.M.) (El. also has *watharawun*, to spread (a carpet)) (El.; Gr.M.; Śiv. 57, 1850; Rām. 1783; YZ. 343).

vĕṭh^{a}rāwun व्यठ्रावुन् । स्थूलीकरणम् conj. 1 (1 p.p. **vĕṭh^{a}rôw^{u} व्यठ्रोवु**), i.q. **vĕṭh^{a}run,** q.v. (El., Gr.Gr. 173); to increase (tr.) (El.). **vĕṭh^{a}rôw^{u}-mot^{u} व्यठ्रोवु-मतु । पोषितः** perf. part. (f. **vĕṭh^{a}röv^{ü}-müṭs^{ü} व्यठ्रावू-मंचू**), i.q. **vĕṭh^{o}r^{u}-mot^{u},** q.v. s.v. **vĕṭh^{a}run.**

wŏtharāwun व्वथरावुन् । अवमार्जनम् conj. 1 (1 p.p. **wŏtharôw^{u} व्वथरोवु**), i.q. **wŏtharun,** q.v. (Gr.M.). **wŏtharôw^{u}-mot^{u} व्वथरोवु-मतु । अवमार्जितः** perf. part. (f. **wŏtharöv^{ü}-müṭs^{ü} व्वथरावू-मंचू**), i.q. **wŏthor^{u}-mot^{u},** s.v. **wŏtharun,** q.v.

wŏtharāwun^{u} व्वथरावुनु । अवमार्जनोपकरणम् m. i.q. **wŏtharun^{u}.**

wuṭhös^{i} वुठासि । साहसिकः adj. c.g. reckless, inconsiderate (in urging others to carry on work, while inactive oneself).

wŏthāsan व्वथासन् । अभ्युत्थानम् m. rising from one's seat to show honour (to another), rising in honour of; met. to show respect to another by complimenting him, or by praising his good qualities.

wŏthawun^{u} व्वथवुनु । उत्तिष्ठन् n.ag. (f. **wŏthavūñ^{u} व्वथवंञ्**), one who (or that which) stands up, or is on the point of rising, or becoming prosperous; one who is zealous and ready to work.

wāth^{i}wôn^{u} वंथिवोनु । निरावरणत्वम् m. the condition of being without a screen, or of being exposed (either above or all round) (e.g. of a house, a courtyard, or a garden).

wāth^{i}wôn^{u} वंथिवांनु । निरावरणः adj. c.g. (of a house, meeting place, courtyard, garden, or the like, or of a dish, vessel, etc.) without a screen, exposed (either above or all round), uncovered, unfenced.

wāth^{i}wānĕr वंथिवाञर् । निरावरणत्वम् m. i.q. **wāth^{i}wôn^{u},** q.v.

wathawār वथवार् । निवासविनाशः m. destruction or ruin (of a house or other place of refuge, e.g. by decay, or by being pulled down and the materials being scattered) (Śiv. 120); met. destruction of any refuge or means of help. **—gaṭshun —गछुन् । भ्रंशाप्त्या विनष्टीभवनम्** m.inf. such destruction or decay to occur.

wathawāray वथवारय् । आश्रयस्थानादितस्ततः प्रक्षिप्य विनाशनम् f. destruction or ruin of anything animate or inanimate (by decay or violent removal from its site, and the constituents being scattered in different directions) (Śiv. 5); the causing of such destruction or ruin.

wāt^{ü}j^{ü} वातंजू, see **wātul** (Gr.Gr. 36).

wŏtüj^{ü} व्वतंजू, see **wŏtul^{u}.**

wŏṭüj^{ü} व्वटंजू, see **wŏṭul^{u}.**

waṭuka वटुक in **waṭuka börav** (or **bhairav**) **वटुक बा(भै)रव् । वटुकाभिधदेवविशेषः** m. N. of a certain **Börav** (Bhairava) (see p. 129*b*, l. 44), a partial form of Śiva, said to have been born as a mental son of Pārvatī (Śiv. 1552). Cf. **waṭukh.**

waṭukh वटुख् । देवताविशेषप्रतिष्ठानकुम्भविशेषः m. (sg. dat. **waṭakas वटंकस्**), N. of a certain wide-mouthed bowl set up during the five days of the festival of the Śivarātri, beginning with the 12th lunar day of the dark half of the month of Phāgun (February–March), for the worship of Waṭuka Börav (see ab.); meton. a general term for all the vessels accompanying this bowl, and used in this worship. Cf. **waṭuka.**

waṭaka-pūz वटंक-पूज़ । वटुकार्चनम् f. the performance of the worship on this festival; the body of rules laid down for this worship.

waṭakh-ḍul^{u} वटख्-डुलु । अर्चाकुम्भविशेषः m. a bowl used in this worship. It is employed to contain the various oblations made each day to Waṭuka Börav. **-ḍulij^{ü} -डुलिजू । अर्चाकुम्भविशेषः** f. id., but smaller in size. **-dūn^{u} -डूनु । वटुकार्चनसुफलोद्भावकः फलविशेषः** m. a walnut used in this worship; the whole supply of these walnuts. A number of walnuts are put as

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offerings into the above bowl, and after the conclusion of the ceremony these are distributed mutually, one to another, by the assembled relations and friends, in order to secure successful results from the worship. **-nör^{u} -नोरु ।** वटुकार्चनकुम्भिका f. a small bowl used at this worship, in which oblations of water and fruit, etc., are deposited. It is also called **Rāma-goḍ^{u}**, q.v., p. 833*b*, l. 8. **-noṭ^{u} -नटु ।** वटुकार्चनकलशः (मन्त्रकलशः) m. i.q., **-ḍul^{u}**, ab. **-pröpyun^{u} -प्रांपिनु ।** वटुकनैवेद्यम् m. the oblations of food offered at this worship. They are consumed by the officiating priest and his assistants. **-pūzā -पूज़ा ।** वटुकार्चनविधिः f. i.q., **waṭaka-pūz**, ab. **-rāza -राज़ ।** वटुकदेवः, वटुकार्चादिः m. the god Waṭuka Börav worshipped at this ceremony; the collection of apparatus used in this worship. **-wôn^{u} -वोनु ।** वटुकार्चननिर्माल्यजलम् m. the water remaining over from the offerings at this worship.

wāṭukh वाटुख् । संधानकः m. (sg. dat. **wāṭakas** वाटकस्), he who, or that which, joins together, a man who joins up broken articles, a professional mender, or one skilled in mending, a repairer; a process that unites together things broken (cf. **anga-w°**, p. 33*b*, l. 2); one who brings together persons (e.g. a married couple or two friends) who have quarrelled, a reconciler.

wātal वातल् f. in **wāvūn^{u} wātal**, etc., q.v. s.v. **wāv 1.**

wāṭal वाटल् । संधानसंस्कारोपलक्षितः adj. c.g. possessing joins, mended, repaired (e.g. a metal or wooden article, or an article of clothing).

waṭil 1 वटिल् । आरण्यदारुविशेषः f. N. of a certain hard wood found in the forests (L. 79, 82, *wutil*, (?) *Rhus Wallichii*). According to L. 82, it is used for making spoons and combs, and the tree has a red berry. Cf. **waṭyul^{u}**.

waṭil 2 वटिल् । गृहगोधिका f. a house-lizard.

wātul वातुल् । चण्डालः m. (sg. dat. **wātalas** वातलस्; f. **wāt^{u}j^{u}** वातंज़्, H. xi, 14–5), a man of the lowest and most degraded caste in Kashmīr, a sweeper, a *Mihtar*, a scavenger, leather-worker (cf. **hāra-wāt^{u}j^{u}**, a kind of bird, p. 344*b*, l. 14; **māra-wātul**, p. 587*b*, ll. 12 ff.; **pösh^{i}-w°**, p. 780*a*, l. 1; **shup^{i}-w°**, p. 887*b*, l. 34) (Gr.Gr. 36, 58; Gr.M.; L. 418; W. 17; H. xi, 14–5; K.Pr. 9, 231–2); met. one who acts like one of this degraded caste, a filthy fellow (cf. **lĕka-w°**, p. 518*a*, l. 44).

wātal-bāpār वातल्-बापार् । अतिमालिन्यम् m. the natural condition of a Wātul; hence, foulness, filthiness (e.g. of a kitchen or its utensils, of garments or ornaments, of the body internally or externally). **-mahāsas -महासस् ।** अयुक्तसंकीर्णता m. porridge of butter and beans (p. 553*a*, l. 13) (a dainty) for a Wātul; hence, incompatibility (e.g. fine ornaments on a dirty limb, or on the wrong and inappropriate limb). **-phukh -फुख् ।** चाण्डालपात्री f. (sg. dat. **-phuki** -फुकि), a kind of plate or tray, on which a Wātul who works as a shoe-cobbler keeps his tools. **-wān -वान् ।** अशुच्याश्रयस्थानम् m. a place where Wātuls and other foul and polluting people congregate or herd together. **-wāza -वाज़ m.** a cook of this caste, a low-caste cook who deals only with foul food (cf. **hūn^{i}-māzas wātal-wāza**, p. 337*a*, l. 5) (K.Pr. 84).

vitāl वितालु । वेतपालभैरवविशेषः m. a kind of **Börav** (see p. 129*b*, l. 44) or local godling who acts as a **Khitra-pāl** (p. 423*b*, l. 6) or guardian of cultivated fields (Śiv. 1683); met. a Brāhmaṇ who is a greedy eater of oblations (cf. the next). **-brôhmun -ब्रोह्मुन् ।** भैरवचैत्रपूजकब्राह्मणः m. (sg. dat. **-bröhmanas** -ब्रांह्मनस्), a low-class Brāhmaṇ (not allowed to intermarry with members of the caste of more respectable employment) who conducts the worship of such a Vitāl, and who lives on the offerings, etc., made to it. **-kāv -काव् ।** क्षुद्रभिक्षुः m. 'a Vitāl-crow', a mean beggar (greedy, persistent, and clamorous in begging).

vitāla-shēṭh वितालु-शेठ् । षष्ठीतिथिविशेषः f. (sg. dat. **-shīṭh^{u}** -शीठू), the sixth lunar day of the dark half of the month of Pōh (December–January) on which a festival is held and offerings are made to a local Vitāl. **-sond^{u} -सन्दु ।** वेतालभैरवस्थानम् m. N. of a tract said to be haunted by Vitāls lying between Śrīnagar and the Ḍal lake; cf. the next.

vitālūn^{u} marg वितालंनू मर्ग् । वेतालाधिष्ठानस्थलम् f. N. of a site near Śrīnagar where a Vitāl is said to have helped King Pravarasēna II to found that city (see R.T.Tr. iii, 340 ff., and II, 442).

wŏṭal ब्रटल् । प्लुतप्रवृत्तिः adj. c.g. one who habitually leaps; one who habitually walks in leaps, one who habitually leaps along; one who is easily put into a state of excitement by joy, fear, or the like, excitable, easily excited. Cf. **wŏṭh** and **wŏṭun.**

wŏtul^{u} ब्रतुलु । उन्नतः, उत्थितः (सोत्थानः) adj. (f. **wŏtüj^{u}** ब्रतंजू), high, lofty, elevated (as compared with others, in form, position, fortune, qualities, occupation, or the like).

wŏtal-bujĕ ब्रतल्-बुज्य । निमज्जनोन्मज्जनम् f.pl. risings and sinkings, repeated ups and downs (e.g. in the flood of a river, in a state of health, or in indecision of mind); cf. **bŏdun. -ḍemb -डेम्ब् ।** प्रवाहाश्रयद्वीपम् m. a floating island, such as are common on the Ḍal lake.

wŏṭul^{u} ब्रटुलु । प्लुतगतिकः adj. (f. **wŏṭüj^{u}** ब्रटंजू), i.q. **wŏṭal**, q.v.

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waṭalad वटलद् । लाञ्छितः adj. c.g. (as subst., f. **waṭaladiñ** वटलदिञ्), stained in repute, in disrepute. Cf. **waṭa 1.**

wātalgī वातल्गी । पामरत्वम् f. the conduct of a Wātul, or scavenger; conduct like that (marked by evil habits, abusive language, plaguing, disregard for life, general impurity, and so on).

wŏtalun व्रतलुन् । उन्नतीभवनम् conj. 3 (2 p.p. **wŏtalyōv** व्रतल्योव्) (of something depressed or sunk) to rise, become high (cf. **ṭôrᵘ w°**, p. 1020*a*, l. 30); met. to rise (in wealth, honour, in bodily health, or the like); to become prominent. **wŏtalith yunᵘ** व्रतलिथ् यिनु । प्रकटीभवनम् m.inf. (of something hidden, e.g. a seed sown in the earth, a fault, a change) suddenly to become prominently manifest. **wŏtalyō-motᵘ** व्रतल्यो-मतु । उन्नतिमुपगतः perf. part. (f. **wŏtalyē-müṭsᵘ** व्रतल्ये-मंचू), risen, become prominent, etc., as ab.

wŏtalāwun व्रतलावुन् । उद्धारणम् conj. 1 (1 p.p. **wŏtalôwᵘ** व्रतलोवु), to raise, elevate (lit. and met.) (causal of **wŏtalun** in all its senses). **wŏtalôwᵘ-motᵘ** व्रतलोवु-मतु । समुन्नतिं नीतः perf. part. (f. **wŏtalövᵘ-müṭsᵘ** व्रतलांवू-मंचू), raised, etc., as ab.

waṭⁱlyuwᵘ वंटिल्यिवु । दारुविशेषमयः adj. (f. **waṭⁱlivᵘ** वंटिलिवू), made of **waṭil**-wood, see **waṭil 1.**

wŏtam व्रतम् or **wŏttam** व्रत्तम् । उत्तमः adj. c.g. excellent, of the highest quality, best (Śiv. 1087, 1449, 1864, *wŏtt°*; K. 1040, 1054, *wŏtt°*). Cf. **wŏttomᵘ.**

wŏtamukhⁱ व्रतमुखि adv. upside down (H. v, 9).

wŏtamatā व्रतमता f. excellence, in **wŏtamatā karüñᵘ** व्रतमता करंञू । प्रशंसनम् f.inf. to praise, commend, eulogize, show honour (to).

wutumᵘ वुतुमु । अङ्गव्यावृत्तिः m. twisting, wrenching, sprain, dislocation of the foot, knee, or other lower limb. **—gaṭshun** —गछुन् । अङ्गव्यावर्तापत्तिः m.inf. such twisting, etc., to occur.

watan 1 वतन् وطن m. a native country (El., Gr.M.).

watan 2 वतन् । लघुचक्रविशेषः f. (sg. dat. **watüñᵘ** वतंञू), a small circular, or wheel-shaped, piece of leather, wood, or metal, used for fastening the chain of a bolt or the like; cf. **watüñᵘ**. **watᵃñĕ-gurᵘ** वतञ-गुरु । बालयानविशेषः m. 'a wheel-horse', a little carriage on wheels for a baby, a perambulator.

watun वतुन् m. in **burza-w°**, a large thin sheet of birch-bark (p. 131*a*, l. 9), and **phā-w°**, a square sheet of cotton wool (p. 698*a*, l. 17), qq.v.

waṭun वटुन् । एकत्र समवायः, संभृत्य स्वायत्तीकरणम् conj. 1 (1 p.p. **woṭᵘ 3** वंटु (for **1, 2,** see s.vv.); f. **vüṭᵘ** or **wüṭᵘ 4** वंटू (for **1, 2, 3,** see s.vv.); f.pl. **wacĕ** वच; 2 p.p. **wacyōv** वच्योव्), to bring together (a number of things), to collect (things scattered), to assemble (tr.) (Gr.Gr. 120, 128); to close up (something open, e.g. the eye, the mouth, or the hand) (cf. **atha w°**, p. 65*a*, l. 3) (Śiv. 168; Rām. 522–3, 1266–7, 1509); to join up, unite (L.V. 80); to fold up, or roll up (something spread out) (cf. **dāman w°**, p. 219*b*, l. 44; **londᵘ w°**, p. 525*b*, l. 43; **wagowᵘ w°**, p. 1103*a*, l. 22) (Gr.Gr. 5, 10; Śiv. 1301–3, 1308, 1568); to wind up into a ball (cf. **ḍyūgᵘ w°**, p. 267*b*, l. 4); to collect another person's property and appropriate it (e.g. in sharing out to get hold of other persons' shares as well as one's own). **woṭᵘ-motᵘ** वंटु-मतु । समुच्चित्य संभृतः, स्वायत्तीकृतः perf. part. (f. **wüṭᵘ-müṭsᵘ** वंटू-मंचू, pl. **wacĕ-maṭsa** वच-मच), brought together, etc., as ab.

wātun वातुन् । प्राप्तिः, सुद्धानविषयीकरणम् conj. 2 (1 p.p. **wôtᵘ** वोतु, f. **wöṭsᵘ** वांचू (Rām. 147); 2 p.p. **wāṭsōv** वात्चोव्), to arrive (at, dat. or dat. with **pĕṭh**), to reach the end of a journey (cf. **and w°**, p. 31*b*, l. 15; **bīgis-pĕṭh w°**, p. 91*a*, l. 23; **bakām w°**, p. 102*a*, l. 15; **manzilas w°**, p. 584*b*, l. 31; **pānas w°**, p. 736*a*, l. 48; **pata w°**, p. 793*b*, l. 8; **pĕtis-pĕṭh w°**, p. 818*a*, l. 50; **shĕchⁱ wātüñᵘ**, p. 870*b*, l. 1) (El.; Gr.Gr. 204, 208; Gr.M.; L.V. 51, 60, 82; Śiv. 65, 85, 279, 328, 631, 675, 781, 783, 930, 973, 1029, 1101, 1131, 1163, 1173, 1176–7, 1233, 1505, 1550, 1772, 1909; Rām. 121, 147, 284, 436, 471, 522, 531, 542, 575, 586, 652, 779, 836, 854, 887, 1072, 1100, 1198, 1330, 1412, 1542, 1565, 1648, 1688, 1699; K. 2, 17, 53, 76–7, 79, 94, 100, 213, 234, 256, 337, 376, 394, 396, 398, *et passim*; H. ii, 8; iii, 1–4, 7, 9, *et passim*, as in Vocab.; YZ. 30, 33, 39, 112, 126, 391; K.Pr. 111, 178, 260); to arrive at, find (something sought for) (cf. **nēbas w°**, p. 619*b*, l. 38) (Śiv. 1877, K. 599, YZ. 525); to arrive at, reach, be able to reach up to (some condition) (cf. **aṭāṭayis w°**, p. 69*a*, l. 32; **pulan w°**, p. 730*b*, l. 31; **sŏkhas w°**, p. 905*b*, l. 40; **ṭōṭam-nayĕ w°**, p. 1044*a*, l. 23) (Gr.M.; Śiv. 42, 214, 986; Rām. 1281, 1666, 1748, 1750; K. 395, 597, 656, 1120, 1140; YZ. 190, 228);

to arrive at (a person, dat.), get at (him), circumvent (him) (H. xii, 13); to arrive at (some condition), be at the point of (e.g. death) (Gr.M., Śiv. 1631); to come into the possession (of), be obtained (K. 625, 646, 705, 730, 742, 777, 1146);

(of time) (a certain moment of time) to arrive (cf. **samay w°**, p. 915*b*, l. 38; **wāda w°**, p. 1096*a*, l. 42) (Śiv. 511, 1081; K. 8, 46, 68, 238, 242, 355, 607, 626, 690, 799, 847, 1169); (of time) to come and pass on, to elapse (cf. **kāl w°**, p. 434*a*, l. 16) (Gr.M.;

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Śiv. 110; Rām. 896; K. 489, 704, 1111); to come (to a person), happen (e.g. harm, good luck, etc.) (Gr.M.; L.V. 60; Rām. 128, 881, 1299; K. 50, 86–7, 362, 536, 684, 711, 841);

to be proper, be suitable [in fut. with pres. sense, **wātakh,** thou art suitable (Rām. 849), **wāti,** it is proper; and in past cond. with sense of past ind., **wātahö,** I was suitable (Rām. 1185)] (Śiv. 318; Rām. 241, 647, 708, 735, 849, 1185, 1237–8, 1576; H. viii, 3, 6, 8, 11); relationship or connexion to exist (with, dat.) (fut. used in pres. sense, etc., as ab.) (Rām. 528, 681; K.Pr. 178);

to fit, go into, not to be excessive but to be just enough to fill (of the quantity necessary to fill a vessel of limited size), to extend over a certain space (Gr.M.; K. 111, 478); to pervade, permeate, be diffused through (Śiv. 368, 515, 626, 641, 1225, 1567; Rām. 1617; K. 777, 862);

(of food being cooked) to be cooked and ready, to be completely cooked, to be ready for serving;

thoroughly to acquire the understanding of a difficult subject, to acquire the mastery of such (cf. **panan w°,** p. 734*b*, l. 14) (Śiv. 46, 743, 821, 937, 1332, 1486; K. 35, 607); to have the power of discrimination (cf. **swādas w°,** p. 953*b*, l. 9).

wôtᵘ-motᵘ वोतु-मतु । प्राप्तः perf. part. (f. **wötsᵘ-mütsᵘ** वाच़ू-मच़ू), one who has arrived, etc., as ab. (K. 339, 356, 593, 645).

wātan-wôlᵘ वातन्-वोलु । अचिरात्प्राप्स्यन्, समाहितप्रवृत्तिः n.ag. (f. **-wājĕñ** -वाज्यञ्), one who arrives, an arrival; one who arrives without delay, one who has made no delay on the road, one who will arrive very soon, one who is expected immediately; one who acts with discrimination and thorough knowledge.

wötith āsun वातिथ् आसुन् । सुज्ञातीभावः m.inf. to become a thorough master (of some difficult subject). **—pyonᵘ** —प्योनु m.inf. to arrive all of a sudden, to arrive there and then (K. 446, 648, 805, 832, 870). **—rōzun** —रोज़ुन् । पूर्वमेवज्ञानविषयीकरणम् m.inf. to arrive and settle down (somewhere); to have previously mastered (some difficult subject).

wāṭun वाटुन् । संधापनम् conj. 1 (1 p.p. **wôṭᵘ** वोटु; f. **wöṭᵘ** वाटू, sg. dat. **wāċĕ** वाच्य; 2 p.p. **wācyōv** वाच्योव), to join, unite, fasten permanently together, to fix together (cf. **pholᵘ w°,** p. 694*a*, l. 46) (Gr.Gr. 123; Gr.M.; L. 461, *wátun*); to join, unite (things broken), to mend, repair (K.Pr. 80); to join broken limbs, act as a bone-setter; met. to unite (persons who are separated by a quarrel), to bring together, reconcile; to make (something) ready for action (e.g. drawing a bow) (Rām. 1428).

wôṭᵘ-motᵘ वोटु-मतु । संधापितः perf. part. (f. **wöṭᵘ-mütsᵘ** वाटू-मच़ू), joined, repaired, etc., as ab.

wāṭan-gorᵘ वाटन्-गरु । संधापनकारः m. (f. **-gürᵘ** -गरू), a professional joiner, repairer, mender, bone-setter, etc., as ab. **-wôlᵘ** -वोलु । संधापकः n.ag. (f. **-wājĕñ** -वाज्यञ्), id.

vĕtĕn व्यत्यन् m. pl. dat. of **vyotᵘ,** q.v.

wöṭun व्रटुन् । उत्प्लवनम् conj. 3 to leap, jump; to go along in leaps, to leap along. [This word is hardly ever used as a verb, such phrases as **wöṭh dinᵘ,** etc. (see **wöṭh**) being preferred.]

wútín (? spelling), adj. supine (El.).

vĕtanḍ व्यतंड । असद्वादः m. (in a discussion) a captious objection, idle carping, fallacious argument, false objections; wrangling, captious criticism. **—tulun** —तुलुन् । असत्किंवदन्तीख्यापनम् m.inf. to raise captious objections, use false arguments; to spread abroad false rumours (causing public agitation).

vĕtánḍⁱ व्यतंडि । असद्वादी adj. e.g. one who habitually makes captious objections, etc., when engaged in a discussion (see the preceding).

wātanāwun वातनावुन् । प्रापणम् conj. 1 (1 p.p. **wātanôwᵘ** वातनोवु), to cause to arrive (K. 338, 1150), to bring, etc. [Causal of **wātun,** q.v. in all its meanings (cf. **tödī w°,** p. 964*a*, l. 36) (El.; Śiv. 1004, 1090, 1656, 1756, 1880; Rām. 21, 129, 409, 416, 626, 705, 899, 1449, 1478, 1666, 1707; K. 469; H. viii, 9; YZ. 158)]; to convey, to deliver (El.; Gr.M.; Rām. 680, 1676, 1691; H. iii, 9); to conduct (a person to a certain place) (K. 401, 1164; H. v, 9, 10; YZ. 38, 249, 251, 434). **wātanôwᵘ-motᵘ** वातनोवु-मतु । प्रापितः perf. part. (f. **wātanövᵘ-mütsᵘ** वातनावू-मच़ू), caused to arrive, brought, etc., as ab.

wātanāwawunᵘ वातनाववुनु n.ag. (f. **wātanāwavüñᵘ** वातनाववञ्), one who causes to arrive, etc. (as under **wātun,** q.v.); one who conveys, delivers, a conveyer (El.).

waṭiñ वटिञ् । स्वार्थार्जनम् f. earning only for oneself (and not for the benefit of others), saving up one's earnings (Gr.Gr. 120). Cf. **waṭun** and **waṭath.**

watüñᵘ वतंञ् । क्रीडनकविशेषः f. a small circular piece of leather, wood, or metal, with a hole in the centre, used as a toy. Cf. **watan 2.**

wāṭüñᵘ वाटंञ् f. of **wāṭun,** q.v., also occurring in **āṭüñᵘ-wāṭüñᵘ,** p. 68*a*, l. 46, q.v.

wūṭiñ वूँटिञ् (sometimes written **wūṭhiñ** वूँठिञ्) । उष्ट्री f. of **wūṭh,** q.v., a she-camel (El. *unṭin, wúṭinyi*; Gr.Gr. 38; YZ. 419, 421, *wūm̐ṭhiñ*).

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waṭaphoṭ^{u} वटफ़ट्ठु m. N. of a certain flower (Rām. 647, 1008, 1092).

wŏtpath 1 व्रत्पथ् f. (sg. dat.. **wŏtpüts^{ü}** व्रत्पंचू), i.q. **wŏtpatti,** q.v. (Śiv. 763, Rām. 113).

wŏtpath 2 व्रत्पथ् adj. c.g. created (Śiv. 681, 913, 1231). **—karun —करुन्** m.inf. to create (Gr.M., Śiv. 1278).

wŏtpāth व्रत्पाथ् । उत्पातः m. (sg. dat. **wŏtpātas** व्रत्पातस्), a portent, any portentous or unusual phenomenon boding calamity (K. 181); any public calamity (e.g. an eclipse or earthquake). Cf. **wŏthpāth.**

wŏtpatti व्रत्पत्ति f. creation, the act of creating. **-kāran -कारन्** m. the cause of creation, the First Cause, the Creator (Gr.M.). Cf. **wŏtpath 1.**

waṭ^{a}r 1 वंत्र् or **waṭ^{ü}r^{ü} 1** or **wüṭ^{ü}r^{ü} 1 वंत्रू** f. of **waṭur^{u} 1,** flinging, hurling, used —°, as in **dād^{i}-w°,** p. 191*a*, l. 13; **lāl^{i}-w°,** p. 523*a*, l. 31.

waṭ^{a}r 2 वंत्र् or **waṭ^{ü}r^{ü} 2** or **wüṭ^{ü}r^{ü} 2 वंत्रू** f. of **waṭur^{u} 2,** a leaf (of paper), a memorandum, used —°, as in **atha-w°,** p. 65*a*, l. 6. Cf. **waṭh^{a}r.**

waṭ^{a}r 3 वंत्र् or **waṭ^{ü}r^{ü} 3 वंत्रू** f. in **ag^{a}na-waṭ^{a}r,** p. 16*b*, l. 48, a general name for all the articles offered in oblation at a fire-sacrifice.

waṭ^{a}r 4 वंत्र् f. in the following :— **waṭ^{a}ri-nūn वंत्रि-नून् । असह्यलवणास्वादः** m. (in food) an intolerably excessive flavour of salt, brininess; met. tormenting and unbearable distress (due to the loss of something loved or desired).

waṭ^{a}ra वंत्र, see **waṭh^{a}r.**

watari वतरि adv. continually, without cessation (L.V. 78–9).

watīra वतीर وتیرہ **। समाधानम्** m. a way, path, track; fashion, mode, custom, habit; disposition, conduct, behaviour; (in Ksh.) careful conduct, circumspection, caution, forethought. **—bĕhun —ब्यहुन् । योग्यतया संनिवेशः** m.inf. to settle oneself in a favourable position (for carrying out some laudable purpose in a satisfactory way). **—rōzun —रोज़ुन् । योग्यवृत्तावनुष्ठितिः** m.inf. (of someone or something previously not in a satisfactory condition) to be settled in a favourable condition. **—thawun —थवुन् । क्रमेणोपस्थापनम्** m.inf. to put in order in a favourable condition.

watur^{u} 1 वतुरु or **wotur^{u} 1 वंतुरु** m. casting, flinging, hurling (i.q. **wot^{u} 1,** q.v.), used —°, as in **data-w°,** p. 257*b*, l. 7; **lāl^{i}-w°,** p. 523*a*, l. 29; **pāma-w°,** p. 733*b*, l. 9.

watur^{u} 2 वतुरु or **wotur^{u} 2 वंतुरु** m. a leaf (of paper, or the like, a slip (of paper), a document, memorandum (i.q. **path^{a}r 1,** q.v.), used —°, as in **dārath-w°,** p. 249*b*, l. 43; **ganĕth-w°,** p. 293*a*, l. 48; **mal-w°,** p. 564*a*, l. 44; **pīri-w°,** p. 753*a*, l. 31; **pashṭa-w°,** p. 783*a*, l. 14; **patha-w°,** p. 791*b*, l. 14; **tsĕtas-w°,** p. 1089*b*, l. 8.

waṭur^{u} वट्टुरु । संपुटकविशेषः m. a kind of wooden box or casket, partitioned inside and with a movable cover.

wŏtāra व्रतार m. a copy, transcript, duplicate (Gr.M.).

wŏtur^{u} व्रतुरु । उत्तरा दिक् m. the north (cf. **wŏttar**) (El. *wattúr, wŏtur*; Gr.M. *wŏttor^{u}*; Śiv. *wŏttar*, q.v.); a country situated to the north; (in some phrase, see bel.) left (not right). **-kun -कुन् । उत्तरदिग्भागे** adv. in the north (cf. **wŏtarā-khanḍ-kun,** Rām. 783); to the north, as far as the north (Rām. 632).

wŏtara-khōwur^{u} व्रतर-खोवुरु । विपरीतवृत्तिः adj. (f. **-khōvür^{ü} -खोवंरू**), that which goes in the reverse direction, that of which the action or existence is the reverse (of something alluded to). [The word **khōwor^{u}** usually means 'north' (see p. 425*a*, l. 43), and certainly does so in Rām. 516; but here it seems to mean 'south', and is also so translated in El. s.v. *kháwur*.]

wŏtarā-khanḍ व्रतरा-खंड् m. the north country, the north. **-khanḍ-kun -खंड्-कुन्** adv. in the north country (Rām. 783).

wŏtari-kani व्रतरि-कनि । वामपार्श्वे adv. on the left. **-kanyuk^{u} -कनिकु । वामभागसंबन्धी** adj. gen. (f. **-kanic^{ü} -कनिचू,** of, or belonging to, of (a place), on the left.

wŏtār^{i}-kin^{i} व्रतंरि-किनि adv. on the north (side) (Rām. 1682).

wŏtaryuk^{u} व्रतरिकु । उत्तरदेशभवः adj. gen. (f. **wŏtaric^{ü} व्रतरिचू**), of, belonging to, born, or produced in the north.

wotur^{u} 1, 2, वंतुरु, see **watur^{u} 1, 2.**

wotur^{u} 3 वंतुरु m. in **vĕtha-w°,** p. 1158*a*, l. 32, the source of the **Vĕth,** ? the same as **watur^{u} 1.**

wōtār वोतार । अवतारः m. incarnation of a deity; the incarnate form or personality taken by a deity; (met.) a child, or descendant, who exactly resembles his parent, or ancestor, in every particular.

wōtör^{i} वोतांरि । अवतीर्णः adj. c.g. (a deity), who has become incarnate, an incarnate deity; (met.) (a child, or descendant), who exactly resembles his parent, or ancestor, in every particular.

wutra वुत्र in **wutra-buñul^{u} वुत्र-बुञुलु । अत्यायासः** m. utter prostration, the being rendered exhausted by attempting to perform excessive labour beyond one's power, or by too severe a strain; the being stunned (by a blow on the head or other violence). Cf. **wathur^{u}.** **-buñul^{u} mōlun -बुञुलु मेलुन् । आयासातिशयोद्भवः** m.inf. such prostration or stunning to be experienced. **-buñul^{u} milanāwun -बुञुलु मिलनावुन् । आघाताक्रमादिनात्यााया-**

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सोड्ढावनम् m.inf. to cause such prostration to another (e.g. by imposing too heavy a load upon him), to stun (by a blow on the head), etc., as ab. **-buñul^{u} milawun** -बुञुलु मिलवुन् । अत्याघातादिनायासोड्ढावनम् m.inf., id. **-buñul^{u} tulun** -बुञुलु तुलुन् । अत्याघाताया-सोत्पादनम् m.inf. to cause such prostration by a blow or other violence.

wūtra ऊत्र । परह्यः adv. on the day before yesterday, i.q. **ōtra,** q.v. **wūtra-kani** ऊत्र-कनि । परह्यः प्रायः adv. about, probably, the day before yesterday (Gr.Gr. 159, *ūtra-kani*). See **ōtra-kani** or **ūtra-kani,** p. 68*b*, l. 21. **wūtruk^{u}** ऊत्रुकु । परह्यस्तनः (f. **wūtrüc^{ü}** ऊत्रंचू), of, belonging to, born, or produced on the day before yesterday.

wüt^{ü}r^{ü} 1, 2, वंतंरू, see **waṭ^{a}r 1, 2.**

waitaran वैतरन् or **wötaran** वांतरन् । वैतरणी, आजीवोपायद्रव्यम् f. (sg. dat. **wai(wö)tarüñ^{ü}** व(वां)तरंञू), N. of the Hindū Styx, the river that flows between the earth and the lower regions, which has to be crossed by spirits of the departed (Skt. *Vaitaraṇī*) (Śiv. 1910); N. of a Kashmīr river (RT.Tr. II, 274); a man's entire possessions, saved up and collected from his earnings, as his means of support throughout life. **—diñ^{ü}** —दिञू । वैतारणीदानम्, यावत्सर्वस्वापहरणम् f.inf. to make gifts (e.g. a cow to a Brāhmaṇ) in order to secure the passage of the spirit of a dying relative, or the like, over this river; to carry off, or plunder, a man's entire possessions, as ab. **—lagüñ^{ü}** —लगंञू । सर्वस्वनाशः f.inf. destruction or loss of one's entire property, as ab.

waitāranī वैतारनी or **wötāranī** वांतारनी । नरकविशेषः, दानविशेषः f. N. of the hell past which the river mentioned in the preceding article flows; the ceremony of making gifts, as in the preceding, in order to help a spirit across this river.

vĕtarun व्यतरुन् । निर्वाहणम् conj. 1 (1 p.p. **vĕtor^{u}** व्यतंरु), to carry on or through (esp. some very difficult work in the face of obstacles).

vĕtarāwun व्यतरावुन् । निर्वाहणम् conj. 1 (1 p.p. **vĕtarôw^{u}** व्यतरोवु), i.q. **vĕtarun,** q.v. **vĕtarôw^{u}-mot^{u}** व्यतरोवु-मंतु । निर्वाहितः perf. part. (f. **vĕtaröv^{ü}-müts^{ü}** व्यतरांवू-मंचू), (of any work, esp. when very difficult, and in the face of obstacles), carried on, carried through.

waṭás^{i} वटंसि adj. c.g. (cf. **waṭh 1**) in **waṭás^{i} gōmot^{u}** वटंसि गोमंतु । शिलीभावमुपपन्नः perf. part. (f. **—gömüts^{ü}** —गांमंचू), turned to stone (of some human being, or the like, so turned by a curse, or the like). **—gatshun** —गछुन् । शिलीभवनम् m.inf. to be turned to stone, as ab.; met. to be overwhelmed with unbearable grief. **—karun** —करुन् । शापेन शिलापादनम् m.inf. to turn (so-and-so) to stone, as ab.; (met.) to cause (a person) to be overwhelmed with misery by a curse.

wŏtsāh व्वत्साह् m. energy, strenuous effort, perseverance; encouraging, inciting. **—dyun^{u}** —दिनु m.inf. to encourage (Gr.M.).

wŏtshöyish व्वत्शांयिश् f. incitement (Gr.M. *wŏtshöish*). **—diñ^{ü}** —दिञू f.inf. to incite (Gr.M.).

watsal वत्सल् adj. c.g. affectionate towards, fondly loving, kind or compassionate towards (Śiv. 1036, 1204, 1535, 1673, 1675, 1740; K. 400, 1102).

watsāsŏr वत्सास्वर् m. N. of a demon, who, disguised as a calf, attempted to kill Krushn (Kṛṣṇa), but was killed by him (in Skt. *vatsâsura*) (K. 186).

vĕtastā व्यतस्ता or **vitastā** वितस्ता । नदीविशेषः f. N. of the principal river of Kashmīr, i.q. **vĕth,** q.v. (Śiv. 1495, *vi°*).

wŏtsav व्वत्सव् । उत्सवः m. a joyous or festive occasion, a festival (K. 24, 56, 568, 715, 752, 771, 776, 833, 950, 1065). I.q. **wŏtshav,** q.v.

waṭath वटथ् । उपार्जनम् m. (sg. dat. **waṭatas** वटतस्), earnings, gain, amassed profits (resulting from any work on which one is engaged) (Gr.Gr. 128); cf. **waṭun** and **waṭiñ.** **—anun** —अनुन् । संभरणम् m.inf. to collect together (parts into a whole), to piece together. **—yun^{u}** —यिनु । समुच्चितीभवनम् m.inf. to become pieced together (as ab.).

wŏttam व्वत्तम्, i.q. **wŏtam,** q.v.

wŏttom^{u} व्वत्तंमु adj. (f. **wŏttüm^{ü}** व्वत्तंमू), excellent, of the highest quality, best (L.V. 53). I.q. **wŏtam,** q.v.

wŏttar व्वत्तर् m. an answer (El.; Gr.M.; Śiv. 623, 1348, 1653); the north (i.q. **wŏtur^{u},** q.v.) (Śiv. 1412, 1589).

wŏttor^{u} व्वत्तंरु, see **wŏtur^{u}.**

wŏttarāpath व्वत्तरापथ् । उत्तरापथः m. (sg. dat. **wŏttarāpathas** व्वत्तरापथस्), the way to the North, the north country (K. 612).

wutāwul वुतावुल् m. haste, hurry, quickness; precipitancy, eagerness, impatience; restlessness, fidgetiness (El. *utáwul*, fickleness of disposition).

wutāwallad वुतावल्लद् । साहसिकः adj. c.g. (as subst., f. **wutāwalladiñ** वुतावल्लदिञ्), one who is precipitate, hasty, rash.

wātawan वातवन् f. in **wātawan karüñ^{ü}** वातवन् करंञू । असम्यग्योजनया समापनम् f.inf. to finish, or accomplish something anyhow (e.g. in fitting together the parts of a whole, to fix the parts wrongly, or, in distributing gifts, doing it hurriedly and incompletely).

wātawun^{u} वातवुनु । प्रज्ञया पर्यालोचकः n.ag. (f.

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wātavūnᵘ वातवॅनू), one who arrives, one who has been (in such-and-such a place) (Rām. 1255); one who acts with discrimination and thorough knowledge; (as adv.) immediately on arrival (K. 394, 523; H. xii, 15, with emph. *y*, *wātawunuy*; so YZ. 32).

wāṭyulᵘ वॅटिलु । आरण्यदारुविशेषः m. (sg. dat. **wāṭilis** वॅटिलिस्), a certain tree with a hard wood found in the forests; (when felled) its wood. Cf. **waṭil 1.**

watsa वच़ f.pl. in **potᵘ watsa phērañĕ,** to be struck senseless with terror, p. 788*b*, l. 30, q.v.

vĕtsᵘ व्यचू, see **vyotᵘ.**

wŏtsᵘ व्वचु । उत्कर्षणोपकरणविशेषः m. a pair of forceps or tweezers (esp. those used by barbers for plucking out hairs) (El. *wauts*, m. forceps, f. pincers).

wŏtsⁱ dinⁱ व्वचि दिनि । तोदनम् m. pl. inf. 'to apply tweezers'; hence, to torment a person by pricking him with a pointed instrument; to torment, or pierce to the vitals, by threats, abuse, intimidation, or the like.

wŏtsi wŏtsi khyonᵘ व्वचि व्वचि ख्युनु । अतितोद्नोपतापनम् m.inf. to cause torment, as ab.

wōtsᵘ वाँचु । वञ्चकः m. a rogue, cheat, swindler.

wōtsᵘ वांचू, see **wātun.**

wōtsᵘ वाँचू, see **wants.**

wutsai, see **vĕtshay.**

vūtsᵘ वंचू, see **wotᵘ 3.**

wātsh वाछ़ m. (sg. dat. **wātsas** वाच़स्), words, speech; a promise, undertaking, pledge (K. 279). **—dyunᵘ** —दिनु, m.inf. to promise, plight one's word (K. 520). **—hyonᵘ** —ह्यनु, m.inf. to take a word, i.e. to obtain (a person's) assent (Rām. 151); to take up a word, to make a petition (K. 575, *wāc hyonᵘ*).

wātsa-band वाच़-वंद् or **-bandan** -वंदन् । प्रतिज्ञा m. word-binding, a promise (to perform, etc.) (K. 278–80, *-band*). **-bandan dyunᵘ** -वंदन् दिनु । सत्यतया प्रतिज्ञानम् m.inf. to promise, vow (to do something).

wotshᵘ वछु । वत्सः m. a male calf (cf. **dŏda-wᵒ,** p. 190*b*, l. 10) (El. *wuts*; Gr.M.; Śiv. 705, 1393, 1464, 1837; K. 185–6, 203, 210–2, 261; K.Pr. 49, 68–9, 72, 158, 171, 232, 251, 256). For the fem. of this word, **watshᵃr** or **watshūrᵘ** is used, see **watshorᵘ** (Gr.Gr. 33, 37).

wātshⁱ-guhᵘ वॅछि-गुहु । वत्सगोमयम् m. the dung of a calf (used for purificatory purposes and as a medicine). **-khinda** -खिन्द । वत्सगतिविशेषः f.pl. the sportive leaping of a young calf (cf. **khinda-watshorᵘ**, p. 403*a*, l. 42).

watshi-wŏlinjĕ वछि-वॉलिंज्य । अतिहार्दवृत्त्या adv. 'calf-heartedly', with great tenderness, very affectionately (u.w. vbs. of speaking, distributing, accomplishing, or the like).

wŏtshᵘ व्वछू, see **wŏthun.**

wŏtsh 1 वाँछ़ । वञ्चना m. (sg. dat. **wŏtsas** वाँच़स् or (see bel.) **wŏtshas** वाँछ़स्), the being defrauded; deceit, cheating (Gr.Gr. 11, 123); non-fulfilment of hopes, disappointment (cf. **dayĕ-wᵒ,** p. 266*a*, l. 29). **—gatshun** —गछ़ुन् । वञ्चनावाप्तिः m.inf. disappointment to occur, hopes not to be fulfilled.

wŏtsha-wathar वाँछ़-वथर् । कार्यतत्फलादिविनाशः m. total disappointment (when a work, etc., is on the point of successful completion, total destruction of the expected results). See **wathar.**

wŏtsh 2 वाँछ़, see **wants.**

wutsh वुछ़ m. alertness, in **atha-wᵒ,** q.v. p. 65*a*, l. 7.

wutsha वुछ़ । तीक्ष्णः adj. c.g. alert and industrious, energetic (cf. **atha-wᵒ,** p. 65*a*, l. 11); cf. **wutsun.** **-gagur** -गगुर् । पार्वतीयमूषकविशेषः m. (f. **-gagᵘrᵘ** -गग़्रू), the flying fox (El. *usgagar*, flying fox or flying squirrel, *wútsagagar* or *wutsah-gagur*, flying fox; L. 112, *wutsagagar*, flying fox; W. 115, *wutsagagur*, flying fox, *usgagur*, flying squirrel). **—prang** —प्रंग् m. a flying couch, equivalent to the flying carpet of fairy-tales (H. xii, 18).

vūtshᵘ 4 वंछ़ू (for **1**, see **wasun,** for **2, 3,** see **wothᵘ 2, 3**) f. opening, uncovering, in the following :— **vūtshᵘ gatshūnᵘ** वंछ़ू गछ़्ॅनू । गूढप्रसिद्धिः f.inf. revelation to occur, (a secret) to become revealed or published abroad. **—karūnᵘ** —करॅनू । गुह्यस्य उद्घाटनम् f.inf. to publish (a secret) abroad, to reveal (a secret). Cf. **wothᵘ 2.**

wūtsᵃh-pūtsᵃh वूँच़ह्-पूँच़ह्, i.q. **ūtsᵃh-pūtsᵃh,** p. 69*b*, l. 38, q.v.

wutshagī वुछ़गी । तैक्ष्ण्यम् f. alert energy (esp. for one's own benefit, or in cheating others), smartness.

vūtshᵘ-mūtsᵘ वंछ़ू-मंचू, see **wasun.**

vĕtshonᵘ व्यछ़ुनु 1 p.p. of **vĕtshanun,** q.v., used as adj. in **aḍa-vĕtshonᵘ** (f. **-vĕtshūnᵘ** -व्यछ़्ॅनू), half teased out, p. 12*b*, l. 10.

vĕtshanun व्यछ़नुन् । विवरणम् conj. 1 (1 p.p. **vĕtshonᵘ** व्यछ़ुनु, f. **vĕtshūnᵘ** व्यछ़्ॅनू; 2 p.p. **vĕtshañōv** व्यछ़ञोव्), to separate, tease out (a lump of cotton or wool, straw, or a bunch of anything) (El. *vetsanun*); to explain word by word (any difficult passage or book), to compose a full detailed commentary. **vĕtshonᵘ-motᵘ** व्यछ़ुनु-मंतु । विवृतः perf. part. (f. **vĕtshūnᵘ-mūtsᵘ** व्यछ़्ॅनू-मंचू), teased out, fully explained, as ab.

vĕtshanāwun व्यछ़नावुन् । विवरणम् conj. 1 (1 p.p. **vĕtshanôwᵘ** व्यछ़नोवु), i.q. **vĕtshanun,** q.v.

watshar वछ़र् । मुक्तता m. (of two things usually, or which can be, joined together) the being slightly apart,

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openness, the condition of being open (e.g. the eyelids, a clasp, a garment) (cf. **āchi-w°** (p. 8*b*, l. 50); (of something that can be closed or shut up) openness (cf. **atha-w°**, p. 65*a*, l. 13) (Gr.Gr. 29, 140).

wātshar वाँछ्र् । लालसा m. eager, ardent, affection (for a son, wife, brother, friend, or the like).

watshoru वछ्रु or **watshuru** वछ्रु । वत्सतरः m. (f. **watshar** वछ्र् or **watshüru** वछ्रू), a calf (cf. **dōda-watshüru**, p. 190*b*, l. 11 ; **khinda-w°**, p. 403*a*, l. 42) (El. *watsir*, f. ; Gr.Gr. 33, 37, *watshar*, f. ; K.Pr. 81, 171, f.).

This word, with an interjection, is used in the vocative fem., with emphatic **y**, **watshariy**, in addressing a female junior or inferior, as in **hāy** (**hatay**, or **hatöy**) **watshariy** ! (Gr.Gr. 99).

wōtshath वोछ्ठ । मूर्छा f. (sg. dat. **wōtshati** वोछ्टि), fainting, insensibility, the being stunned (e.g. caused by disease, agony, loss, terror, grief, or a blow). —**yinu** —यिन् । मूर्छोद्भवः f.inf. such insensibility to occur.

watshōv वछ्रोव्, see **wasun.**

wōtshav व्रछव् or **wōtshuwu** व्रछुवु m. a joyous occasion, a festival (cf. **khādar-w°**, p. 393*b*, l. 6) (K. 637, *wōtshuwāh*, with suff. of indef. art.). I.q. **wōtsav**, q.v.

wōtshōv व्रछोव्, see **wōthun.**

vētshay व्यछ्य् । राहित्यम् f. the being without (something) (cf. **mālini-v°**, p. 570*b*, l. 15); being without the necessary materials or appliances for some urgent work (? cf. El. *watsai*, necessity). —**pēnu** —प्यन् । साधनहान्यापातः such absence of necessary materials to happen. —**tshunünu** —छुनंनू । साधनहापनम् f.inf. to cause necessary materials to be wanting, at the critical moment to cause such to disappear.

vētshayē-röchi व्यछ्य-रांछि । ईपत्साद्यपूरकः adj. e.g. that which guards against such want of necessary materials, some small object that completes the supply of such materials (which by its coming enables the work to be carried out).

wātsakh वाछ़ख । पाठः f. (sg. dat. **wātsaki** वाछ़कि), reading out fluently and correctly (from a book or the like). —**wōthünu** —व्रथंनू । पाठसामर्थ्याप्तिः f.inf. the power of such reading to come into existence, i.e. to be gained (by a person). —**yinu** —यिन् । अध्ययनस्वभ्यस्तता f.inf. (of some child or the like) the power of fluent reading aloud to come, i.e. to be acquired.

wātsāki parun वाछ़ंकि परुन् । विनार्थाध्ययनम् m.inf. to read without attending to the meaning (for the purpose of learning mnemonical rules, such as those of grammar, by rote).

wātsal वाछ़ल् । गर्ह्यवाक् m. one who habitually uses (censurable) language, a calumniator, contradictor, reviler, or the like.

wātsōlu वाछ़ोलु । गर्ह्यभाषी m. (f. **wātsöju** वाछ़ांजू), i.q. **wātsal**, q.v.

watsan वछ़न् m.pl. in **shīth watsan**, p. 899*b*, l. 14, q.v.

watsun वछुन् । वचनम् m. (sg. dat. **watsanas** वछ़नस्), the reading out of some sacred book; a verse sung in a song, a song (cf. **wanawan-w°**, p. 1126*b*, l. 40) (Śiv. 1044, 1454, 1662); a saying, a sentence of instruction, precept (cf. **wākh-w°**, p. 1108*b*, l. 13) (L.V. 94). —**wanun** —वनुन् । गीतिवाक्यप्रस्तावना m. (at a wedding or similar festival, the chorus of women) to start singing auspicious songs.

watsan-pad वछ़न्-पद् । गीतिवाक्यपादः m. a line (of a stanza) of one of such auspicious songs.

vētsun व्यछुन् । संमितिः conj. 2 (1 p.p. **vyotsu** व्यछु ; 2 p.p. **vētsyōv** व्यछ्योव्), to fit into, be conveniently contained or held in (El. ; Gr.Gr. 204 ; L.V. 47 ; K.Pr. 64, 227); to pervade (Gr.Gr. 204, 224); to be agreed to, consented to, liked, approved of (Śiv. 1873); (of a person) to be contained in oneself; hence (with negative or the like) not to be able to contain oneself (for joy or the like) (Śiv. 1044 (*vētsana* for *vetsān*, m.c.), 1290 ; cf. K.Pr. 156). Cf. **vyotsu**.

vētsan-bāna व्यछ़न्-बान । पात्रीभवत्ता: m. the condition of being a full receptacle (of learning, property, good qualities and good fortune), worthiness, dignity.

vētsyō-motu व्यछ्यो-मतु । चित्ते संमितः 2 perf. part. (f. **vētsyē-mütsu** व्यछ्ये-मंचू), thoroughly filling, pervading (the mind) (of such things as joy, sorrow, anger, a secret, a quality, or the like).

vyotsu-motu व्यछु-मतु । संमितः 1 perf. part. (f. **vētsu-mütsu** व्यचू-मंचू), conveniently contained in (a receptacle), fitting into.

wōtsan वाँछ़न् । वञ्चना f. (sg. dat. **wōtsünu** वाँछ़ंनू), cheating, swindling, misleading; disappointing, disappointment.

wōtsun वाँछुन् । वञ्चनम् conj. 1 (1 p.p. **wūtsu** वूँछु (Śiv. 1475); 2 p.p. **wōtsōv** वाँछ़ोव्. This verb is impersonal), cheating to be done (by so-and-so); hence, to cheat, swindle, rob another of the result of his labours (Gr.Gr. 123, Śiv. 1475); (in a distribution or sharing out, dishonestly or not) to prevent (a person) getting what he is entitled to, to disappoint (cf. **dayē w°**, p. 266*a*, l. 29). **wūtsu-motu** वूँछु-मतु । वञ्चितः perf. part. (f. **vūtsu-mütsu** वूँचू-मंचू), cheated, swindled, robbed of the result of one's labours; disappointed, as ab. (cf. **dāyi w°**, p. 266*a*, l. 33).

wutsun वुछुन् । दाहविकारः conj. 3 (2 p.p. **wutsyōv** वुछ्योव्, Gr.Gr. 224) (of food being cooked) to be

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burnt or scorched by exposure to too great heat (cf. K.Pr. 150); cf. **wutsüñ**ᵘ (see Gr.Gr. 192). **—khasun —खसुन्** । दाहविकारोत्पत्तिः m.inf. such burning to occur. **—karun —करुन्** । दाहविकारज्ञापनम् m.inf. to give evidence of being burnt in the cooking (e.g. when the smell betrays the fact).

wutsan-lôdᵘ वुज़न्-लोदु । दाहव्याप्तता m. 'a lump of burning', (of food) the being burnt through and through by exposure to too hot a fire, the being spoiled by being over-burnt. **-wāza -वाज़** । दुःसूपकारः m. a cook who habitually burns the food in cooking, a bad cook; met. one who habitually spoils work entrusted to him.

wutsanlad वुज़न्लद् । ईषद्दाहयुक्तः adj. c.g. (as subst., f. **wutsanladiñ** वुज़न्लदिञ्) (of food) somewhat burned (in the cooking); (of a human being) resentful (cf. **wutsüñ**ᵘ).

vetsanun, see **vĕtshanun.**

wutsiñ वुज़िञ् । दाहोद्भूतिः, विरोधोद्भूतिः f. the occurrence of burning or scorching of food in the process of cooking (K.Pr. 150). Also, another form of **wutsüñ**ᵘ, q.v.

wutsüñᵘ वुज़ञ्ज़ू । विरोधोद्भवः conj. 1. (This verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, **wutsĕs** वुच्यस्, there will be resentment to him, i.e. he will feel resentment; **wutsᵘs** वुज़ूस्, there was inward resentment to him, he felt resentment, see Gr.Gr. 120, 182, 188, 192, 203, 215, 220, 234, 248–9, 254. 1 p.p. f. **wutsᵘ** वुज़ू), 'burning to occur'; hence (between persons hitherto friendly) resentment, enmity, hostility, a quarrel to spring up (Gr.Gr. as ab.). Cf. **wutsun.**

wātsar वाज़र् । प्राप्तता m. 'arrival'; hence, the turning up, or being got, just when required (of something laboured for or desired), the coming of an opportunity to complete some work; the acquisition of some quality, the mastery of some acquirement, branch of art, or learning, the gaining of skill or dexterity.

wātsar वाँज़र् or **wŏtsar** वाँज़र् । उत्तानता m. (of a river, lake, pit, or the like) shallowness; shallowness of intellect, readiness to let out, or divulge, secrets; absence of profundity, simplicity and clearness of language. Cf. **wŏt**ᵘ.

vĕtsar व्यज़र् m. the condition of possessing, being well supplied with, naturally full of, used —°, as in **dana-v°**, p. 222*a*, l. 26; **hayāh-v°**, p. 364*a*, l. 27; **mōda-v°**, p. 549*a*, l. 33; **mandacha-v°**, p. 575*b*, l. 15; **phala-v°**, p. 692*b*, l. 25; **pranayĕ-v°**, p. 764*b*, l. 9. Cf. **vyot**ᵘ.

vĕtsār व्यज़ार् (also written **vi°** वि°) । विचारः m. deliberation, consideration, examining, discriminating judgment, decision (cf. **sadv°**, p. 866*b*, l. 6; **swa-para-v°**, p. 952*b*, l. 14; **sŏ-v°**, p. 955*a*, l. 47) (El.; Gr.M.; L.V. 28–9, 71, 79; Śiv. 19, 331, 950, 1023, 1032, 1342, 1512, 1579, 1589, 1595, 1612, 1670, 1706, 1715, 1776, 1780, 1788, 1820, 1858, 1898); esp. wise discrimination, virtuous resolves, wise and virtuous conduct (Rām. 42, 95; K. 543). **—karun —करुन्** m.inf. to pay attention, consider carefully (Gr.M., Śiv. 1751, Rām. 241); to fancy, imagine (El., Gr.M.). **-nāg -नाग्** m. N. of a sacred spring in the environs of Śrīnagar, and on the north side of the city (RT.Tr. II, 457, *Vicār Nāg*; K.Pr. 134, 233). **-nögⁱ -नॉगि** adj. c.g. of, or belonging to, this spring (Rām. 244).

vĕtsāras lagun व्यज़ारस् लगुन् m.inf. to become engaged in deliberation; to become the object of deliberation, to be brought into consideration (Rām. 2).

vĕ(vi)tsörⁱ व्य(वि)ज़ॉरि । विचारबुद्धिः adj. c.g. one who discriminates, a discriminating person; one who shows compassion to every creature, compassionate.

vĕtsārun व्यज़ारुन् (also written **vi°** वि°) । विमर्शनम् conj. 1 (1 p.p. **vĕtsôr**ᵘ व्यज़ोरु), to consider (about something), deliberate (upon), exercise discrimination (concerning), decide (about) (Gr.M.; L.V. 30; Śiv. 1364, 1788).

vĕtsôrᵘ**-mot**ᵘ व्यज़ोरु-मतु । विचारितः perf. part. (f. **vĕtsörᵘ-müts**ᵘ व्यज़ॉरु-मँच़ू), considered about, deliberated upon, decided about.

wŏtsrāth ब्रज़्राठ । निन्द्याचारः m. (sg. dat. **wŏtsrātas** ब्रज़्राटस्), censurable, wicked, or vile conduct (including neglect of religious observances, general immorality, and libertinism). **—tulun —तुलुन्** । निन्द्याचरणप्रवर्तनम् m.inf. to take to such vile conduct. **—wŏthun —ब्रथुन्** । दुराचरणप्रवृत्तिः m.inf. such conduct to begin to be practised.

wŏtsrötⁱ ब्रज़्रॉटि । कुत्सिताचरणः adj. c.g. one who practises such vile conduct, as ab.

vĕtsārawān व्यज़ारवान् । विवेकी adj. c.g. discriminating, discreet, judicious.

vĕtsath व्यज़थ् । अन्तःसावकाशता f. (sg. dat. **vĕtsüts**ᵘ व्यज़ँच़ू) (of a vessel or the like) room for conveniently containing, the being of the right size for holding (something); the condition of having the mind or heart filled or pervaded with some experience (such as joy, sorrow, learning, etc.). Cf. **vĕtsun.**

vitsis विज़िस्, see **vyuts**ᵘ.

wŏtsath वाँज़थ् । वञ्चना f. (sg. dat. **wŏtsüts**ᵘ वाँज़ँच़ू), cheating, swindling.

wŏts ब्रच़् adj. c.g. high; (as subst. m.) the apex of the orbit of a planet (Śiv. 481).

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wŏtstsār **व्चार्** (sometimes written **wŏshtsār** **व्शार्**, q.v.) m. utterance, pronunciation.

wŏtstsarun **व्चरुन्** conj. 1 (1 p.p. **wŏtstsorᵘ** **व्चर्**), to utter, pronounce (L.V. 58).

wŏtstsārun **व्चारुन्** conj. 1 (1 p.p. **wŏtstsôrᵘ** **व्चोर्**), to utter, pronounce, i.q. **wŏtstsarun** (Śiv. 1375, 1753, 1845).

wātsōv **वाचोव्**, see **wātun**.

vĕtsawunᵘ **व्यचवुनु । संमान्** n.ag. (f. **vĕtsavünᵘ** **व्यचवंनू**), that which fits into (a vessel or the like); that which pervades.

wav **वव्** or (q.v.) **vĕv 2** **व्यव् । पोताधानम्** f. the mass of eggs, or roe, of a fish.

wavi-gödᵘ **ववि-गांडू । पोताधानगर्भा मीना** f. a certain kind of fish, which is said always to have a roe inside it. **-gurun** **-गुरुन् । पोताधानगर्भक्षुद्रमीनविशेषः** m. N. of another kind of fish, small in size and found in forest streams. Even the males, as well as the females, are said always to contain roes. It is said to have a very delicate flavour. Cf. **gurun 1.**

wāv 1 **वाव् । वातः, दारिद्र्यम्** m. a current of air, wind (cf. **brōtha-w°**, p. 128*a*, l. 46; **buthi-w°**, p. 143*b*, l. 19; **pakha-w°**, p. 725*a*, ll. 39, 47; **vijĕ-w°**, p. 1106*b*, l. 40; **wŏpal-gŏndi-w°**, p. 1131*b*, l. 49; **vĕtha-w°**, p. 1158*a*, l. 33) (El. *wáo*; Gr.Gr. 162; Gr.M.; L. 465, *wawa*; W. 147; L.V. 24, 83; Śiv. 268, 738, 746, 994, 1151, 1632, 1706, 1801, 1809; Rām. 582, 686, 745, 886, 889, 917, 1190, 1658–9; K. 378, 970, 1125; K.Pr. 230); a strong wind, a wind-storm, hurricane, whirlwind (El.; Śiv. 253, 1558, 1833; Rām. 403, 461, 550, 563, 601, 891, 1336, 1338; K. 1087; K.Pr. 76, 80); air, climate (Gr.M.); (pl.) the five vital airs, i.q. **prān 1**, p. 760*b*, l. 36, q.v. (L.V. 69; Śiv. 527, 1014, 1546); poverty, indigence, penury, helplessness, misery (cf. **bata-w°**, p. 137*b*, l. 18 ff; **warzunᵘ w°**, p. 1145*a*, l. 19) (Śiv. 1831; Rām. 267, 1207; K.Pr. 59, 205, 232, 235, 255); an epidemic, pestilence (cf. **kātsa-w°**, p. 493*a*, l. 15); the god of wind (Skt. *Vāyu*), who is the regent of the north-west quarter (cf. **ludr-w°**, p. 510*b*, l. 17) (Śiv. 1147, 1301; Rām. 737, 855, 906; K. 538); courtesy, politeness (noted only in **tshĕndⁱ ta wāv**, p. 1066*a*, l. 42). **—dᵃnun** **—द्नुन् । निःस्वख्यापनम्** m.inf. to state, or proclaim, one's poverty. **—dyunᵘ** **—द्युनु । वातयोजनम्, गुप्तस्य प्रकाशनम्** m.inf. to give wind, to make a breeze (e.g. with a fan or the like); to display or divulge some hidden thing or secret for a very short time, to expose such for but a moment. **—kadun** **—कडुन् । अकिंचनतानिर्वाहः** m.inf. to experience poverty, to get along somehow or other in a state of poverty. **—lagun** **—लगुन् । दुर्वातयोगः** m.inf. an (unwholesome) wind to attack (a person, e.g. causing a chill to a sweating body, or the like); cf. **wāwa-zar**, bel. **—pyonᵘ** **—प्योनु । दुर्गत्यापातः** m.inf. poverty to fall (on a person, e.g. when a rich man loses all his possessions) (W. 143; Rām. 283, 621).

wāwa-dab **वाव-दब् । दुर्वातनिरोधः** m. a fall of the wind, a check or suppression of a violent wind-storm. **-dūnᵘ** **-दूनु । ईषत्साराक्षोटफलम्** m. a walnut with a small kernel (that a mere touch of wind blows from the tree), a windfall walnut. **-golᵘ** **-गलु । प्रचण्डवायुद्वारम्** m. 'a wind-mouth', a place (such as a cave or a room) out of which there continually issues a strong draught or blast of air, as it were through a door. **-hāl** **-हाल् । प्रचण्डवातायनम्** f. (sg. dat. **-höjᵘ** **-हांजू**), 'a wind-hall', a place (e.g. a road, or a room) where strong wind is always continually blowing. **-khal** **-खल् । प्रचण्डवाताश्रयः** f. a room (in a house), or the like, in which there exists a strong, bitterly cold, draught. **-kār** **-कार् । दारिद्र्ये उत्सवनिर्वाहः** m. when in a state of poverty to carry out (an expensive) festivity (such as a son's marriage); met. to carry something out against one's own wishes. **—karun** **—करुन् । हीनावस्थायां कार्यवृत्तिः** m.inf. to carry on some work in a state of poverty and want of the necessary materials. **-kaṭh** **-कठ् । दारिद्र्ये जातबालकः** m. (f. **-küṭᵘ** **-कंटू**), a child of poverty, a child born to poverty-stricken parents, a child brought up without proper food and clothing; a child born to parents who have no other children, an only child. **-māl** **-माल् । नौवाहिवातपटः** f. a sail (of a ship) (El. m.; Gr.M. f.; Śiv. 1834). **-mŏyā** **-म्या** f. a slight wind (Gr.Gr. 164). **-nāv pĕñᵘ** **-नाव् प्यंञू । अतिदारिद्र्यापातः** f.inf. extreme poverty to fall (upon some formerly rich person). **-phungur** **-फुंगुर् । ईषत्तया वहत्तीव्रवातः** m. (sg. dat. **-phungaras** **-फुंगरस्**), a short violent gust of wind, a smart puff (strong enough to extinguish, not encourage, fire). **-paṭh** **-पठ् । उत्पवनसंस्कारः** m. (sg. dat. **-paṭas** **-पटस्**), a sheet used in winnowing. **-ring** **-रिंग् । लघुवातः** f. a slight gentle breeze (cf. p. 837*b*, l. 28) (Gr.Gr. 162). **-tab** **-तब् । वातिकज्वरः** m. a slow lingering fever caused by an unwholesome wind. **-ṭhūl** **-ठूल् । निःसाराण्डम्** m. an empty egg (whose sole content is wind); met. a very thin weak child. **-tsündᵘ** **-च़ंडू** f. (sg. dat. **-tsanjĕ** **-च़ंज्य**), a puff of wind, a gust (Gr.M.). **-woshᵘ** **-वशु । सवातवर्षम्** m. a shower of rain accompanying a gale of wind. **-zar** **-ज़र् । वातज्वरः** m. a fever caused by the impact of cold wind on a sweating body, a chill. Cf. **wāv lagun**, ab.

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wöv[1] **karun** वॉवि करुन् । दारिद्र्यावस्थायां निर्वाहणम् m.inf. to carry out somehow or other some necessary festivity, or other expensive proceeding, when in a state of poverty.

wāwuk[u] वावुकु । वातसंबन्धी, दारिद्र्यसंबन्धी adj. gen. (f. **wāvüc**[u] वावॅचू), of, or belonging to, or due to wind (e.g. terror at a storm) (K. 1087); of, belonging to, or due to poverty.

wāvüñ[u] **wātal** वावॅञ्रू वातल् । इतस्ततोऽपयानम् f. (of a body or number of persons) fleeing in all directions, scattered flight (e.g. in terror, or from some calamity). —**wātal gatshün**[u] —वातल् गछ़्ञू । इतस्ततोऽपयानावस्थापातः f.inf. a condition of such scattered flight to occur. —**wātal karün**[u] —वातल् करॅञ्रू । इतस्ततोऽपयापनम् f.inf. (by an attack or the like) to put to scattered flight, to rout (an army).

wāwas nāwa-söl वावस् नाव-सॉल् । अकिंचनत्वे वङ्कार्यव्यापारः m. 'a pleasure-cruise in poverty', e.g. to become engaged in heavy and complicated commercial dealings, without possessing any of the necessary stock or appliances. —**wāv pyon**[u] —वाव् प्योनु । दारिद्र्ये ऽपि दारिद्र्यापातः m.inf. poverty to fall on poverty, i.e. further poverty to fall on one who is already poverty-stricken.

wāv 2 वाव् m. in **danda-wāv,** a tooth-file, p. 225*a*, l. 30, and **phah**[a]**ra-wāv,** a file, p. 687*a*, l. 30, **yĕndra-wāv,** s.v. **yĕnd**[a]**r.** Cf. **wōw**[a]**run.**

wāv 3 वाव् m. in **khanda-wāv,** a shawl-weaver, p. 403*a*, l. 21. Cf. **wôwur**[u].

vĕv 1 व्यव् । वीजसमुदायः m. a collection of seed-grain (for sowing).

vĕv 2 व्यव् । मत्स्याण्डसमुदायः f. the roe of a fish, i.q. **wav,** q.v.

vĕv 3 व्यव् । विकीर्णना f. the act of scattering or casting all round one (rice, seed for sowing, dust, or the like) (cf. **dāñĕ-v°**, p. 231*a*, l. 23). —**kadün**[u] —कडॅञ्रू । उत्पावनम् f.inf. to throw up (seeds, etc.) from a winnowing-basket or the like, in order to cleanse them from dust and other foreign matter.

veva, see **vĕwāh.**

viv विव् । लूतारोगविशेषः f. a certain disease, the symptoms of which are said to be small pustules on the throat, palate, and tongue. In the case of children and cattle it is said to be easily curable, but in the case of invalids seriously ill, it is generally incurable.

wöv[u] वॉव़ (by Pandits usually written **wōv** वोव् or **wōv**[u] वोवु), f. pain, ache, in **dōd**[i]**-wōv,** p. 191*b*, ll. 10 ff.; **danda-wōv**[u], p. 225*a*, l. 11; **phār**[i]**-wōv,** p. 702*b*, ll. 36 ff.; **prāna-wöv**[u], p. 761*a*, l. 49, qq.v. ? Cf. **wāv 1** or **2.**

vĕwāh व्वाह् (sometimes written **vi°** वि°) । विवाहविधिः m. marriage (El. *veva*); a marriage ceremony and all its customary procedure (Śiv. 411; Rām. 627; K. 901, 950); a wedding festivity. —**karun** —करुन् m.inf. to carry out the marriage ceremony, to marry (so-and-so to so-and-so) (El.; Śiv. 39; Rām. 425; K. 726, 830, 912).

vĕwahār व्वहार् । व्यवहारः m. trade, trading, commerce, traffic (El.); mutual behaviour, social intercourse, mutual conduct (between relations, friends, or the like) (Śiv. 27, 587); conduct, behaviour (general) (Gr.M.; Śiv. 586, 829, 1790, 1799, 1816, 1839); usage, custom, an established rule or practice (Śiv. 9, 33, 56, 80); carrying out (of some business), performance (Śiv. 72, 504, 523, 1099, 1696).

vĕwahör[i] व्वहॉरि । व्यवहरणशीलः m. a professional trader, a business man; one who is busied in worldly affairs (as opp. to one free from worldly attachments) (Śiv. 201, 579, 587, 1047); (adj. c.g.) busy, occupied (L.V. 65; Śiv. 1051, 1509, 1513).

wāv[ü]**j**[u] वाव़्जू, **wāw**[a]**j**[i] वाव़्जि, or **wāvüj**[u] वावॅजू । व्यजनम् f. a fan, a hand-*pankhā* (cf. **t**[a]**ka-w°**, p. 991*b*, l. 36) (Śiv. 1151; K. 652, 1164); met. something that cools (cf. **ash**[e]**ka-wāwüj**[u], p. 48*b*, l. 42). **wāw**[a]**jĕ-wagow**[u] वाव़्ज्य-वगवु । कटविशेषः m. a kind of mat (woven of bamboo-leaves, or date-palm-leaves). **wāw**[a]**ji-dan** वाव़्जि-दन् । व्यजनदण्डः m. the handle of a hand-*pankhā*.

vĕvīkī व्वीकी । विवेचनशीलः adj. c.g. discriminating, discreet, judicious.

vĕvīkh व्वीख् (sometimes written **vi°** वि°) m. (sg. dat. **vĕ(vi)vīkas** व्(वि)वीकस्), discrimination, just judgment, discernment (Śiv. 1016, 1482, 1488, 1695, 1754, 1826). —**dyun**[u] —दिनु । बोधनम् m.inf. to give discrimination (to), to advise, reason with, warn; to explain, teach the way of true knowledge or of practising some fine art. —**karun** —करुन् । विचारणम् m.inf. to do discrimination, to consider thoroughly, investigate.

wawal ववल् । पोताधानगर्भा f. (of a fish) full of roe. Cf. **wav.**

wāvil वाविल् f. in **khanda-wāvil,** the profession of a shawl-weaver, p. 403*a*, l. 33. Cf. **wāv 3.**

wāwalad वावलद् । दारिद्र्यहतः adj. c.g. (as subst., f. **wāwaladiñ** वावलदिञ्), poverty-stricken (esp. of one all his life in this condition).

wawun ववुन् । वापः conj. 1 (1 p.p. **wow**[u] वॊवु), to sow (seed), to scatter or plant seed (cf. **tavith w°**, p. 1047*b*, l. 50) (El. *wawun*, *vauwun*; L. 464, *wáwun*; L.V. 66; Śiv. 1110, 1476, 1530, 1532; Rām. 14, 1364, 1504, 1512, 1661; H. ix, 9; K.Pr. 84, 187, 190, 232, 256);

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to sow (a field, etc.), to plant (a field, etc.) with seed (Gr.M.); to plant a cutting. Cf. **wāpun.**

wow^{u}-mot^{u} वु्व-मतु । उप्तः perf. part. (f. **vüv^{ü}-müts^{ü}** वॖवू-मॖचू), sown (of seed, etc.); planted as a cutting; (of a field, etc.) sown. **wāv^{i}-matis krāv** वॖवि-मतिस् क्राव् । प्रागुप्तकर्मफलात्मसंपदुपभोगः m. the harvesting of that which has been sown; reaping the fruits of one's former actions, (esp.) enjoying the results of former kindly actions; to live comfortably on one's accumulated earnings.

wavith thawun वविथ् थवुन् । संगतफलाप्त्यै कर्मबीजवापः m.inf. to sow the seed (and leave it there); met. to do some kind, or unkind, action, which will ultimately bear fruit in the shape of pleasant or unpleasant results.

vĕwun व्युन् । विकरणम् conj. 1 (1 p.p. **vyow^{u}** व्यु), to scatter, throw about, strew (seed for sowing, dust, or the like) (Gr.Gr. 8); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket or the like (in order to cleanse it). **vyow^{u}-mot^{u}** व्यु-मतु । विकीर्णः perf. part. (f. **vĕv^{ü}-müts^{ü}** व्यॗव-मॖचू), scattered about, as ab.; sown broadcast; winnowed, as ab.

wôwur^{u} वोवुर् । कुविन्दः m. (sg. dat. **wôwaras** वोवरस्; a female weaver is **wöv^{ü}r^{ü} 1** वोवॖर्, q.v., Gr.Gr. 35. In the old Ksh. of L.V. 102, **wôwur^{u}** has the form **bôwur^{u}** बोवुर्), a weaver (cf. **pōb^{a}ri-w°**, p. 678*b*, l. 28; **pāt^{i}-w°**, p. 789*b*, l. 38) (El. *wáûr*, *wáwur*, *wówúr*; Gr.Gr. 23, 35; L. 316, 464, *wáwar*; K. 420); hence, a seller of made-up cloth (cf. **pūtsa-w°**, p. 807*a*, l. 18) (K.Pr. 237).

wōw^{a}r^{i}-bāy वोवॖरि-बाय् । कुविन्दपत्नी f. a weaver's wife (Gr.Gr. 35). **-dōra** -दोर । तन्तुवायसाधनिका m. a weaver's loom (cf. **dōr 3** f. a loom, **dōra 3** m. the cloth as it issues from the loom). **-kh^{a}tsh** -खछ् । कुविन्दोपकरणविशेषः m. (sg. dat. **-kh^{a}tsas** -खचस्), the comb-like implement or brush used by weavers for cleaning off the fluff from the threads on the loom. **-wān** -वान् । कुविन्दाश्रयः m. a weaver's shop, or place where he has his loom (L.V. 102, **bōw^{a}r^{i}-w°**).

wöv^{ü}r^{ü} वांवॖर् or **wöv^{ü}r^{ü} 1** वोवॖर् (for **2**, see **wōw^{a}run**) । कुविन्दा f. a female weaver (Gr.Gr. 35).

vĕw^{a}ran व्यवरन् । विकरणम् f. (sg. dat. **vĕw^{a}rüñ^{ü}** व्यवरॖञ्), the act of scattering or strewing (seeds, dust, etc.); tossing up (grain, etc.) in a winnowing-basket, or the like, to cleanse it.

véwaran व्यवरन् । विवरणम् m. explanation, gloss, comment, interpretation (of some obscure passage or statement).

vĕw^{a}run व्यवरुन् । विकरणम्, विवरणम् conj. 1 (1 p.p. **vĕw°r^{u}** व्यवॖर्), to scatter, throw about, strew (seed for sowing, dust, powder, or the like) (i.q. **vĕwun,** q.v.); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket (in order to cleanse it); to pull apart (with the fingers), tease out (a mass of cotton, tangled twigs, straw, or the like). **vĕw°r^{u}-mot^{u}** व्यॗवॖर्-मतु । विकीर्णः, विवृतः perf. part. (f. **vĕv^{ü}r^{ü}-müts^{ü}** व्यॗवॖर्-मॖचू), scattered, thrown about, strewn; (of seed) sown broadcast; winnowed; pulled apart, as ab.

wōw^{a}ran 1 वोव्रन् । धातूनां तक्षणम् f. (sg. dat. **wōw^{a}rüñ^{ü}** वोवॖरॖञ्), the act of paring, scraping, grinding, or polishing (some metal article in order to furbish it after manufacture) (Gr.Gr. 121).

wōw^{a}run वोवरुन् । तक्षणम् conj. 1 (1 p.p. **wōw°r^{u}** वोवॖर्, or **wūw°r^{u}** वूवॖर्; f. **wöv^{ü}r^{ü} 2** वोवॖर्, for **1**, see s.v., or **wūv^{ü}r^{ü}** वूवॖर्), to scrape, grind, or polish (a metal article in order to furbish it after manufacture) (Gr.Gr. 121); cf. **wāv 2. wōw°r^{u}-mot^{u}** वोवॖर्-मतु । तष्टः perf. part. (f. **wöv^{ü}r^{ü}-müts^{ü}** वोवॖर्-मॖचू), furbished, as ab.

wōw^{a}ran or **wōw^{a}ran 2** वां(वो)व्रन् । तन्तुसंतानकर्म f. (sg. dat. **wōw^{a}rüñ^{ü}** वांवॖरॖञ्), the act or business of weaving.

vĕw^{a}rāwun व्यवरावुन् । विकरणम् conj. 1 (1 p.p. **vĕw^{a}rôw^{u}** व्यवरोवु), i.q. **vĕw^{a}run,** q.v. **vĕw^{a}rôw^{u}-mot^{u}** व्यवरोवु-मतु । विकीर्णः, विवृतः perf. part. (f. **vĕw^{a}röv^{ü}-müts^{ü}** व्यवरांवू-मॖचू), i.q. **vĕw°r^{u}-mot^{u},** s.v. **vĕw^{a}run,** q.v.

wōw^{a}rāwun वोवरावुन् । तक्षणम् conj. 1 (1 p.p. **wōw^{a}rôw^{u}** वोवरोवु), i.q. **wōw^{a}run,** q.v. **wōw^{a}rôw^{u}-mot^{u}** वोवरोवु-मतु । तष्टः perf. part. (f. **wōv^{a}röv^{ü}-müts^{ü}** वोवरांवू-मॖचू), i.q. **wōw°r^{u}-mot^{u},** s.v. **wōw^{a}run,** q.v.

wāwath वावथ् । रसधातुविशेषः f. (sg. dat. **wāvüts^{ü}** वावॖचू), borax (used as a flux for melting precious metals) (El.). **—pĕñ^{u}** —प्यञु । विलीनीभवनम् f.inf. flux to fall, to become melted; met. (of possessions) sudden vanishing to happen, to be suddenly ruined and lost (through bad companionship or the like).

way 1 वय् । भोजनपर्याप्ततण्डुलान्नम् m. sufficient rice for the food of a whole household, the allowance of rice issued (at stated intervals or on any occasion) for such food (K.Pr. 44 (*wai*), 192 (*wái*)). **—mọts^{u}** —म्वचु । भोज्यपर्याप्ततण्डुलसंचयः m. a store saved up and collected out of the allowance of rice issued at intervals for feeding a household.

wayés sombu^{u} वयस् संबु । भोजनपर्याप्तः adj. (f. **—sümb^{ü}**—संबॖ), sufficient for the daily allowance of rice, etc., issued for the consumption of a household.

way 2 वय् । वचा f. N. of a certain semi-aquatic medicinal plant, the root of which is used as a stomachic and for diminishing phlegm, the Sweet-flag, *Acorus*

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calamus; the root of this flag. **-bŏd^{u}** -बुँदु । वचाशाखावृन्तम् m. a bunch of the stems of this flag. **-gand^{ü}r^{ü}** -गंडॖरॖ । वचामूलम् f. the root of this flag. **-gāsa** -गास । वचाशाखात्मपत्त्रम् m. the sheathed grass-like stem of this flag. **-kala** -कल । वचाग्रन्थिः m. the knob, or bulb, at the bottom of this flag. **-ladur** -लडुर् । वचाशाखा m. the sheathed stem of this flag. **-rāth** -राठ् । वचामूलव्रततिः f. (sg. dat. **-rāṭhi** -राठि), a long and widespread collection of the roots of this flag, all sprung from a single original root. **-sar** -सर् m. N. of a lake in Kashmīr (Śiv. 1826).

way 3 वय् f. a suffix indicating the wages paid for anything, as in **bör^{u}way**, p. 118*b*, l. 31, or **böraway**, p. 130*a*, l. 23, the wages of a porter; **chānaway**, p. 163*a*, l. 6, the wages of a carpenter; **dŏsilway**, p. 255*b*, l. 17, the wages of a plasterer; **gānaway**, p. 288*a*, l. 30, a harlot's fee; **hŏnjĕ-way**, p. 337*b*, l. 46, commission on a bill of exchange (Gr.Gr. 143).

waỵ वय् m. in **dōla-waỵ**, a zigzag path, p. 211*b*, l. 20.

wāy 1 वाय् । अङ्गसंकोचव्याधिः m. wind (cf. **wāv** and **mal-w°**, p. 564*a*, ll. 46 ff.) (El. *wáyi*); (usually) rheumatism, gout, or similar pain (cf. **baba-w°**, p. 77*a*, l. 38; **dada-w°**, p. 187*b*, l. 45; **danda-mal-w°**, p. 224*b*, l. 42; cf. **mal-w°**, ab.); ? palsy, see **we**. **—yun^{u}** —यिनु । वातव्याध्युद्भवः m.inf. an attack of rheumatism to come on.

wāyĕ-bĕmör^{i} वाय-ब्यमॊरि । अङ्गसंकोचरोगः f. rheumatism. **-phŏt^{ü}r^{ü}** -फुतॖरॖ । सर्वाङ्गव्याप्यङ्गसंकोचः f. 'a basket of rheumatism', rheumatism pervading the whole body (which is thereby shrunken up like a basket). **-pat^{ü}j^{ü}** -पतॖजॖ । अङ्गसंकोचोद्भवः f. 'a rheumatism mat', an attack of severe and permanent rheumatism.

wāy 2 वाय् f. the profession of playing (a musical instrument) (cf. **sāza-wāy**, p. 959*b*, l. 23). See **wāyun**.

wāyĕ वाय m. respect, deference, modesty (equivalent to ﻟﺤﺎظ). **wāyĕ barun** वाय बरुन् । गौरवेणाप्रवर्तनम् m.inf. to abstain from undertaking any intended difficult work out of modesty in the presence of another respected person. **—karun** —करुन् । गौरवान्निवृत्तिः m.inf. out of such modesty to cease from such a work. Cf. **bĕwāyĕ**, without hesitation, carelessly, fearlessly, p. 148*a*, l. 39, and Rām. 108, 1300.

váyi, see **bāy**.

woy^{u} 1 वॊयु (for **2**, see **wayun**) । परः adj. (f. **vüy^{ü}** वॖयॖ), other, another, different (from), unconnected with.

wāy^{i} वॊयि । परः adj. c.g., i.q. **woy^{u} 1**, q.v.

wuy^{u} वुयु । ऊधः m. an udder. **—wālun** —वालुन् । उपसर्योत्वप्रकाशनम् m.inf. (of a cow) 'to bring down the udder', to show signs of being about to calve (by the udder becoming swollen).

vyād व्याद् । व्याधिः f. (sg. dat. **vyöz^{ü}** व्यॊज़ॖ), disease, illness, distress, suffering (Śiv. 447, 813; Rām. 20, 114, 293, 770, 994, 1570, 1604, 1630, 1686). **—khasün^{ü}** —खसॖंनॖ । व्याध्यारोपः f.inf. distress to mount (on a person), to suffer distress or tribulation (e.g. from being charged with another's fault, from having to perform a too difficult task, or to carry a too heavy burden). **—lārün^{ü}** —लारॖंनॖ । व्याधिसंयोगः f.inf. tribulation to adhere, (owing to bad association or infection) to suffer, through gaining a reputation for immorality, dishonesty, or the like, or through being attacked by some contagious disease, and so on. **—tulün^{ü}** —तुलॖंनॖ । उपद्रवोद्भवः f.inf. 'to raise suffering', to relieve another from distress or suffering (such as calumny, bad repute), to rescue him (from debauchery or from some serious disease); some public calamity (such as famine, general immorality, general evil repute, epidemic, etc.) to occur. **—wŏthün^{ü}** —वॖथॖंनॖ । व्याध्युद्भवः f.inf. general tribulation (such as epidemic, drought, floods, pillage, thieving, anarchy, evil report, etc.) to arise. **—yiñ^{ü}** —यिञॖ । गर्हापातः f.inf. distress to come (esp. from calumny, false accusations, a reputation for debauchery or the like).

vyod^{u} व्यॊदु । विदितः adj. (m. sg. dat. **vĕdis** व्यदिस्; f. **vĕz^{ü}** व्यज़ॖ), known (by recognition or experience) (L.V. 56, K.Pr. 229); —°, one who knows, as in **tattwa-v°**, one who knows and understands the *tattwas* (see *tattwa*) (L.V. 20). **-mot^{u}** -मॊतु । ज्ञानविषयीकृतः adj. (f. **vĕz^{ü}-müts^{ü}** व्यज़ॖ-मॖछॖ), become known, ascertained, realized (by memory, testing, or the like). **—rōzun** —रोज़ुन् । सुज्ञातीभवनम् m.inf. to continue well known (from recognition or previous experience), not to be forgotten, to be familiar. **—thawun** —थवुन् । ज्ञानविषयीकरणम् m.inf. to impress the knowledge (of something) on oneself, to note carefully.

vĕd^{i}-prāh व्यदि-प्राह । चलचित्तता m. fickle-mindedness, heedlessness of warning or instruction.

vyodur^{u} व्यॊदुरु । विरोधी adj. (f. **vĕd^{ü}r^{ü}** व्यदॖरॖ), (of some thing or action) hostile, adverse, antagonistic (to another's actions, character, or the like).

vyūg^{u} व्यूगु । चित्रितमण्डलविशेषः m. (sg. dat. **vīgis** वीगिस्), a figure or picture drawn on the ground with turmeric and coloured powder used at weddings and at the investiture of a boy with the sacred thread.

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At a wedding the bride and bridegroom are, and, at the investiture, the boy after purificatory ceremonies is, seated on it. A ceremony of lustration round them or him is then performed (L. 261, 461, *wegu*; Śiv. 668, 971, 1089–90, 1097, 1152, 1492; Rām. 765; K.Pr. 130–1, sg. obl. *wīgi*).

vēgi-woth^{u} वेगि-वॊथु । तत्कालसंपन्नविवाहः adj. (f. **-vüṭsh^{u}** -वॊछ़ु) (just) descended from the *vęgü*, i.e. one who is just married, one whose marriage has just been completed (cf. Rām. 765). **—woth^{u}-mot^{u}** —वॊथु-मॊतु । संपन्नविवाहः perf. part. (f. **vüṭsh^{u}-müṭs^{u}** वॊछ़ु-मॊचू), a married man (or woman).

vyuh^{u} विहु m. (pl. nom. **vih^{i}** विहि), sudden change from one condition to another; hence, the sudden 'sport' (*līlā*) of the Divinity, by which He manifests Himself in creation (L.V. 109). This is an old word, its modern representative is **vih**, q.v.

vyākaran व्याकरन् m. grammar (according to the Hindū system; a word borrowed from Skt. *vyākaraṇa*) (Gr.Gr. 199, Gr.M.).

vyōmāsŏr व्योमासर् m. N. of a demon killed by Krushn (Kṛṣṇa), in Skt *Vyōmāsura* (K. 388).

wayun वयुन् । पथ्यीभवनम् conj. 2 (1 p.p. **woy^{u} 2** वॊयु (for **1**, see s.v.) (of food) to be or become wholesome, to agree with, be or become a suitable regimen (for an invalid) (esp. of something of which the wholesomeness was doubtful, but which consumption has shown to be wholesome) (Gr.Gr. 204); (genl.) (of food) to be wholesome, suitable (Śiv. 1086). **woy^{u}-mot^{u}** वॊयु-मॊतु । पथ्यत्वमुपपन्नः perf. part. (f. **vüy^{u}-müṭs^{u}** वॊयू-मॊचू), that which has turned out to be a wholesome regimen, as ab., a tonic; met. (teaching or advice) which is agreeable or acceptable to the hearer.

wāyun वायुन् । नौचालनम्, आध्मानम्, कृषिकर्म conj. 1 impers. (1 p.p. **wôy^{u}** वॊयु), to ply, use, wield (a tool, weapon, or the like) (cf. **dukör^{u} wāyüñ^{u}**, p. 209*a*, l. 30; **lit^{u}r^{u} wāyüñ^{u}**, p. 539*a*, l. 16; **mak^{a}ṭs wāyüñ^{u}**, p. 563*a*, l. 29; **shrākh wāyüñ^{u}**, p. 892*a*, l. 21) (K. 928, 980, 1132); to row, propel, paddle (a boat) (cf. **atha w°**, p. 65*a*, l. 14; **druba-w°**, p. 240*a*, l. 9; **nama w°**, p. 635*b*, l. 50; **wŏra w°**, p. 1136*a*, l. 33) (L. 462; Śiv. 1488, 1683, 1805); to wave (the arms), throw (the arms) up and down (cf. **narĕ wāyĕnĕ**, p. 650*a*, l. 15); to perform an action involving throwing the arms backwards and forwards (e.g. swimming) (cf. **ṭshāth wāyüñ^{u}**, p. 1163*a*, l. 19) (Gr.M.); (in cultivating) to drive (bullocks), to plough (cf. **dād wāyan^{i}**, p. 187*a*, ll. 24 ff.) (El.; Gr.M.; Śiv. 1530; K.Pr. 49, 187 (*wái*, impve.)); to play (a musical instrument) (cf. **nay wāyüñ^{u}**, p. 669*b*, l. 46; **pōg w°**, p. 683*a*, l. 36; **shiriñ wāyüñ^{u}**, p. 894*b*, l. 40; **vīnā wāyüñ^{u}**, p. 1121*b*, l. 27) (El.; Gr.M.; Śiv. 107, 450, 669, 732, 782, 796, 1323, 1336, 1453, 1779; K. 260–2, 270, 275, 280, 282, 296, 340, 412, 964, 1031; YZ. 372; K.Pr. 156); to beat a drum, gong, or similar instrument, or, e.g., the breast (cf. **ḍāb^{u}r^{u} wāyüñ^{u}**, p. 184*a*, l. 34; **ḍam-ḍam w°**, p. 218*b*, ll. 41 ff.; **nagāra wāyĕnwôl^{u}**, p. 624*b*, l. 50; **sāz w°**, p. 958*b*, l. 5) (Gr.M., Śiv. 1029, Rām. 183) (beating the breast), 831 (a drum), 974 (id.); to ring (a coin, to see if it is genuine) (L. 462). L. 464 adds the meaning 'to suit', probably wrong for **wuyun**, q.v. **wāyun dād lāyun kān** वायुन् दाँद् लायुन् कान् । सर्वकर्मकरः m. 'a bullock to plough, and an arrow to be shot', a man (esp. a servant) who has to do all the hard work of an establishment (at one time doing heavy work like a plough bullock, and at another time sent on long messages like an arrow).

wöy^{i} wöy^{i} wanun वॊयि वॊयि वनुन् । औदासीन्येव भाषणम् m.inf. as if with indifference, or unconcern, to direct, or give orders to another; when a person wants anything done, to bring someone else to him to do the work (instead of doing it oneself).

wôy^{u}-mot^{u} वॊयु-मॊतु perf. part. (f. **wöy^{u}-müṭs^{u}** वॊयू-मॊचू), plied, used, etc., as ab.; esp. **wöy^{u}-müṭs^{u} zamīn**, arable land (El. *wáimats z°*).

wuyun वुयुन् । पर्याप्तिः conj. 3 (2 p.p. **wuyyōv** वुय्योव), to be sufficient, to be the right amount (e.g. sufficient goods for division among a number of people, or sufficient materials or appliances for completing any work, and so on); cf. **way 1** and L. 464 *wáyun*, ll. 11 ff. ab. **wuyyō-mot^{u}** वुय्यो-मॊतु । पर्याप्तीभूतः perf. part. (f. **wuyyē-müṭs^{u}** वुय्ये-मॊचू), become, or found to be, sufficient, as ab.

vyendun, see **vĕndun**.

vyong^{u} व्यंगु । न्यूनाङ्गः adj. (f. **vĕng^{u}** व्यंगू or **vĕnj^{u}** व्यंजू), wanting a limb, maimed; (of some thing or work) wanting an essential part. Cf. **wong^{u}** and **vĕngun**.

wāyĕnāwun वायनावुन् conj. 1 (1 p.p. **wāyĕnōw^{u}** वायनोवु), to cause to be plied or used, to enable to be plied or used (Śiv. 1877, *ṭshāth wāyĕnāvüñ^{u}*, to enable swimming to be done, to enable to swim); to cause to row (a boat), to enable to row (Śiv. 1780, 1804).

vyūp^{u} व्यूपु । उद्दीपः m. (sg. dat. **vīpis** वीपिस्, abl. **vēpi** वेपि), an inundation, flood.

vīp^{i}-dēv वीपि-द्यव् । उद्दीपोपप्लवः m. 'an inundation-devil', a deluge, a violent inundation (causing loss of life and property, supposed to resemble the work of an infuriated demon).

vīpis-kyut^{u} वीपिस्-क्युतु । उद्दीपावसरे adv. at, or

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in, the time of a deluge (e.g. born at such, or departed, or given, at such a time).

vyāpakh व्यापख् । व्यापकः adj. e.g. pervading, diffused, widely spread, extending all over, or through, any thing or place (Śiv. 105, 115, 156, 212, 739, 884, 1369, 1510, 1518).

vyāpun 1 व्यापुन् । व्याप्तिः conj. 1 (1 p.p. **vyôp^{u}** व्योपु), to pervade, to be widely distributed through or over (esp. of the Supreme Deity, of a command, or of some branch of knowledge) (K. 320, 509); cf. **vĕpun. vyôp^{u}-mot^{u}** व्योपु-मतु । व्याप्तः perf. part. (f. **vyöp^{ü}-müts^{ü}** व्यापू-मंचू), pervaded, etc., as ab.

vyāpun 2 व्यापुन् । समर्थीभवनम् conj. 3 (2 p.p. **vyāpyōv** व्याप्योव्), to become able to reach to (e.g. a dwarf trying to, and succeeding in, reaching something high aloft), to become able to carry out some very difficult work, to travel over a very arduous and lengthy road, and so on. **vyāpyō-mot^{u}** व्याप्यो-मतु । समर्थीभूतः perf. part. (f. **vyāpyē-müts^{ü}** व्याप्ये-मंचू), become able to reach to, become able to attain to success, etc., as ab.

vyāpār व्यापार् । व्यापारः m. profession, trade, occupation, business; esp. the business of buying and selling, trade, commerce.

vyöp^{a}ran व्यांपरन् । व्याप्तिविधानम् f. (sg. dat. **vyöp^{a}rün^{ü}** व्यांपरंन्यू), causing to pervade (from small beginnings), causing to become widely spread (esp. of some person originally of petty influence), gradual extension (of power and authority) over a wide area (as a conflagration may spread from a single spark of fire).

vyöp^{a}run व्यांपरुन् । व्याप्तिविधानम् conj. 1 (1 p.p. **vyöp^{o}r^{u}** व्यांपरु) (of some person or thing originally petty) to cause to pervade or be widely spread, to cause (one's own power and authority) gradually to spread over a wide area, (of a spark or little fire) to cause (a conflagration) to spread over a wide area, and so on.

vyāp^{a}th व्यापथ् । व्याप्तिः, अनुवारः f. (sg. dat. **vyāp^{ü}ts^{ü}** व्यापंचू), pervading, general spreading over, or through, a wide area (cf. **vyāpun 1**); the becoming able to succeed (in some very difficult work) (cf. **vyāpun 2**); (in the series of exercises of a Yōgī ascetic) the time, or turn, for any one of them.

vyāpawun^{u} व्यापवुनु । समर्थीभवन् n.ag. (f. **vyāpavün^{ü}** व्यापवंन्यू) (of a law, order, command, skill in, or knowledge of, any subject) pervading, spread over a wide area, universally prevailing (cf. **vyāpun 1**); one who (from small beginnings) has become able to succeed in the accomplishment (of some difficult work) (cf. **vyāpun 2**).

vyār व्यार् in **dyār-vyār**, p. 270*a*, l. 38, a jingle of **dyār**, q.v.

vyūr^{u} व्यूरु । पुष्परसः m. (sg. dat. **vīris** वीरिस्, abl. **vēri** वेरि), flower-nectar (H. ix, 2); —° any similar plant-exudation (cf. **samaki-v°**, p. 913*a*, l. 2).

vyās व्यास् । अधिगतविद्याविशेषः m. N. of a celebrated Hindū saint and author (Skt. *Vyāsa*), said to have compiled the *Vēdas*, the *Mahābhārata*, and the *Purāṇas* (Śiv. 1077, 1355, 1376, 1433, 1466; Rām. 1681; K. 990, 1038, 1176); met. any man of great and wide learning, who is a master of many branches of knowledge.

vyos^{u} व्योसु । सखा, ग्रामप्रदेशविशेषः m. (sg. dat. **vĕsis** व्यसिस्), a man's friend, comrade, chum, crony, pal (usually of the same age); N. of a village of Kashmīr near Islāmābād. Cf. **vĕs**.

vyot^{u} व्योतु adj. (f. **vĕts^{ü}** व्यचू) [this word is used only —°. I.K. (iv, 26, 27) treats it as a secondary suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of him or it. Cf. Gr.Gr. 137, read with suff. No. 9 on p. 136] possessing plentifully, richly endowed with (cf. **barsā-v°**, p. 127*a*, l. 45; **dana-v°**, p. 222*a*, l. 26; **rūn^{i}-v°**, p. 835*b*, l. 48; **sāwayĕ-v°**, p. 955*b*, l. 15) (Gr.M.); (more usually) possessed by, pervaded by, suffused with, full of (cf. **bāwa-v°**, p. 147*a*, l. 7; **bayĕ-v°**, p. 148*b*, l. 36; **dŏkha-v°**, p. 206*b*, l. 21; **drāga-v°**, p. 241*b*, l. 35; **dūshĕ-v°**, p. 253*b*, l. 2; **gardi-v°**, p. 300*b*, l. 2; **hayāh-v°**, p. 364*a*, l. 29; **mōda-v°**, p. 549*a*, l. 35; **māna-v°**, p. 573*a*, l. 27; **mandacha-v°**, p. 575*b*, l. 17; **marga-v°**, p. 590*b*, l. 22; **mātama-v°**, p. 607*a*, l. 16; **phala-v°**, p. 692*b*, l. 27; **pāpa-v°**, p. 749*a*, l. 18; **prāha-v°**, p. 757*b*, l. 7; **pranayĕ-v°**, p. 764*b*, l. 10; **prayĕma-v°**, p. 774*a*, l. 49; **rāga-v°**, p. 828*a*, l. 17; **rūga-v°**, p. 828*b*, l. 3; **sŏbāwa-v°**, p. 862*b*, l. 32; **shīla-v°**, p. 880*b*, l. 18; **shur^{i}-v°**, p. 890*b*, l. 19; **shĕrmi-v°**, p. 893*a*, l. 39; **s^{a}niha-v°**, p. 921*b*, l. 29; **sraha-v°**, p. 934*b*, l. 44; **wuprīda-v°**, p. 1132*b*, l. 41). Cf. **vĕtsun.**

vyoṭh^{u} व्योठु । स्थूलः adj. (f. **vĕṭh^{ü}** व्यठू, sg. dat. **vĕchĕ** व्यछ; **vĕṭhin^{ü}** व्यठिंन्यू (q.v.) is also said to be a fem. of this word, but is used only in a bad sense, Gr.Gr. 38), fat, plump, stout, corpulent (cf. **buth^{i}-v°**, p. 143*a*, l. 14; **gala-v°**, p. 282*b*, l. 4; **mandal-v°**, p. 576*a*, l. 46; **nala-v°**, p. 632*a*, l. 36) (El. *vyauth*, *vyut*, *vyuth*; Gr.Gr. 38, 93; Gr.M.; L. 460, *viot*; W. 20, *viōt*); big, bulky, great, large (cf. **ách^{i}-v°**, p. 9*a*, l. 5; **kala-v°**, p. 435*b*, l. 30; **pél^{i}-v°**, p. 814*a*, l. 44; **wuṭha-v°**, p. 1159*b*, l. 10) (Rām. 976, K. 686);

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gross, coarse (El. *vyuṭ*, *vyuṭh*, with the additional meaning of 'swift'); (of cloth) coarse (Gr.M.); cf. **vĕṭha.** —**pahān** —**पहान्** । **ईषत्स्थूलः** adj. (f. **vĕṭh^{ü} pahān** **व्यंठू पहान्**), somewhat, or a little, stout, big, etc. (as compared with others) (Gr.Gr. 93). —**pūṭh^{u}** —**पूठु** । **अतिस्थूलः** adj. (f. **vĕṭh^{ü} pūth^{ü}** **व्यंठू पूठू**), (of a garment or the like) too stout, too thick, too coarse. —**vyoṭh^{u}** —**व्यंठु** । **स्थूलप्रायः** adj. (f. **vĕṭh^{ü} vĕṭh^{ü}** **व्यंठू व्यंठू**), in every respect stout, fat, big, coarse, etc. (e.g. of a man, or of grain).

vyots^{u} व्यंचु, see **vĕtsun.**

vyuts^{u} व्युचु । **संग्रहः** m. (sg. dat. **vitsis विच़िस्**), the collection of what remains over after meeting the necessary expense of any work, saving up such remains (Gr.Gr. 95); saved up wealth, savings. —**karun** —**करुन्** । **संचयनम्** m.inf. to save up, put by, store up what (money or goods) one receives. —**pôts^{u}** —**पोचु** or —**pūts^{u}** —**पूचु** । **पुरातनसंचितधनद्रव्यम्** m. money or goods saved up from old times, old savings (either inherited or accumulated by oneself, or both); a collection of odds and ends, an *omnium gatherum* (Gr.Gr. 95). —**thawun** —**थवुन्** । **संचित्य पालनम्** m.inf. to put by savings, to save up.

vitsis thawun विच़िस् थवुन् । **संचयात्मना पालनम्** m.inf. to put by for saving, to store up as savings.

vyow^{u} व्यंवु, see **vĕwun.**

wayĕwun^{u} वयवुनु । **पथ्यभूतः** n.ag. (f. **wayĕvüñ^{ü} वयवंञू**) (food) that is wholesome, or that is a good regimen; (teaching or advice) that is agreeable and acceptable to the hearer.

wāyĕwun^{u} वायवुनु n.ag. (f. **wāyĕvüñ^{ü} वायवंञू**), one who propels, uses, wields; one who rows a boat; one who plays (a musical instrument) (Śiv. 1441, 1779).

wuyĕwun^{u} वुयवुनु । **पर्याप्तियोग्यः** n.ag. (f. **wuyĕvüñ^{ü} वुयवंञू**), that which becomes sufficient, as in **wuyun,** q.v.

vyuz^{u} विज़ु, **vyuz^{u}-mot^{u} विज़ु-मंतु**, see **vizun.**

vyöz^{ü}lad व्यांज़ूलद् । **व्याधियुक्तः** adj. c.g. (as subst., f. **vyöz^{ü}ladiñ व्यांज़ूलदिञ्**), suffering from disease, distress, etc. Cf. **vyād.**

waz वज़्, **waz' وضع**, f. placing, fixing, laying down; a gesture, action (with suff. of indef. art. **waziyāh,** Rām. 824); a dignity, that which confers honour (K.Pr. 261, *wazah*).

wāz 1 वाज़् in **mana-wāz,** p. 572*a*, l. 50, q.v.

wāz 2 وعظ, m. a sermon (Moslem) (H. xii, 1). **wāz-khwān وعظ خوان**, m. a Moslem preacher (L. 462).

wāza वाज़ । **सूपकारः** m. a cook (cf. **aṭa-w°,** p. 56*a*, l. 34; **baṭ^{a}ñĕ-w°,** p. 145*a*, l. 22; **hūn^{i}-māzas wātal-w°,** p. 337*a*, l. 5; **nöṭ^{i}-w°,** p. 660*a*, l. 7; **wātal-w°,** p. 1164*b*, l. 8; **wutsan-w°,** p. 1171*a*, l. 10) (El.; Gr.Gr. 95, 132; Gr.M.; L. 459, *waza*; L.V. 83; Śiv. 1072; Rām. 581; K. 737–8; K.Pr. 54, 84, 106). **-bāy -वाय्** । **सूपकारपत्नी** f. his wife. **-gara -गर** m. a cooking house, kitchen (El. *-gar*). **-küṭ^{ü} -कंटू** । **सूपकारात्मजा** f. (sg. dat. **-kacĕ -कच्य**), his daughter (by tradition, naughty, impudent, and abusive). **-kaṭh -कठ्** । **सूपकारात्मजः** m. (sg. dat. **-kaṭas -कटस्**), a cook's son (a term used contemptuously or in anger) (Gr.Gr. 132); used abusively to indicate anyone of similar conduct (ill-conducted, impudent, and abusive). **-mahanyuw^{u} -महनिवु** । **सूपकारात्मसेवकः** m. a servant who does cook's work, a house-cook. **-pacĕ -पच्य** । **सूपकारजातीयः** c.g. a cook-person, one who is a cook by profession, and comes of a line, or caste, of cooks. **-pôn^{u} -पोनु** । **सूपकारकर्म** m. cookship, the profession of a cook (practised by one who has not previously been a cook). **-pāza -पाज़** m.pl. cooks and the like, cooks etc. (a jingle) (Gr.Gr. 95). **-tôn^{u} -तोनु** । **सूपकारता** m. the conduct or actions of a new cook, i.e. of one who has not acted as a cook previously. **-t^{a}tsh -तछ्** । **सूपकारमार्जनी** f. (sg. dat. **-t^{a}tshi -तछि**), a cook's dirty rag, the filthy rag or cloth used for wiping out vessels and the like; any similar rag. **-wān -वान्** । **सूपकाराश्रयस्थानम्** m. a cookshop, cookroom, kitchen (K.Pr. 159). **-yĕṭh -यठ्** । **सूपकारत्वमदः** f. (sg. dat. **-yĕṭi -यटि**), the pride (or arrogance) of a skilled cook (see **yĕṭh**).

vĕz^{ü} व्यंज़ू, see **vĕd, vyod^{u}.**

viz विज़् or **viz^{ü} विज़ू** । **समयः** f. (sg. abl. **vizi विज़ि**), a time, a particular moment of time (mostly —°) (cf. **khĕñi-vizi,** p. 428*a*, l. 41; **kŏ-vizi,** p. 496*b*, l. 22; **laġ^{a}na-vizi charun,** p. 512*b*, l. 15; **nina-viz^{ü},** p. 672*b*, l. 46; **pöntsi vizi,** p. 743*b*, l. 25; **prath vizi,** p. 769*a*, ll. 48 ff.; **pĕwan-viz^{ü},** p. 811*a*, l. 17; **sahār-viz^{ü},** p. 890*b*, l. 32; **sōran-viz^{ü},** p. 937*a*, l. 10; **tami vizi,** p. 968*a*, l. 30; **trĕyĕ vizi,** p. 1022*b*, l. 14; **tsōri vizi,** p. 1079*b*, l. 45; **yītsi vizi,** s.v. **yūt^{u} 2**; **dŏyĕ vizi,** s.v. **z^{a}h**) (Gr.Gr. 157–8; Gr.M.; W. 149; Śiv. 287, 1331; K. 575, 1027; YZ. 146; K.Pr. 31, 51, 77, 83, 153, 260); a period of time (cf. **hĕchan-v°,** p. 321*b*, l. 36; **paran v°,** p. 762*b*, l. 28) (El. *viz* or, in Śrīnagar, *vis*, a short space of time; Rām. 1709); a time, a season (H. ix, 8). Cf. **vēla** and **vil.**

vizi na-ta kŏzi विज़ि न-त क्वज़ि । **अवसरमुपेच्यानवसरे** adv. at the wrong time instead of the (right) time.

vizan 1 विज़न् (for **2, 3,** see s.vv.) । **वेलायाम्** adv. at (such-and-such) a time (of the day), as in **köj^{i} vizan,** in the forenoon; **pĕsh^{ĕ}n vizan,** in the early afternoon; **digar vizan,** in the late afternoon.

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—bög[i] —बांगि or —bögin —बांगिन् adv. id., but rather more indefinite, as in **digar vizan bögin,** in the late afternoon.

vöz (W. 17), see **wöj[u].**

wuz वुज़् । निःसरणम् m. the doorway, or entrance, of a house (Śiv. 1080). **-bar -बर् ।** निःसरणद्वारम् m. the door of such a doorway. **-nyās -न्यास् ।** निःसरणनासा m. the lintel of such a doorway.

wuza-baran वुज़-बरन् । निःसरणद्वारम् f. (sg. dat. **-barüñ[u]** -बरंञ्), a lightly built door in such a doorway.

wuz[u] 1 वुज़ू (for **2,** see **wudun** and **wuzun**), f. of **wud[u],** q.v.

wūz वूज़् । प्रभा m. brilliancy, lustre, radiance; (of a human being) comeliness united with brilliancy of intellect, brilliance, illustriousness (K. 987).

wüz[u] वंज़ू, see **wadun.**

wāzagī वाज़गी । सूपकारता f. the profession or condition of a cook.

wŏzüj[u] ब्ज़ंज़ू, see **wŏzol[u].**

wŏzajyār ब्ज़ज्यार् । रक्तवर्णत्वम् m. redness (Gr.Gr. 138, 141).

wŏzol[u] ब्ज़ुलु or **wŏzul[u] ब्ज़ुलु ।** रक्तवर्णः adj. (f. **wŏzüj[u]** ब्ज़ंज़ू), red-coloured, red (cf. **ada-w°,** p. 12*b*, l. 13; **gala-w°,** p. 282*b*, l. 5) (El. *wazul*; Gr.Gr. 16, 138, 141; Gr.M.; L. 459; W. 20; Śiv. 68, 98, 113, 801; Rām. 203, 1022, 1097, 1210, 1266, 1379, 1502; YZ. 75, 147, 213, 527; K.Pr. 116, 166, 238). **—prazol[u]** —प्रज़ुलु । निर्मलकान्तिः adj. (f. **wŏzüj[u] prazüj[u]** ब्ज़ंज़ू प्रज़ंज़ू), brilliantly beautiful.

wōzāl वोज़ाल् । हानिः m. loss, damage (occurring to anything or in any work). **—yun[u] —यिनु ।** अपवादहानियोगः m.inf. loss to come to a person, thing, or work (through censure, blame, disparagement, etc.).

wözil वांज़िल् । सूपकारवृत्तिः f. the profession of a cook.

wŏzalun ब्ज़लुन् । रक्तीभवनम् conj. 3 (2 p.p. **wŏzalyōv** ब्ज़ल्योव्), to become red (Gr.Gr. 171). **wŏzalyō-mot[u]** ब्ज़ल्यो-मतु । रक्तवर्णतामुपपन्नः perf. part. (f. **wŏzalyē-müṭs[u]** ब्ज़ल्ये-मंचू), become red, reddened.

wŏzalāwun ब्ज़लावुन् । रक्तीकरणम् conj. 1 (1 p.p. **wŏzalôw[u]** ब्ज़लोवु), to make red, dye red, redden (Gr.Gr. 171). **wŏzalôw[u]-mot[u]** ब्ज़लोवु-मतु । रक्तीकृतः perf. part. (f. **wŏzalöv[u]-müṭs[u]** ब्ज़लांवू-मंचू), made red, dyed red, reddened.

wŏzum[u] ब्ज़ुमु । ऋणगृहीतः, ऋणवृत्तिः adj. (f. **wŏzüm[u]** ब्ज़ंमू), that which is subject to loan, that which has been borrowed, or which is suitable to be borrowed, or may be borrowed; a loan (El. *wazum*; Gr.M.; L. 461, *wazam*; K.Pr. 238); (as subst. m.) the practice or transaction of borrowing (money or other articles). **—dyun[u] —दिनु** m.inf. to lend (El., K.Pr. 228). **—hyon[u] —ह्योनु** m.inf. to borrow (El.). **—thāwun —थावुन्** m.inf. to owe (El.). **—ṭsaṭun —च़टुन् ।** ऋणसंग्रहः m.inf. (f. **wŏzüm[u] ṭsaṭün[u]** ब्ज़ंमू च़टंञ्), to borrow (money), to take a loan. (When the thing borrowed is feminine, the f. form is used) (Gr.M.). **—wŏrud[u] —ब्रुदु ।** ऋणादिवृत्त्या संग्रहणम् adj. (f. **wŏzüm[u] wŏrüz[u]** ब्ज़ंमू ब्रंज़ू), subject to loan, that which is borrowed or may be borrowed, or is liable to be borrowed; (as subst. m.) (on some necessary occasion) a borrowing transaction.

wuzamal वुज़मल् or (Rām. 1545) **wuzamala वुज़मल** f. lightning (cf. **nāra-w°,** p. 648*b*, l. 22) (El. *uzmal*, *wuzmal*, *wuzmala*, all m., and *wuzamal*, f., a flash; Gr.Gr. 15; Gr.M.; L. 461; Śiv. 268, 575, 1374, 1538, 1558, 1742, 1868; Rām. 482, 862, 1017, 1545; K.Pr. 253). Cf. **wūz.**

vĕz[u]-müṭs[u] व्यंज़ू-मंचू, see **vyod[u]-mot[u].**

wuz[u]-müṭs[u] 2 वुज़ू-मंचू, see **wudun.** For **1,** see **wuzun.**

wazn वज़न् وزن, m. weighing; weight (El.); measure (El. *wazan*).

wazun वज़ुन् । शब्दायनम् conj. 1 (1 p.p. **woz[u]** वंज़ु, 2 p.p. **wazōv** वज़ोव्), to give forth a sound, to sound, ring (as a musical instrument, or as a whip being cracked, or some metal or wooden thing when knocked) (cf. **dura wazán[i],** p. 239*a*, ll. 24, 29; **dŏyĕ atha ṭsür[u] wazüñ[u],** s.v. **z[a]h**) (El. *wajun*, *wazun*; Śiv. 327, 725, 1638, 1729, 1779; K. 1009; K.Pr. 42, 60); (of a human being) to speak in a roar, to roar out (something).

vĕzan व्यज़न् । रहस्यस्थानम् m. a secret place, a private spot.

vizan 2 विज़न् (for **1,** see **viz**) **।** योग्यफलावाप्तिः m. the obtainment of the proper or expected result of any action or course of action.

vizan 3 विज़न् । उत्पवनसंस्कारः f. (sg. dat. **vizüñ[u]** विज़ंञ्), sifting (grain), winnowing.

vizun विज़ुन् । उत्पवनम् conj. 1 (1 p.p. **vyuz[u]** विज़ु, f. **viz[u]** विज़ू), to winnow, sift (grain, etc.). **vyuz[u]-mot[u]** विज़ु-मतु । विहितोत्पावनः perf. part. (f. **viz[u]-müṭs[u]** विज़ू-मंचू), winnowed.

wuzun वुज़ुन् । उद्गतिः conj. 2 or 3 (1 p.p. **wuz[u] 2** वुज़ु, for **1,** see s.v.; 2 p.p. **wuzyōv** वुज़्योव् or **wuzōv** वुज़ोव्, Gr.Gr. 226) to spring forth, appear or issue spontaneously (as water from a mountain source, or steam appearing from something) (Gr.Gr. 17, 120, 171; Śiv. 191, 1592, 1842); (of a thought or circumstance) to appear spontaneously to the mind, to strike one (Gr.Gr. 226; L.V. 39, 40; K. 266); (of desire) to become aroused (H. viii, 11); to become

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wide awake, to awake from sleep, to come to one's senses out of a faint (cf. **wudun**) (El., Gr.Gr. 226, Rām. 674, K.Pr. 95); (of wind or the like) to be aroused, to rise (Śiv. 1706).

wuz^{u}-mot^{u} वुज़ु-मंतु । जागरासुपपन्नः 1 perf. part. (f. **wuz^{ü}-müts^{ü} 1** वुज़ू-मंचू), awakened from sleep, come to out of a faint.

wuzō-mot^{u} वुज़ो-मंतु or **wuzyō-mot^{u}** वुज़्यो-मंतु । स्वयमाविर्भूतः 2 perf. part. (f. **wuzyē-müts^{ü}** वुज़्ये-मंचू), sprung forth, issued spontaneously, as ab.; (a thought, etc.) which has spontaneously occurred to the mind, as ab. See Gr.Gr. 226.

wazanāwun 1 वज़नावुन् । क्लेदनम् conj. 1 (1 p.p. **wazanôw^{u}** वज़नोवु), to moisten, make wet, wet (El.); cf. **wazawun. wazanôw^{u}-mot^{u}** वज़तोवु-मंतु । क्लेदितः perf. part. (f. **wazanöv^{ü}-müts^{ü}** वज़नांवू-मंचू), moistened, wetted.

wazanāwun 2 वज़नावुन् conj. 1 (1 p.p. **wazanôw^{u}** वज़नोवु), to cause to give forth a sound (e.g. to strike a bell, or to crack a whip) (cf. **dura wazanāwán^{i}**, p. 239*a*, l. 31).

vizanāwun विज़नावुन् । उत्पावनम् conj. 1 (1 p.p. **vizanôw^{u}** विज़नोवु), to cause (grain, etc.) to be winnowed; to winnow, sift (grain, etc.). **vizanôw^{u}-mot^{u}** विज़नोवु-मंतु । उत्पावितः perf. part. (f. **vizanöv^{ü}-müts^{ü}** विज़नांवू-मंचू), winnowed, sifted.

wuzanāwun वुज़नावुन् also written **wŏ°** व्वॊ° । बोधनम् conj. 1 (1 p.p. **wuzanôw^{u}** वुज़नोवु), to awaken (a person from sleep), rouse (a person from a faint, unconsciousness, or the like) (El. *woz°*; Gr.Gr. 171; Gr.M.; L.V. 105; Śiv. 352, 1478, 1631, 1709, 1883; Rām. 486, 909; K. 605; K.Pr. 64); cf. **wuzawun. wuzanôw^{u}-mot^{u}** वुज़नोवु-मंतु । अवबोधितः perf. part. (f. **wuzanöv^{ü}-müts^{ü}** वुज़नांवू-मंचू), awakened, aroused, as ab.

wuziñ वुज़िञ् । जलोच्छ्वासः f. a spontaneous issuing forth (of water from a mountain source), a spring (cf. **nāga-w°**, p. 624*a*, l. 45) (Gr.Gr. 120); met. the first appearance or manifestation (of something) (cf. **nāra-w°**, p. 648*b*, l. 23).

waz^{a}r वज़र् । वज्रम् m. a thunderbolt.

wāz^{a}r वाज़र् or **wāz^{ü}r^{ü}** वाज़्रू । तोदनम् f. worry, annoyance, being distracted from one's work by another (cf. **sŏna-w°**, p. 917*b*, l. 50). **—lāgüñ^{ü}** —लागंञू । खिन्नीकरणम् f.inf. to worry, distract, as ab.

wazīr وزیر m. a minister of state, a vizier (El.; Rām. 465, 1756; K. 819, 823; H. ii, 1, 4, 5, etc.; viii, 1, 4, 11, 12, 14; xii, 1, 2, 4, 5, etc.; K.Pr. 210, 246); (at chess) the queen (Rām. 1314). **-wazārat** وزیر وزارت m. (in Ksh.) a district officer (L. 401, 421).

wazīrī وزيري f. the dignity or office of a vizier (El., a counsellor; H. xii, 26).

vĕzar व्यज़र् । ज्ञातृता m. complete knowledge (of anything), full cognizance, familiarity (with). Cf. **vyod^{u}**.

wŏzr व्वज़्र् عذر m. an excuse (El. *uzr*, Gr.M.). Another form of **ozur,** q.v.

wōzar वोज़र् । वमथुः m. vomiting. **—gats̀hán^{i}** —गछंनि । वमथुविकारोद्भवः m.pl.inf. vomitings to begin, an attack of vomiting to come on. **—yun^{u}** —यिनु । वमथुविकारः m.inf. a single occurrence of vomiting to happen, to vomit once for all (e.g. on experiencing a stink, or eating or drinking something disgusting).

vĕẓ^{a}ran व्यंज़्रन् । ज्ञानविषयीकरणम् f. (sg. dat. **vĕẓ^{a}rüñ^{ü}** व्यंज़्रंञू), acquiring full knowledge (of something), making oneself master of something, studying something, minutely examining something.

vĕẓ^{a}run व्यंज़्रुन् । सुज्ञातीकरणम, विवेचनम् conj. 1 (1 p.p. **vĕẓ°r^{u}** व्यंज़्रु), to acquire full knowledge (of something), to master (a subject) (cf. **nāṭa vĕẓ^{a}rañĕ,** p. 660*b*, l. 19); to examine, prove, (in a dispute) to examine the rights and wrongs of both parties in order to decide (cf. **ṭhūl vĕẓ^{a}rán^{i}**, p. 976*a*, l. 45) (Gr.Gr. 7). **vĕẓ^{a}rith dyun^{u}** व्यंज़्रिथ् दिनु । विवेकेन सिद्धान्तविषयीकरणम् m.inf. to consider a dispute and decide as above.

wazārath वज़ारथ् وزارت f. (sg. dat. **wazārüts^{ü}** वज़ारंचू), the office, or dignity, of a vizier or high minister of state (see **wazīr**); the dignity or position of an heir apparent to a king (Rām. 509).

vĕẓ^{a}rāwun व्यंज़्रावुन् । ज्ञानविषयीकरणम्, विवेचनम conj. 1 (1 p.p. **vĕẓ^{a}rôw^{u}** व्यंज़्रोवु), i.q. **vĕẓ^{a}run,** q.v.

wazōv वज़ोव्, see **wadun.**

wazawan वज़वन् । क्लेदनम् f. (sg. dat. **wazavüñ^{ü} 1** वज़वंञू, for **2, 3,** see **wazawun^{u} 1, 2**), the action of making moist, moistening, wetting.

wazawun वज़वुन् । क्लेदनम conj. 1 (1 p.p. **wazow^{u}** वज़ंवु), to moisten, make wet; cf. **wazanāwun** 1 and **wanun 3. wazow^{u}-mot^{u}** वज़ंवु-मंतु । क्लेदितः perf. part. (f. **wazüv^{ü}-müts^{ü}** वज़ंवू-मंचू), moistened, wetted.

wazawun^{u} 1 वज़वुनु । क्लेदाय स्थापितः n.ag. (f. **wazavüñ^{ü} 2** वज़वंञू, for **1,** see **wazawan**), that which is put in water to get wet, that which is being soaked; (of any work, circumstance, story, etc.) that which is being delayed (in order to postpone the result). **—rōzun** —रोज़ुन् । विलम्बाश्रयीभवनम m.inf. to remain in a condition of delay, be in a state of suspense (esp. of some work that should be done at once). **—thawun** —थवुन् । विलम्बाश्रयीकरणम् m.inf. to delay, cause

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delay (to something, esp. to something that should be done at once).

wazawun^{u} 2 वज़वुनु । शब्दायमानः n.ag. (f. **wazavüñ^{ü} 3 वज़वंञ्रू**), that which gives forth a sound (e.g. a bell, a musical instrument, or any article of wood or metal) whether on being struck, etc., or spontaneously.

wūzawān वूज़वान् । प्रभावान् possessing radiance, radiant, lustrous, brilliant; (of a human being) beautiful and at the same time illustrious and brilliant in intellect. Cf. **wūz.**

wuzawun वुज़वुन् conj. 1 (1 p.p. **wuzow^{u} वुज़्वु**), i.q. **wuzanāwun,** q.v. (Gr.Gr. 171).

wazav^{ü}ñ^{ü} वज़व्ञ्रू f. the act of moistening, wetting (Gr.Gr. 120).

vĕzay व्यज़य् also written **vi° वि° । विजयः** m. victory, conquest (K. 1018).

vizayā विज़या f. Indian hemp, *bhang* (cf. **banga**); the intoxicating drink made from this (Śiv. 189, 1017).

waziyāh वज़ियाह्, see **waz.**

vaizayĕntī वैज़यन्ती f. N. of a necklace worn by Vishnu, in Skt. *Vaijayantī* (Śiv. 1326).

vizayēshŏr विज़येश्वर् m. N. of Shiv (Śiva), in Skt. *Vijayēśvara*, as the presiding deity of **Vĕjabrôr^{u}** (q.v.) (R.T.Tr. II, 463; Śiv. 1161).

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Y य् ي

y 1 य् ی. The twenty-first (or, if we count the aspirates **ch, kh, ph, th, ṭh,** and **tsh,** and also the sibilant **sh,** as separate letters, the twenty-eighth) consonant of the Kāshmīrī alphabet when written in the Roman character, the twenty-sixth (or, if we count **ts, tsh,** and **z,** as separate letters, the twenty-ninth) consonant when written in the Śāradā or Nāgarī character, and the thirty-fifth consonant when written in the Perso-Arabic character. Its Kāshmīrī name is **yāwa yŏ** याव यो, and it is sounded like the *y* in the English word 'yes'.

As in the case of the letters **ñ** and **sh,** the inherent vowel of this letter is **ĕ**, not **a**, so that य must be transliterated **yĕ**, not **ya.** Thus, for example, यछ्, bad, is in this Dictionary transliterated **yĕch**, not **yach**; यव, yesterday, is transliterated **yĕwa**; and नियम्, a rule, is transliterated **niyĕm.**

When the syllable **yĕ** immediately follows a consonant, it is sounded as **ĕ**, not as **yĕ**, and is, in fact, the usual representative of the vowel **ĕ** in writing. Thus, व्यथ् is the only way of spelling **Vĕth**, the Ksh. name of the River Jihlam, and ब्यन represents **bĕnĕ**, a sister. For the further changes of this **ĕ** under the influence of *mātrā*-vowels, see p. 3*a*, ll. 14 ff. In the Perso-Arabic character, the sound of **ĕ** is represented by *zēr*, so that for these two words we have وِتھ and بِنہ, respectively.

In Kāshmīrī, the sounds of **ĕ, i,** and **ī** cannot begin a word or syllable. Even if they are so written, they are always, in such a position, sounded as if a **y** was prefixed. Thus, initial **ē** is sounded as **yē**, initial **i** as **yi**, and initial **ī** as **yī.** In this way **ēr**, wool, is pronounced **yĕr**; **ih**, this, is pronounced **yih**; and **īran**, an anvil, is pronounced **yīran.** In the Śāradā or Nāgarī character, such an initial letter is optionally written with or without the य्, so that these three words may be written एर् or येर्, or इह or यिह, ईरन् or यीरन्, respectively, but they are always pronounced with the initial **y,** as **yēr, yih,** and **yīran,** and are so spelt in the Roman character in this Dictionary. In the Perso-Arabic character, the initial **y̆** is usually written as in یېر, یِہ, یٖرن, respectively. The only exceptions occur in the transliteration of a few Sanskrit words, as in اِیشوٗر, for **yīshŏr,** i.e. Skt. *īśvara*.

Kāshmīrī follows other Dardic languages in optionally inserting a **y**-sound before a non-initial **u**-sound, exactly as in English the word 'duty' is pronounced 'dyuty'. As the insertion of this **y**-sound is optional, and largely depends upon the personal equation of the speaker, it is rarely indicated in writing, but written doublets do occasionally occur, such as **tuz^u** or **tyuz^u**, a radish, and **ṭūṭh^u** or **ṭyūṭh^u**, a certain bird. Extreme instances of this are found in the Kāshmīrī words for 'thou' and 'two'. The original word for 'thou' was ***tū.** This became ***tyū**, but under the ordinary phonetic rules of the language (cf. p. 960*a*, l. 26) the **ty** became **ts**, so that ***tyū** became ***tsū.** Then, under another phonetic rule, **ū** became **^{a}** (cf. **m^{a}tra-** < *mūtra-*, **s^{a}tra-** < *sūtra-*, and the Persian pronunciation of *tū*, thou, and *dū*, two, as *tŭ* and *dŭ*, respectively), so that the next stage was ***ts^a**. To this, in order to aid the pronunciation, *hā-ĕ-mukhtafī* was added, and the final Kāshmīrī form is **ts^{a}h.** It may be added that, while this word is usually written च्ह or च़्ह in the Śāradā or Nāgarī character, in some MSS. we find the word regularly written चु़ or चु. The history of the word for 'two' follows exactly the same lines, viz. ***dū** > ***dyū** > ***zū** > ***z^a** > **z^{a}h.**

y 2 य् or **yi 1 यि**, a representation of the Persian *izāfat* when following a vowel, as in **hawāla-y-khŏdā**, in the care of God (H. x, 7); **wāda-y-khŏdā**, an oath of (i.e. by) God (H. xii, 7, 15); **dwā-yi-khŏr**, a prayer for welfare (H. i, 3); **hawā-yi-asmān**, the air of heaven (H. ii, 6).

yā 1 या یا । अथवा conjnct. or (cf. **wūl^i yā gāsa**, p. 1113*a*, l. 43) (Gr.M.; W. 152; Śiv. 1015, 1907; Rām. 845, 863, 1067, 1069; K. 617; H. ii, 12; viii, 1). **yā-na** या-न یا نہ । ननु conjnct. or not (Rām. 272); used as a particle to emphasize a question, as in **yā-na gōkh-a**, didst thou go?; **yā-na wuchum-a**, did I see?; **yā-na bōzy-ā**, will he hear? **yā . . . na-ta** या . . . न-त (cf. **na-ta 2,** p. 618*a*, l. 4), either . . . or (W. 153). **yā-ta** या-त یا تہ । यदुत conjnct. if, supposing, as in **yā-ta kara bŏh, ada kari suh**, if I do (it), then he will do (it); **yā-ta wuchakh ts^{a}h, ada zānakh**, if thou wilt look, thou wilt know, and so on. **yā-tay** या-तय् । आहो स्वित् conjnct. a particle implying contrast, indicating ability (as

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contrasted with another's inability), as in **yā-tay korum, nata kārⁱzi-hē,** note that I did (it), otherwise thou shouldst have done (it) (implying that the speaker had been able to do it, but that the person addressed had been unable); so, **yā-tay khyōn, na-ta khĕta,** note that he ate (it), otherwise eat (it thyself) (implying that while he could eat it, the person addressed could not) (El. *yátai*, or, and, (?) *yátu*, except; W. 99 *yātai*, either, or; K. 869). **yā . . . yā** या . . . या, either . . . or (W. 152; Rām. 371, 1364; H. x, 3, 7; xii, 9).

yā 2 या يا interj. O! Oh! **yā bār sāhibō** يا بار صاحبو O Great God! (K.Pr. 210).

yáo (El.), see **yĕwa 2.**

yē ए, ये, interj. O! (L.V. 56 *yē gŏrā*, O teacher!).

yi 1 यि, see **y 2.**

yi 2, 3 यि, see **yih 1** and **2.**

yí (El.), for **yiy,** see **yih 1.**

yāb ياب adj. finding, getting, used —°, as in **kam-yāb,** hard to get, scarce, p. 442*b*, l. 24; **kām-yāb,** obtaining one's object, p. 447*a*, l. 25.

yĕb यब् । अपलापः m. concealment, or denial, of knowledge, evasion, going back from one's word. **—hyonᵘ** —ह्यनु । निह्नवः m.inf. to conceal, or deny, knowledge of something, to practise evasion, to go back from one's word. **—karun** —करुन् । निह्नवः m.inf., id.

yĕba-dub यब-दुब् । निह्नवः m. evasion, as ab., esp. evasion of the return of something entrusted to the evader.

yĕba यब, in **yĕba-ƫsütᵘ** यब-च़ूटू f. (sg. dat. **-ƫacĕ** -च़च्य), a clod-crusher, a maul or heavy club for breaking clods of earth (Śiv. 1531). Cf. **yĕṭa-phürᵘ,** s.v. **yĕṭh 2.**

yibādath इबादथ् عبادت f. (sg. dat. **yibādüƫᵘ** इबादँच़ू), religious service, worship, devotion. **—karünᵘ** —करँञू f.inf. to worship (with gen. of obj.) (Gr.M.).

yiblīs इब्लीस् ابليس m. N.P., Iblīs, the Devil, Satan (H. iv, 2).

yĕbᵃr यबर् । निह्नोता c.g. one who conceals or denies knowledge of something, one who evades, one who goes back from his word.

yĕburᵘ यबुरु । निह्नोता m. (f. **yĕbürᵘ** यबँरू), i.q. **yĕbᵃr,** ab.

yibrāhim इब्राहिम (= ابراهيم) m. N.P., Abraham (the Patriarch) (H. iv, 6).

yibsāntin (? spelling and gender) a drug distilled from the leaves of the **ṭĕṭha-vĕna** (p. 1051*a*, l. 3) (L. *tetwan*, Artemisia) (L. 67 *ibsántin*, 'a name no doubt derived through the Arabic from the Greek *absintha*' (i.e. *apsinthion*)).

yĕbūsath युबूसथ् يبوست । मुखशोषविकारः m. (sg. dat. **yĕbūsatas** यबूसतस्), dryness, acridity; (in Ksh.) dryness of the mouth (including throat, palate, tongue, and lips) (owing to disease).

yĕcĕ यच्य, see **yüṭᵘ.**

yăch याछ् । अर्थप्रयोगः f. (sg. dat. ? **yāci** याचि) (in some business conducted openly) the secret employment of means to effect the result (e.g. a bribe, secret commission, or the like). **—hĕñᵘ** —ह्यंञू । (उत्कोच) ग्रहणम् f.inf. to take a bribe, a secret commission, or the like. **—hāvünᵘ** —हावँञू । गूढप्रतीकारः f.inf. to take secret revenge (e.g. to conceal one's power to interfere with some work on which an enemy is engaged, and on its completion suddenly and secretly to attack it).

yĕch 1 यछ् or **yĕch** यँछ् । यक्षः m. (sg. dat. **yĕchas** यँछस्; f. sg. nom. **yĕchiñ** यँछिञ्), a kind of demi-god attendant on Kubēra, the god of riches, and employed in guarding his treasures, etc. (Skt. *yakṣa*) (Rām. 1475, K. 123); (in Ksh.) a kind of fairy or Kobold (cf. **bŏdⁱ-y°,** p. 83*b*, l. 46; **gᵃsa-y°,** p. 307*a*, l. 34; **pā̃-y°,** p. 748*a*, l. 38; **ƫhōṭa-y°,** p. 1063*a*, l. 50) (K. 299, spelt *yĕtshy*); a hyena (El. *yachh*, K.Pr. 134).

yĕcha-(or **yĕcha-**)**gaṭa** यँछ-(यछ-)गट । अन्धतमसम् f. the pitch darkness of the night of the dark half of the winter month of Pōh (December–January) (believed to be particularly haunted by these Kobolds). **-khĕv** -ख्यव् । हीनाङ्गतया कुरूपः m. a man (esp. a boy) who is deformed by having a limb or other member of the body missing (*quasi*, bitten off and eaten by one of these Kobolds). **-phal** -फल् । बहुलफलोद्गमः adj. c.g. (of a crop or the like) bearing a great harvest (even though a very small amount of seed has been sown). **-phūsⁱ** -फूँसि । यक्षोष्णीषः f. a Yĕch's cap (see **phūsⁱ,** p. 711*b*, ll. 45 ff., where the legend on the subject is given) (K.Pr. 141). **-phyār** -फ्यार् । विकरालाङ्गबुद्धिः m. one (esp. a boy) who is very ugly, but at the same time sharp and intelligent. **-pūtᵘ** -पूतु । यक्षपोतः m. a Kobold's boy child; a human child who is ugly. **-rūph** -रूफ् m. (sg. dat. **-rūpas** -रूपस्), adj. c.g. deformed (El. *yach-rúp*). **-shĕkᵃl** -शकल् adj. c.g. deformed (El. *yach-shakl*). **-thaph** -थफ् । यक्षभूताक्रमणम् f. (sg. dat. **-thapi** -थपि), a blow from a Kobold, i.e. an attack of epilepsy or the like (believed to be due to such demoniac possession). **-ƫhyotᵘ** -छ्योटु । यक्षोच्छिष्टः adj. (f. **-ƫhĕṭᵘ** -छ्यटू), 'a Kobold's leavings', a deformed morose person

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(*quasi*, who has been tormented and left crippled by a Kobold). **-tsŏl^{u}** -च्वुलु । कुरूपः m. one who (esp. a boy) is hideous, ugly.

yĕch 2 यछ् m. N. of one of the Parganas, or fiscal divisions, of Kashmīr (famous for its rice) (El. *yach*).

yĕch 3 यछ् । अशोभनः adj. c.g. wicked, bad, dissolute, depraved (El. *yach*; W. 21 *yachh*; Rām. 62, 64); hideous, ugly (Gr.M.); bad, unpleasing, horrid, terrible (Rām. 326, 437; K. 235). **—khār** —खार् । अत्यशोभनः adj. c.g. bad (and) vile, very bad, thoroughly base, utterly contemptible. **—khār hyuh^{u}** —खार् ह्युह । अतिनिन्द्यः adj. (f. **—khār hish^{ü}** —खार् हिशू), thoroughly blameworthy, utterly vile. **—khār karun** —खार् करुन् । लज्जितीकरणम् m.inf. to disgrace (another, by abusing him publicly and proclaiming his vices or defects). **—kōm^{u} karawun^{u}** —कोमु करवुनु n.ag. (f. **—kōm^{ü} karavüñ^{ü}** —कांमू करवंञू), an evil doer (El.). **—karun** —करुन् m.inf. to disable (El.).

yĕchī यछी f. (subst.) evil (El. *yachhi*).

yechkār (? spelling and gender) N. of a certain fibre plant, *Abutilon Avicennae* (L. 68 *yechkar*, 458 *yechkár*).

yĕchiñ यछिञ् or **yĕchiñ** यंछिञ् । यक्षिणी f. of **yĕch 1**, q.v. a female fairy or Kobold; a Kobold's wife.

yĕchiñĕ-(or **yĕchiñĕ-**)**pūt^{u}** यछिञ-(यंछिञ-)पूतु । यक्षिणीपोतः m. a female Kobold's boy child (supposed always to accompany her); a human child who has been born as the result of worshipping a female Kobold. **-tsŏdāh** -च्वदाह । तिथिविशेषः f. (sg. dat. **tsŏdüsh^{ü}** च्वदुंशू), the fourteenth lunar day of the light half of the month of Māg (January–February) on which worship is performed and offerings are made to a female Kobold.

yĕchĕr यछ्यर् । अशुभता m. badness, evil, depravity (El. *yachhar*).

yĕch^{a}ran यंछरन् । अशोभनतापादनम् f. (sg. dat. **yĕch^{a}rüñ^{ü}** यंछरंञू), the act of making bad, spoiling (a thing, work, etc.).

yĕcĕl यच्यल् । काण्डोलविशेषवाहकः, मध्यकुब्जः m. and adj. c.g. a basket-bearer, a bearer who carries loads on his back in the basket called **yüṭ^{ü}**, q.v.; anything which is bent, humped, or crooked in the middle. Cf. **yüṭ^{ü}**.

yād conjnct. although (El.), i.q. **yĕḍ**, q.v.

yād 1 याद् یاد m. remembrance, recollection (cf. **yād pāwun**, p. 810*b*, l. 38; **yād pāwanāwun**, p. 811*a*, l. 42) (Gr.M.; Śiv. 117, 1506, 1598; Rām. 289, 509, 667, 756, 833, 835); memory (Rām. 561; H. i, 7). **—gatshun** —गछुन् m.inf. memory to occur, to be remembered, to be learnt by heart; cf. **—karun**, bel. **—hyon^{u}** —ह्योनु m.inf. to take in mind, bear in mind (H. xii, 17). **—karun** —करुन् । कण्ठे करणम् m.inf. to recollect, remember, call to mind (El., Gr.M.); to commit to memory, repeat from memory (without having to read from any paper), to learn by heart; cf. **—gatshun**, ab. **—pyon^{u}** —प्योनु m.inf. memory to fall (to a person), remembrance to be aroused (El. to remember (intrans.); Śiv. 73 caus., 440, 1002, 1002 caus., 1822 caus., 1884 caus., 1909 caus.; Rām. 431, 658, 771, 1535, 1630 caus.; H. iii, 5; vii, 20, 26; xii, 15; caus. vi, 11; K.Pr. 102). **—thawun** —थवुन् or **—thāwun** —थावुन् । स्मृतिविषयीभवनम् m.inf. to bear in mind, keep in memory, to remember, not to forget (El.; Gr.M.; Śiv. 596; Rām. 27, 994). **—yun^{u}** —यिनु m.inf. memory to come to a person (El. to remember (intrans.); W. 88).

yād 2 याद् f. in the following:— **yād gatshüñ^{ü}** याद् गछंञू । बाधापत्तिः f.inf. punishment to be experienced (by a child, for the sake of correction). **—karüñ^{ü}** —करंञू । विबाधना f.inf. to punish, correct, as ab.

yĕḍ यड्, yid यिड्, **yŏḍ 1** य्वड् (for **2**, see s.v.), **yoḍ^{u}** यंडु, or **yuḍ^{u}** युडु, conjnct. if (El. *yud*; L.V. 18 *yid*; 23, 24 *yud^{u}*; Rām. *yod^{u}*, 33, 881, 1067, 1432, 1508, 1529, 1532, 1769, 1780; YZ. 27 *yod*); although, notwithstanding (El. *yád*, W. 100 *yod*).

yŏḍ-nai य्वड्-नै conjnct. if not (Rām. 604).

yĕḍ-wanay यड्-वनय्, **yŏḍ-wanay** य्वड्-वनय्, or **yoḍ^{u}-wanay** यंडु-वनय् । यदि conjnct. if, in case, provided that (El. *yúduwane, yudwanai*; L.V. 10 *yod^{u}°*); although, notwithstanding (W. 100 *yadwanai*).

yodwah, yĕḍuway यडुवय्, **yid^{a}way** यिडवय्, **yŏdwai** य्वड्वै or **yodway** यंड्वय् conjnct. if (El. *yudwai*; Gr.M. *yĕduwai*; L.V. *yid^{a}way* 64; Śiv. *yŏdwai* 558, 841, 1251; Rām. *yodwai* 151, 174, 326, 328, 330, 363, 366–7, 471, 504, 666, etc.; YZ. *yodwah* 198); although, notwithstanding (W. 100 *yadwai*; Rām. *yodwai* 18, 118).

yĕḍ यड् । उदरम् f. (sg. dat. **yĕḍ^{ü}** or **yüḍ^{ü}** यंडू, Gr.Gr. 70), the belly, stomach, abdomen (cf. **hās^{i}-yüḍ^{ü} gāsa-gĕḍ^{ü}**, p. 354*b*, l. 31; **nic^{u} yĕḍ**, p. 670*a*, l. 46) (Gr.Gr. 10, 70–1, 134; Gr.M.; L. 458 *yad*; W. 18 *yad*, 111, 123 *yaḍ*; Śiv. 200; K. 1091; H. ix, 7; K.Pr. 14, 16, 28, 80, 156, 239, 257). **—atsüñ^{ü}** —अचंञू । कुक्षिभरणव्यसनम् f.inf. a habit of craving for food to arise, habitual greediness to take its rise (in a person). **—barith** —बरिथ् adj. c.g. having the belly full, full (El.). **—phaṭüñ^{ü}** —फटंञू । कुक्षिस्फुटनम् f.inf. rupture or bursting of the intestines to occur (due to violent flatulence, to a blow, or the like) (Gr.M.

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254, K. 381). —raṭűn^{u} —रटंञ़ू । कुक्षिरोगप्रादुर्भावः, संतोषवृत्तिः f.inf. a chronic incurable disease of the intestines to attack (a person); to be satisfied with a small amount of suitable food, to live in good health by avoiding unwholesome food. —trāvűn^{u} —त्रावंञ़ू । यत्प्राप्तभक्षणम् f.inf. habitually to eat any kind of food that one sees (without considering propriety, or whether the food is wholesome or not). —tsalűn^{u} —च़लंञ़ू । विरेकविकारः f.inf. diarrhœa to occur. —wasűn^{u} —वसंञ़ू । अतिबुभुक्षानुभवः f.inf. the belly to sink, i.e. extreme hunger to be experienced. —yin^{u} —यिञ़ू । तृप्तिः f.inf. the belly to come, i.e. to be comfortably replete with nice food, to have had a good dinner (K.Pr. 199).

yĕḍa-boḍ^{u} यड-वंडु । पिचण्डिलः adj. (f. -büḍ^{u} -वंडू), having a swollen belly (e.g. owing to a hearty meal); big-bellied, corpulent (El. *yadabaud*, Gr.Gr. 75); a glutton (El. *yedabaud*).

yĕḍ^{u}- or yüḍ^{u}-dōd^{u} यंडू-दोदु । कुक्षिपीडा m. bellyache, colic. -dōd^{i}lad -दांदिलद् । कुक्षिरोगयुतः adj. c.g. (as subst., f. -dōd^{i}ladiñ -दांदिलदिञ्), suffering from bellyache, colicky. —h^{a}y —हय् । प्रसूताकुक्षिपीडा f. the pain in the abdomen experienced by a woman after childbirth. -mot^{u} -मंतु । कुक्षिंभरिः adj. (f. -müts^{u} -मंचू), gluttonous, voracious. -nyuk^{u} -निकु । लघुजठरः adj. (f. -nic^{u} -निचू), lean-bellied, small-bellied (i.e. satisfied with little food). -r^{a}kh karűn^{u} -रख् करंञ़ू । अनशनम् f.inf. to practise fasting; to eat meagrely, starve oneself (e.g. out of miserliness). -tsāl -च़ाल् । शूलरोगविशेषः f. a form of indigestion usually caused by emptiness of the belly. -tsol^{u} -च़ंलु । विरेकरोगी adj. (f. -tsüj^{u} -च़ंजू), one (esp. a child) who is suffering from chronic or frequent diarrhœa. —yüḍ^{u} dyun^{u} —यंडू दिञु । अतिबुभुक्षाख्यापनम् m.inf. to cry out that one is hungry, proclaim one's hunger, protest against insufficient supply or non-supply of food.

yĕdu यदु m. N. of a celebrated ancient king (Skt. *Yadu*), eldest son of Yayāti, and ancestor of Krushn (Kṛṣṇa) (K. 618, 620). Cf. **yādav**.

yīd ईद् عيد । दिनविशेषः f. (sg. dat. yīz^{u} ईज़ू, K.Pr. 58), any periodical Muslim festival, a festival, feast-day (El. *íd*; L. 268; K.Pr. 58); the Muslim Easter (*'īdu'l-fiṭr*) (Gr.Gr. 14); great festivity and rejoicing, festivity, revelry (K.Pr. 82). Cf. **yīd^{i}kāh**.

yŏd 1 य्वद्, yod^{u} यंद्, yud^{u} युदु, see **yĕd**.

yŏd 2 य्वद् or **yŏdd** य्वद्द् । युद्धम् m. fighting, a fight, battle (war or fisticuffs) (El.; Gr.M.; Rām. *yŏd* 310, 337, 619, 621, 831, 864, 910, 971, 975, 1428, 1436, 1451; K. *yŏdd* 452, 580, 599, 662, 745, 775, 795, 818–21, 827, 870, 897, 1023–4). gatshān^{i} —गछ़ंनि । कलहोपस्थितिः m.pl.inf. fighting (including mutual abuse, etc.) to take place. —karun —करुन् m.inf. to fight, to make war (El.; Rām. 350, 450, 476, 600, 701, 1450).

yōḍ^{u} यांडु f. the pine tree, i.q. **yŏr^{u}**, q.v. According to El. (s.v.) this is the form of the word used about Islāmābād and about Bārāmūla (El. *yāḍ*, m.).

yud, see **yĕd** and **yuth^{u} 2**.

yĕdbār यद्बार्, **yidbār** इद्बार् ادبار m. turning back, going back; disloyalty, treachery (Rām. 155, 1319); ill-fortune, ill-luck; (in Ksh.) defeat (El. *idabár*).

yŏdd य्वद्द्, see **yŏd 2**.

yīdgá (El. *ídgá*), **idgah, idgáh**, see **yīd^{i}kāh**.

yĕdakh यदख् يدك । शीघ्रगाम्यश्वः m. (sg. dat. **yĕdakas** यदकस्), a led horse; (in Ksh.) a horse of a very swift kind, a race-horse.

yīd^{i}kāh ईदिकाह् (= عیدگاه) । प्रदेशविशेषः m. a place (outside a town) where the appropriate Moslem service of the *yīd* (*'īd*) and similar festivals is held, an *'īd-gāh* (El. *ídgá*; L. 288 *idgah*; H. vi, 16; K.Pr. *idgáh*, 87). Cf. **yīd**.

yĕḍal यडल् । मध्यवक्रतोपेतः adj. c.g. bellied (in the sense of 'rotund in the middle', 'swollen or thick in the middle',—e.g. a jar or post—or 'bent out in the middle'), big-bellied (Gr.Gr. 134, where it is distinguished from **yĕḍ^{a}l**; K.Pr. 239).

yĕḍ^{a}l यंडल् । बृहत्कुक्षिः adj. c.g. (of a human being) pot-bellied, gluttonous, a glutton (El. *yidal*; Gr.Gr. 134, where it is distinguished from **yĕḍal**; L. 460 *yadal*; W. 111 *yidal*).

yīdam यीदम् m. this (world) (H. vii, 16), a corruption of the Skt. *idam*, this.

yŏdnai य्वद्नै, see **yĕd**.

yadante (? spelling) conjnct. although (El., W. 99, 100). Cf. **yād, yĕd**.

yidrār यिद्रार् ادرار m. copious discharge of urine, diabetes; (in Ksh.) urine (El. *idrár*).

yādāsht यादाश्त् (= یادداشت) f. a memorandum, memo (Gr.M.).

yudishthir युदि(धि)ष्ठिर् m. N. of the eldest of the five Pāṇḍava princes, in Skt. *Yudhiṣṭhira* (he was celebrated for his truthfulness and righteousness, and was the leader of the Pāṇḍavas in the great war, described in the Mahābhārata, between them and the Kauravas) (Śiv. 1178; K. 540, 1031, 1033, 1044–5, 1048, 1072).

yādav यादव् m. a descendant of Yĕdu (Yadu), q.v. (Śiv. 1322; K. 18, 362, 438, 444, 464, 466–7, 615, 670, 686, 835, 852, 988, etc.); esp. a title of Krushn (Kṛṣṇa), who was one of these.

yidav इदव् or **yiday** इदय् । नाम adv. indeed, certainly,

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truly, verily. **yidav** is used in addressing a man, and **yiday** when addressing a woman.

yodwah, yĕdwanay यद्वनय्, **yŏdwanay** य्वद्वनय्, **yodᵘwanay** यॅद्वनय्, etc., see **yĕd**, p. 1184*b*, ll. 28 ff.

yādāwörⁱ यादावॉरि یاد آوری f. calling to mind; remembrance, recollection. —**rōzünᵘ** —रोज़ॖनु । उपकृत्या प्रवर्तनम् f.inf. remembrance to continue, i.e. to remember one's own people by helping or supporting them in case of poverty; to arrange for the support of one's dependents after one's death. —**thavünᵘ** —थवॖनु । प्रत्युपकृतिमतिः f.inf. to bear (previous kindnesses) in mind, to arrange for doing kind actions in return for benefits previously received (e.g. when the original giver of the benefits is now in poverty), to show practical gratitude.

yĕduway यद्वय्, **yodway** यॅद्वय्, **yŏdwai** य्वद्वै, **yudwai**, see **yĕd**, p. 1184*b*, l. 32.

yiday इदय्, see **yidav**.

yāg याग् । यज्ञः, चित्रमण्डलविशेषः m. (among Hindūs) a sacrifice, sacrificial rite; a coloured circle, marked with mystic pictures and signs, employed in the worship of a god.

yŏg य्वग् । युगम् m. an age of the world. According to Hindū belief there are four of these, called in Skt. the *Satya-yuga* or *Kṛta-yuga*, *Trēta-yuga*, *Dwāpara-yuga*, and *Kali-yuga*, lasting, respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The present age is the *Kali-yuga* (cf. **dwāpar-y°**, p. 264*a*, l. 20; **kali-y°**, p. 436*a*, l. 12; **satya-y°**, p. 950*a*, l. 18) (Śiv. 1444, 1521, 1712–4; Rām. 51; K. 6, 7, 12, 606); hence, any very long period of time (Śiv. 32, 1714). —**phēranⁱ** —फेरॖनि । अन्तरायवाहुल्यागमः m.pl.inf. ages to revolve; hence, in the performance of any long work many impediments and delays to occur.

yŏga-phyurᵘ य्वग-फ्युरु or **yōga-phyurᵘ** योग-फ्युरु । समयपरिवर्तः, बहुलसमयव्यत्ययः m. the revolution of the ages; the revolution of times, past, present, and future; the passing of a very long period of time.

yōg 1 योग् in **yōga-phyurᵘ** योग-फ्युरु । समयपरिवर्तनम् m. i.q. **yōga-phyurᵘ**, s.v. **yŏg**, q.v.

yōg 2 योग् m. (sg. gen. **yūgukᵘ** यूगुकु, Śiv. 1458, 1776), concentration of the thoughts, deep and abstract contemplation, meditation, mental absorption in the Supreme Spirit (cf. **dyāna-y°**, p. 268*b*, l. 21; **rāza-y°**, p. 857*b*, l. 13) (L.V. 14; Śiv. 21, 24, 247, 442, 597, 735, 756, 1028, 1067, 1215, 1270, 1312, 1418, 1448, 1458, 1485, 1512, 1531, 1591, 1654, 1671, 1689, 1696, 1742, 1747, 1765, 1776, 1782, 1825–6, 1833, 1835, 1841, 1854, 1857, 1865, 1915; K. 424, 437, 969); the *Yōga* system of philosophy (teaching the means whereby the human soul may obtain complete union with the Supreme Being) (Śiv. 1848). **-abyās** -अब्या(भ्या)स् (Śiv. 1448) or **yōgābyās** योगाब्या(भ्या)स् (Śiv. 1264) m. regular practice of deep and abstract contemplation, etc., as ab. (borrowed from Skt. *yōgābhyāsa*).

yōga-kal योग-कल् f. skill in the practice of abstract contemplation or of mental absorption (L.V. 14). **-māyā** -माया f. the power of abstract meditation; the *śakti* (see **shĕktⁱ**) or Energic Power of God in the creation of the world, personified as a deity (Rām. 66).

yōgī योगी or **yūgī** यूगी m. one who practises the religious system of mental absorption (**yōg**, q.v.) (L.V. 14; Śiv. 442, 1001, 1377, 1514, 1591; K. 61).

yōgⁱ यॊगि (? cf. باغی) । निर्भयः adj. c.g. daring, arrogant, insolent, audacious, brazen. —**gatshun** —गछुन् । उद्धतीभवनम् m.inf. to become insolent, etc., as ab.

yug युग् m. a pair, a couple (borrowed from Skt. *yuga*) (Śiv. 14).

yĕg-jāh यग्-जाह्, see **yĕkh 4**.

yōginī योगिनी f. a certain female attendant on Shiv (Śiva). There are sixty-four of these, and they are all invoked, under the title of 'mothers', at the religious ceremony called **Diva-gŏn** (q.v. p. 261*b*, l. 2) (L. 260, Śiv. 730).

yĕgñ or **yĕjñ** यज्ञ्, **yĕgᵃñ** यगञ् or **yĕgañ** यगञ् । यज्ञः m. (among Hindūs) a sacrificial rite, a sacrifice (Śiv. 8, 51, 70, 72, 76, 78, 106, 120, 311, 313, 321, 374, 385, 388, 523, 756, 1426, 1881; Rām. 1679, 1685, 1730; K. 96, 305, 307, 316, 1047, 1054, 1070).

yāgar यागर् in **yāgar pachiñ** यागर् पछिञ् । गृध्रपक्षिविशेषः f. a legendary bird of monstrous size, capable of carrying away animals as large as a horse, like the *roc* of the Arabian Nights (Rām. 316, 694).

yigīr इगीर् in **yigīr bigīr** इगीर् बिगीर् । ग्रहणप्रवृत्तिः f. catching hold of a person in order to stop him (either a habit of doing this or a single occasion).

yĕgarāwun यगरावुन् । स्नेहदाहगन्धः m. (sg. dat. **yĕgarāwanas** यगरावनस्), the evil smell of burning oil or the like.

yōgēshŏr योगेश्वर् or **yōgīshŏr** योगीश्वर् m. one who is an adept in, or master of, deep and abstract contemplation, and who has thereby obtained superhuman faculties (K. *yōgī°* 437); a name, or title, of Shiv (Śiva) (Śiv. *yōgē°* 866, 1215, 1639; K. *yōgī°* 969).

yōgy योग्य् adj. c.g. fitting, worthy, proper (as in **karunᵘ y°**, worthy to be done; **dandas y°**, worthy of punishment) (Gr.M.).

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yih 1 इह् । अयम् pron. dem. this (within sight).

[Sg. nom. an. and inan. e.g. **yih** इह् or (vill.) **yuh 1** युह्, **yuh^{u} 1** इहु or **yüh^{u}** यूंहु, also (in compounds) written **yi** इ. Acc.-dat. an. e.g. **yimis** इमिस्, or **nŏmis** न्वमिस्, or (vill.) **nĕmis** न्यमिस्; inan. **yith** इथ्, or **nŏth** न्वथ्, or (vill.) **nĕth** न्यथ्. Ag. an. and inan. m. **yim^{i}** इमि or **nŏm^{i}** न्वंमि, f. **yimi** इमि or **nŏmi** न्वमि. Abl. an. and inan. e.g. **yimi** इमि, **yiwa** इव, or **nŏmi** न्वमि. Gen. an. e.g. **yim^{i}-sond^{u}** इमि-संन्दु, **yisond^{u}** इसंन्दु, or **nŏm^{i}-sond^{u}** न्वंमि-संन्दु; inan. **yimyuk^{u}** इम्युकु or **nŏmyuk^{u}** न्वम्युकु. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim** इम्, f. **yima** इम; or m. **nŏm** न्वम्, f. **nŏma** न्वम. Acc.-dat. **yiman** इमन् or **nŏman** न्वमन्. Ag. and abl. **yimau** इमौ or **nŏmau** न्वमौ. Gen. **yiman-hond^{u}** इमन्-ह्न्दु or **yihond^{u}** इहंन्दु, or **nŏman-hond^{u}** न्वमन्-ह्न्दु or **nŏhond^{u}** न्वहंन्दु. For most of the above forms, see Gr.Gr. 89, 90, and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and fem. genders. As regards the plur., in this respect, see ab. In both numbers, it will be observed that, except in the nom. sing., an otherwise obsolete base **nŏth** न्वथ्, etc., can be used instead of the more regular forms **yith** इथ्, etc. This is most common in the sing., and is chiefly colloquial.

When written in the Nāgarī character, all the forms of this pronoun are usually written with an initial इ (instead of यि) in order to distinguish it from the Relative Pronoun **yih 2** यिह्.

When this word is used as an adjective pronoun, the inan. forms **yith** इथ् and **nŏth** न्वथ् are employed when agreeing with an inan. noun of either gender in the dative singular. Thus, **yith kulis** इथ् कुलिस् or **nŏth kulis** न्वथ् कुलिस्, to this tree. When agreeing with a genitive, the usual rule for adjectives is observed. Thus, **yimis** (or **nŏmis**) **sŏhiba-sond^{u}** इमिस् (न्वमिस्) सांहिब-संन्दु of this gentleman, but **yimi** (or **nŏmi**) **cīzuk^{u}** इमि (न्वमि) चीज़ुकु of this thing.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **yim** (not **yima**) **z^{a}h pacĕ** (fem. nom. plur.) इम् (not इम) ज़ह् पच्, these two boards, but **yima pacĕ** इम पच, these boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M., s.v. **yih 1**.]

nŏm न्वम् pl. nom. and acc. (f. **nŏma** न्वम), these; (as pron. adj. m.) (H. x, 5); (as pron. adj. f.) (H. viii, 4). I.q. **yim**, bel.

nŏmau न्वमौ (also spelt **nŏmav** न्वमव्), pl. ag. and abl. e.g. by these, from these; (as pron. adj. m.) (H. x, 12). I.q. **yimau**, bel.

nŏm^{i} न्वंमि instr. sg. an. m. and also inan. e.g. (an. f. **nŏmi** न्वमि), by this, i.q. **yim^{i}**, bel., q.v. **-sond^{u}** -संन्दु sg. gen. an. of this, i.q. **yim^{i}-sond^{u}**, bel., q.v.

nŏmi न्वमि, i.q. **yimi 1** and **2**, bel., q.v.

nŏman न्वमन् pl. acc. dat. e.g. for these, to these; these (acc.) (H. viii, 1); (as pron. adj.) (H. x, 12). I.q. **yiman**, bel.

nŏmis न्वमिस् or (vill.) **nĕmis** न्यमिस् sg. acc.-dat. an. e.g., to this; (as pron. adj. an. m.) (H. *ne*° v, 9; xii, 15). I.q. **yimis**, bel.

nŏmyuk^{u} न्वम्युकु sg. gen. inan. (f. **nŏmic^{u}** न्वमिचू), of this (without life), i.q. **yimyuk^{u}**, bel., q.v.

nŏth न्वथ् sg. dat. inan. to this (inanimate thing), i.q. **yith**, bel., q.v.

yi 2 इ, (for **1**, see **y 2**) for **yih 1** bel., in compounds, such as **yi-ti**, this also (K. 326; H. x, 8).

yī यी, i.q. **yiy 1**, bel., q.v. (H. vi, 8).

yih 1 यिह् or (vill.) **yuh 1** युह्, **yuh^{u} 1** यिहु, **yüh^{u}** यूंहु, sg. nom. and acc., an. and inan., e.g. this (within sight), he, she, it (within sight) (Gr.Gr. 13, 89, 90, 113, 115, 153, 158, 194, 213; Gr.M.). (An. m.) (L.V. 26; Śiv. 820; Rām. 105, 161, 366, 413, 505, 667, 726–7, 734, 880, etc.; K. 133, 135, 141, 358, 608; H. *yih* ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5, 6, 12; xii, 1–3, etc.; *yuh* xii, 5; *yüh*, for *yüh^{u}*, ii, 9; x, 12; K.Pr. 250–1); (an. f.) (Śiv. 874; Rām. 424–5, 668, 1030, 1032, 1034–5, 1148, 1150, 1649; H. ii, 8; iii, 4; v, 6, 10, 12; viii, 3; x, 8; xii, 4, 15, 20, 25); (inan.) (L.V. 84–5; Śiv. 92, 532, 640, 686, 696, 710, 716, 792, 805, 957, etc.; Rām. 157, 159–60, 222, 280, 293, 469, 592, 597, etc.; K. 275, 672, 773, 1161; H. iii, 4, 8, 9; vi, 16; viii, 7, 11; x, 4, 5, 7, 13, etc.); (as pron. adj.) (L.V. 7, 28; Śiv. 10, 13, 18, 697, 802, 815, 838, 899, etc.; Rām. 267, 289, 340, 385, 395, 473, 592, 708, 733, 1667, etc.; K. 1063; H. *yih* ii, 3, 8, 9, 10; iii, 1, 3, 4; v, 5–7, 11; viii, 1, 5, 6, 7, 9, 10, 13, etc.; *yüh*, for *yüh^{u}*, ii, 11; YZ. *yih* 23, 84, etc.; K.Pr. 244).

yihond^{u} 1 इहंन्दु or (q.v. bel.) **yiman-hond^{u}**

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इमन्-हंन्दु । इदमीयः pl. gen. (f. **yihünz**ᵘ इहंज़ू), of these (Gr.M.; Śiv. 1005; K. 30; H. viii, 1; K.Pr. *yihundui* for *yihonduy* 253).

yihuy or **yuhuy** इह्यु or **yŏhay** य्वहय् । अयमेव (f. **yihay** इहय्), sg. nom. and acc. this very, even this, only this (El. *yihoi*, *yihui*); (an. m.) (Śiv. 796, 798, 809, 813, 821–3, 835, 849 ff., 1659, 1714; Rām. 1313; K. 38; H. *yihuy* x, 7; xii, 15; *yuhuy* x, 1; *yŏhay* x, 8); (an. f.) (L.V. 52; H. xii, 20); (inan.) (Śiv. 642; K. 72, 114; H. *yihuy*, viii, 10); (as pron. adj.) (L.V. *yuhuy* 13; Śiv. m. 646; f. 358, 693, 718, 1194, 1225, 1902; Rām. m. 1620; f. 147, 181, 1388; K. f. 268, 274, 394, 878; H. *yuhay*, xi, 2; *yihŏy*, v, 10).

yim इम । इमे pl. nom. and acc. (f. **yima** इम), these (El., Gr.Gr. 89, Gr.M.); (m.) (L.V. 109; Śiv. 583; Rām. 334, 384, 445–6, 448, 450, 1295, 1383, 1397, etc.; *yimay* (? *yimay*) 588; K. 17, 175, 201; H. ii, 3; viii, 1, 3, 13; x, 1, 2, 12; xii, 2, 3, 18, 23; (f.) Rām. 555, 1438; K. 275; H. viii, 4; K.Pr. 253); (as pron. adj.) (H. v, 9, 12; viii, 1, 3, 5, 11; x, 12; xii, 6; (f.) iii, 8; v, 8; viii, 4; x, 1, 2, 6; with emph. *y*; f. *yimay*, xii, 3, 23).

yimau इमौ or **yimav** इमव् or (vill.) **yimōv** इमोव् pl. ag. and abl. c.g. (Gr.Gr. 90; Gr.M.; Rām. 1413, 1434; H. *yimau* ii, 3; viii, 1, 3, 5; xii, 1, 17, 22; *yimav* v, 8; viii, 11; x, 6, 12; *yimōv* x, 1); (as pron. adj.) (H. *yimau* v, 7; viii, 3, 9; *yimav* iii, 1; x, 1, 5, 12); with emph. **y, yimav**ᵘ**y** इमवूय् (H. iii, 7; viii, 6).

yimⁱ इमि or (see ab.) **nŏm**ⁱ न्वमि sg. instr. an. m. and also inan. c.g. (an. f. **yimi** इमि or **nŏmi** न्वमि), by this (Gr.Gr. 90, Gr.M.); as pron. adj. (H. x, 2, 12). **yim**ⁱ**-sond**ᵘ इमि-सन्दु, **nŏm**ⁱ**-sond**ᵘ न्वमि-सन्दु or (q.v. bel.) **yisond**ᵘ इसन्दु । एतदीयः sg. gen. an. (f. **yim**ⁱ**-sünz**ᵘ इमि-संज़ू or **nŏm**ⁱ**-sünz**ᵘ न्वमि-संज़ू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **yimyuk**ᵘ इम्युकु, q.v. bel. (Gr.M.).

yimi 1 इमि or **nŏmi 1** न्वमि an. f. sg. ag., see ab. by this (Gr.Gr. 90); (as pron. adj.) Śiv. *yimiy*, 371.

yimi 2 इमि, **yiwa** इव, or **nŏmi 2** न्वमि an. and inan. abl. sg. c.g. from this (Gr.M.); (inan.) (Śiv. 18, 369, 1240; K. 577, 850); (as pron. adj.) (Śiv. 4, 14, 152, 155, 279, 381, 516, 951, 1252–3, 1255, 1292, 1325, 1332, 1516, 1564, 1750, 1758, (*yimiy*) 356, 372, 1899; Rām. 302; H. viii, 4, 11). —**khŏt**ᵃ**ra** —ख्वतर adv. therefore (El.). —**jāyi-nishĕ** —जायि-निशॆ adv. from this place, hence (El.). **-kani** -कनि । अनेन कारणेन adv. owing to this cause, for this reason, on account of this; thus (Gr.Gr. 13, 159). **-pōr**ⁱ -पोरि । इतः पार्श्वतः adv. in or from this direction (Gr.Gr. 151, 160). —**ranga** —रंग । एतत्प्रकारम् adv. in this manner, thus (Gr.Gr. 154, Śiv. 81); on account of this, for this reason, hence. **-yōr-kun** -योर्-कुन् adv. from this time forth, henceforth (Śiv. 311).

yiman इमन् । एतेभ्यः (एतान्) pl. acc.-dat. c.g. for these, to these (Gr.Gr. 89; Gr.M.; Rām. 446, 1295, 1395–6, 1491, 1496; K. 202, 341; H. v, 8; vii, 24; viii, 1, 3, 4, 11–13; xii, 7, 21); (as acc.) these (Śiv. 791, 812; Rām. 1497); (as pron. adj.) (H. ii, 11; vii, 24; viii, 1, 3, 4, 11; x, 5; xii, 11, 14, 19, 20); with emph **y, yiman**ᵘ**y** इमनूय् (H. vii, 20; viii, 3; K.Pr. *yimanui* 253). **-hond**ᵘ -हंन्दु or (q.v., ab.) **yihond**ᵘ इहंन्दु । एतदीयः pl. gen. (f. **-hünz**ᵘ -हंज़ू), of these (Gr.Gr. 90).

yimis इमिस् or **nŏmis** न्वमिस् । अमुम् sg. acc.-dat. an. c.g. to this (Gr.Gr. 13, 89; Gr.M.); (m.) (Śiv. 244); (as pron. adj.) (H. iii, 8; x, 5).

yimyukᵘ इम्युकु or (q.v., ab.) **nŏmyuk**ᵘ न्वम्युकु । इदमीयः sg. gen. inan. (f. **yimic**ᵘ इमिचू or **nŏmic**ᵘ न्वमिचू), of this (inan.) (Gr.M.).

yisondᵘ इसन्दु or (q.v., ab.) **yim**ⁱ**-sond**ᵘ इमि-सन्दु । इदमीयः sg. gen. an. (f. **yisünz**ᵘ इसंज़ू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun (Gr.Gr. 90).

yith इथ, or **nŏth** न्वथ, or (vill.) **nĕth** न्यथ sg. dat. inan. to this (inanimate thing) (Gr.M.; Rām. 333, 823; H. v, 1, 6; viii, 9; xii, 21; YZ. *yath* 227); (as acc.) (Śiv. 1303); (as pron. adj.) (L.V. 95; Śiv. 244, 396, 581, 1181, 1444, 1629, 1637, 1646, 1673, 1727, 1752; Rām. 360, 471, 474, 1185, 1596, 1712; K. 103, 552, 842, 933, 1127, 1169; H. iii, 5, 8, 9; v, 9; x, 5, 12; K.Pr. *yat*, *yath*, 243–4). **-andar** -अन्दर् adv. in this, herein (El. *yat andar*). **-kun** -कुन् । अस्मिन्पार्श्वे adv. to this (inanimate place, thing, etc.) direction; in this direction (Gr.Gr. 160). **-manz** -मज़् adv. in this, herein (El. *yat manz*) (Rām. 164).

yiwa इव an. and inan. abl. sg. c.g. from this, i.q. **yimi 2**, ab. (Gr.Gr. 159, Gr.M.). **-kani** -कनि adv. owing to this cause, for this reason, i.q. **yimi-kani**, ab. (Gr.Gr. 159).

yiy 1 इय । इदमेव sg. nom. inan. emph. this very, only this (inanimate thing) (El. *yi*; Gr.M.; Śiv. 74, 310–1, 355, 594, 648, 679, 683, 723, 791, 845, 870, 894, etc.; Rām. 55, 105, 117, 179, 222, 231, 278, etc.; K. 47, 1111; H. *yiy* ii, 5; viii, 1; *yiy* iii, 9; vii, 24); (as pron. adj.) (Śiv. 160, 763, 811, 916; Rām. 90, 97, 160, 173, 239, 255, 463, 473, 590, etc.; K. 279, 620).

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yiy 2 यिय्, for **yih + ay** यिह् + अय्, if this.

yih 2 यिह् । यत् pron. rel. who, which, that.

[Sg. nom. an. m. **yus** युस् or **yus^{u}** यिसु ; f. **yŏssa** य्वस्स or (vill.) **yĕssa** यस्स ; inan. **yih** यिह्, also (in compounds) written **yi** यि, or (old) **yuh^{u} 2** युहु or **yuh 2** युह्. Acc.-dat. an. c.g. **yĕmis** यमिस् or **yĕs** यस् ; inan. **yĕth** यथ्. Ag. an. m. **yĕm^{i}** यॅमि ; f. **yĕmi** यमि ; inan. **yĕm^{i}** यॅमि. Abl. an. and inan. c.g. **yĕmi** यमि or **yĕwa** यव. Gen. an. c.g. **yĕm^{i}-sond^{u}** यॅमि-सन्दु, **yĕsond^{u}** यसन्दु, or **yĕs** यस् ; inan. **yĕmyuk^{u}** यम्युकु. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim** यिम्, f. **yima** यिम. Acc.-dat. c.g. **yĕman** यमन् or **yiman** यिमन्. Ag. and abl. **yĕmau** यमौ or **yimau** यिमौ. Gen. **yĕ(yi)man-hond^{u}** य(यि)मन्-हन्दु or **yihond^{u}** यिहन्दु. For most of the above forms, see Gr.Gr. 88–9 and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and the fem. genders. As regards the plural, see ab.

When this word is used as an adjectival pronoun, the inanimate forms, with one exception, are not employed. The exception is **yĕth** यथ्, the inan. dat. sing. It is used as an adj. when agreeing with an inan. noun of either gender in the dat. sing. In other cases (except in the old language of L.V.), when an adjectival use is required, the animate forms are employed, according to gender, whether agreeing with an animate or inanimate noun, as in **yus sŏhib**, what gentleman, i.e. the gentleman who; **yŏssa triy**, the woman who; **yus** (not **yih**) **jahāza**, the ship which; **yŏssa shĕlph**, the art which, but (L.V. 8) **yuh nām** (not **yus nām**), the name which. An exception is that the adjectival feminine dative is **yĕmi** यमि, not **yĕmis** यमिस्, although, when used substantively, the an. form **yĕmis** यमिस् or **yĕs** यस् is used for the feminine as well as for the masculine. Thus, **yĕmis sŏhibas**, to the gentleman who; **yĕmi triyĕ**, to the woman who. When agreeing with a genitive the usual rule for adjectives is observed. When the genitive is the genitive of a masculine singular inanimate noun, and therefore ends in **uk^{u}**, etc., the pronoun is put into the ablative singular. Thus, **yĕmi cīzuk^{u}**, of what thing, i.e. of the thing which. When the genitive is not of this description, the pronoun is put into the dative singular, as in **yĕmis** (or **yĕs**) **sŏhiba-sond^{u}**, of the gentleman who.

For the use of the demonstrative pronoun **tih**, as the correlative of this pronoun, see p. 966*b*, ll. 22 ff.

In the plural nominative the masculine **yim** यिम agrees with all masculine nouns, and the feminine **yima** यिम with all feminine nouns, without any distinction between animate and inanimate. But if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the pronoun is used instead of the feminine. Thus, **yima pacĕ**, the boards which, but **yim** (not **yima**) **z^{a}h pacĕ**, the two boards which. For ab. generally, see Gr.M., s.v. **yih 2.**

This pronoun is often repeated in various idiomatic senses, as in **yus^{u} yih dapay**, he who will say what to thee, i.e. whoever will say anything to thee (L.V. 20); **yĕs yih rŏtsĕ**, to whom what is pleasing, i.e. whatever is pleasing to each (L.V. 21); **yih yih karm**, whatever work (L.V. 58); **yuh^{u} yih karm**, whatever act (L.V. 61); **yĕm^{i} yus zôn^{u}**, he who knew whom (Śiv. 449); **yĕmis yĕmic^{u} yitshā**, whoever has a wish for anything (Śiv. 1085); **prayĕn ôs^{u} yĕs yih**, to whomever anything was pleasing (Śiv. 1086); **yus yiy mangiy**, whoever would ask anything from thee (Śiv. 308); **yus yus**, whoever (K. 430, 992); **yih yih** (K. 863) or **yiy yiy** (K. 323), whatever; **yus yus yĕth yĕth kāmi lagihē**, whoever was allotted to each particular work (K. 1067); **yĕs yus gatshi**, that which is necessary for a particular person (K.Pr. 243); **yus yĕs zāni**, he who knows a particular person (K.Pr. 256). So **yĕm^{i} yitha wuch^{u}**, as each one looked (K. 438); **pazi yuth^{u} yĕs**, as is proper for each (K. 1071); **yus yuth^{u} kari**, as each one does (so will he reap) (K.Pr. 256).

yi 3 यि, for **yih 2** bel. in **yi-**(or **yih-**)**kĕh** यि-(यिह्-)कैंह् । यत्किंचित् pron. indef. inan. whatever, whatsoever (Rām. 45, 256, 470, 790, 1660, 1745; K. 422, 569, 1055, 1057, 1166); cf. **yus-akhāh**, bel. **yi-**(or **yih-**)**kĕtshāh** यि-(यिह्-)कैंछाह् । यत्किंचित् pron. indef. inan. i.q. **yi-kĕh** (Śiv. 117, 695, 1184, 1529; Rām. 20, 162, 587, 653); (as pron. adj. inan.) (Rām. 20, (pl.) 1657). Cf. **yus-kātshāh**, bel.

yih 2 यिह् or (old) **yuh^{u} 2** युहु, **yuh 2** युह् sg. nom. inan. which, what (Gr.Gr. 88, 153; Gr.M.; L.V. *yih* 20–1, 107; Śiv. *yih*, 119, 637, 999, 1007, 1086, 1305, 1757, 1836, 1852; Rām. 1230, 1729; K. 386, 684; H. v, 7; viii, 9; x, 1; xii, 6, 7, 20; K.Pr. 250 ff.); (as pron. adj.) (L.V. *yih* 58, 61; *yuh^{u}* 61; *yuh* 8).

yihond^{u} 2 यिहन्दु pl. gen. (f. **yihünz^{u}** यिहंज़ु), of whom, of which, i.q. **yĕman-hond^{u}**, bel., q.v. (Gr.Gr. 88, Gr.M.).

yĕmau यमौ or **yimau** यिमौ or **yĕ(yi)mav**

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य(यि)मव् pl. ag. abl. c.g. by or from whom (Gr.Gr. 88; L.V. *yimav* 6, 27; Śiv. 1760; Rām. 6, 618, 995, 1497; H. *yimav* xi, 3; K.Pr. *yimawuí*, for *yimavᵘy*, 253).

yĕmⁱ यॅमि sg. ag. m. an. and also inan. c.g. (f. an. **yĕmi 1** यमि) by whom (Gr.Gr. 88, Gr.M.); (an.) (L.V. 5, 26, 43, 62; Śiv. 449, 884, 890, 1565, 1701; Rām. 18, 177–8, 344, 1202–4, 1373, 1469, 1471–2, 1661; K. 438; H. xii, 7; K.Pr. 246–8); (as pron. adj.) (L.V. 24; Śiv. 60; Rām. 1632; K.Pr. 248). **yĕmⁱ-sondᵘ** यॅमि-सन्दु or (q.v. bel.) **yĕsondᵘ** यसन्दु । यद्दीयः sg. gen. an. (f. **-sünzᵘ** -सञ्ज़ू), of whom (Śiv. 35, 585, 848).

yĕmi 1 यमि f. sg. ag. an., see ab. (Gr.Gr. 88; Rām. 1514, 1516).

yĕmi 2 यमि f. sg. dat. when used as an adj., see ab.

yĕmi 3 यमि or (q.v. bel.) **yĕwa** यव sg. abl. c.g. an. and inan. from whom, from what (Gr.M.); (inan.) (Śiv. 666; H. xii, 11; K.Pr. 246); (as pron. adj.) (H. vii, 8). (El. gives *yimih patah* (i.e. *yĕmi-pata*), since.) **-kani** -कनि । यन्निमित्तम् adv. for which reason, on account of which, for which object, wherefore (Gr.Gr. 159); in exchange for which. **-kinⁱ** -किनि । यद्धेतोः adv. for which cause, on account of which. **-pörⁱ** -पॉरि adv. in, or from which direction, from whence (Gr.Gr. 151, 160). **-ranga** -रंग adv. in the manner in which, how (Gr.Gr. 154). **—vizi** —विज़ि । यस्मिन्समये adv. at which time, when (Gr.Gr. 157, K. 1027).

yim यिम । ये pl. nom. masc. (f. **yima** यिम), who, which (Gr.Gr. 88, Gr.M.); (m.) (L.V. 95; Śiv. 20, 25, 72, 120, 130, 433, 1094, 1209, 1373, 1457, 1487, 1793; Rām. 56, 60, 68, 449, 458, 932, 968, 979, 1260, 1509; K. 20, 405, 591, 1035, 1043, 1049, 1112; H. ii, 9; v, 5; x, 5; xi, 8); (f.) (Śiv. 830, 1453; K. 766); (as pron. adj.) (L.V. 13, 76; Śiv. 132, 497–8, 991; K. 368, 397, 468, 842, 982, 1036; H. ix, 9).

yĕman यमन् or **yiman** यिमन् pl. acc.-dat., c.g. (to) whom, (to) which (Gr.Gr. 88, Gr.M., Rām. 1061, K. 115, K.Pr. 253). **-hondᵘ** -हन्दु or (q.v., ab.) **yihondᵘ** यिहन्दु pl. gen. (f. **-hünzᵘ** -हञ्ज़ू), of whom, of which (Gr.Gr. 89, Gr.M.).

yĕmis यमिस् or (q.v., bel.) **yĕs** यस् sg. acc.-dat. c.g. an. (to) whom, (to) which (Gr.Gr. 20, 26, 88, 191; Gr.M.); (an. m.) (L.V. 5; Śiv. 641, 1085, (exceptionally inan.) 1098; K.Pr. 248); (as pron. adj.) (Śiv. 495–6, Rām. 28).

yĕmyukᵘ यम्युकु । यत्संबन्धी sg. gen. inan. (f. **yĕmicᵘ** यमिचू), of which (inanimate thing) (Gr.Gr. 89; Śiv. 538, 1085 K.Pr. *yĕmukuí*, for *yĕmyukᵘy*, 248).

yĕs यस् sg. acc.-dat. c.g. an. (to) whom, (to) which, i.q. **yĕmis**, ab., q.v. (Gr.Gr. 88, Gr.M.); (an. m.) (L.V. 15, 21, 33–4, 37; Śiv. 60, 667, 875–6, 883, 990, 995, 999, 1086, 1207, 1299, 1563, 1757, 1873; Rām. 178, 911, 913, 1068, 1076, 1116, 1182, 1238, 1433, 1448, 1488, 1563, 1582, 1662, 1664; K. 95, 327, 527, 532, 723, 906, 928, 1022, 1071, 1171; H. ii, 8, 9; vi, 16; vii, 1, 29, 30; YZ. 245; K.Pr. 241–3); (an. f.) (Rām. 1620; K. 504; H. xii, 15); (as pron. adj.) (Rām. 1338, 1442, 1616; K.Pr. 242). This word is also used as an equivalent to **yĕsondᵘ**, bel. q.v. (Gr.Gr. 89; Śiv. 36, 685, 1022, 1067, 1114, 1844, and so in most of the above examples from Rām.).

yus युस् or **yusᵘ** यिसु । यः m. sg. nom. an. (f. **yŏssa** य्वस्स, q.v., bel.), who (Gr.Gr. 15, 88; Gr.M.); (an. m.) (L.V. *yusᵘ* 20, 24, 37, 45, 65; Śiv. *yus* 30, 39, 59, 308, 356, 449, 645 (*yusᵘ*), 674, 688, 877–8, 1016, etc.; Rām. *yus* 58–9, 117, 805, 912–3, 1127, 1300, 1470, 1472, 1514, 1577, 1590, 1616, 1663, 1729; K. 2, 41, 252, 319, 362, 430, 556, 620, 720; H. ii, 7, 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12; K.Pr. 255–6); (as pron. adj.) (Śiv. *yus* 21; K. 429, 441, 492, 992; H. ii, 4, 9–11; vi, 14; x, 12; xii, 4, 20, 25; K.Pr. 255). **—akhāh** —अखाह् । यः कश्चित् एकतरः pron. indef. an. m. (f. **yŏssa akhāh** य्वस्स अखाह्), whoever (out of several persons) (H. viii, 6, 8, 11; K.Pr. 255); cf. **yi-kĕh**, ab. **—kāṭshāh** —काँछाह् । यः कश्चन pron. indef. an. m. (f. **yŏssa kāṭshāh** य्वस्स काँछाह्; inan. (see ab.) **yi-kĕh** यि-कँह् or **yi-kĕṭshāh** यि-कॅंछाह्), whoever, whosoever.

yĕsondᵘ यसन्दु or (q.v. ab.) **yĕs** यस् sg. gen. an. (f. **yĕsünzᵘ** यसञ्ज़ू), of whom, i.q. **yĕmⁱ-sondᵘ**, ab., q.v. (Gr.Gr. 89, K. 618).

yŏssa य्वस्स, **yŏsa** य्वस, or (vill.) **yĕssa** यस्स, **yĕsa** यस f. sg. nom., she who, f. of **yus**, ab. (Gr.Gr. 88, Gr.M.); (an. f.) (Śiv. 1491, 1742; K. 277; H. x, 6; xii, 20, 25); (as pron. adj.) (Śiv. 881, 1869; Rām. 312, 789; H. x, 1; xii, 25).

yŏsay य्वसय् । यैव f. sg. nom. emph. only she who (L.V. 52).

yusuy यिसुय् m. sg. nom. emph. (f. **yŏsay** य्वसय्, ab.), only he who.

yĕth यथ् inan. sg. dat. to which, to what (Gr.Gr. 18; Gr.M.; Śiv. 1019, 1210, 1683, 1749, 1757, 1903; Rām. 188; H. x, 7, 10); (as acc.) (Śiv. 451, 903); (as pron. adj.) (L.V. 47; Śiv. 169, 1627; Rām. 108, 1327; K. 1067). **-kun** -कुन् adv. in what direction, in the direction which (Gr.Gr. 160, Rām. 536).

yĕthⁱ यॅथि or **yĕthy** यथ्य्, emph. form of **yĕth**,

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q.v. **-kun** -कुन् adv. even in what direction, in the very direction which (Gr.Gr. 160).

yĕwa 1 यव (for **2**, see s.v.) sg. abl. c.g. an. and inan., i.q. **yĕmi 3**, ab., q.v. (as adv.) by which, in order that, so that (L.V. 28, 75). **-kani** -कनि । यत्कारणेन adv. i.q. **yĕmi-kani**, ab., q.v. (Gr.Gr. 159). **-kanĕn** -कन्यन् । यत्कारणेन adv., id. **-puťhy** -पुछ्य् । यदर्थम् adv. for which, for the sake of which, for which object.

yiy 3 यिय् m. sg. nom. inan. emph. even which (inan.) (Śiv. 121, 226, 308, 312, 348, 630, 1086, 1208; Rām. 14, 133, 638; K. 323, 1044; H. xi, 1); (as pron. adj.) (K. 796). **yiy-kĕťhāh** यिय्-कॆंछाह whatever, i.q. **yi-kĕťhāh**, ab., but more emphatic (H. iii, 1, 8; v, 8).

yih 3 यिह्, see **yunᵘ**.

yiha इह adv. here, a borrowed Skt. word, used in the compound **yiha-lūkh**, the world here, this world, as opp. to **para-lūkh**, the other world (Skt. *iha-lōka*, *para-lōka*) (K. 424, 1106).

yuh 1 युह्, **yuhᵘ 1** इहु, see **yih 1**.

yuh 2 युह्, **yuhᵘ 2** युहु, see **yih 2**.

yĕhan (K.Pr. 35), for **yihŏn**, cond. past pl. 3 of **yunᵘ**, q.v.

yihondᵘ 1 इहंन्दु, see **yih 1**.

yihondᵘ 2 यिहंन्दु, see **yih 2**.

yĕhānath यहानथ् اهانت f. (sg. dat. **yĕhānüťsᵘ** यहानॅचू), contempt, disdain (cf. **kŏl-kōrĕ-y°**, p. 436*b*, l. 41) (El.); affront, indignity, insult, slight; slander, calumny. **—khĕnᵘ** —ख्यंनू । भर्त्सनाक्रोशावाप्तिः f.inf. to suffer indignity (from loud abuse or the like). **—karünᵘ** —करॅनू । अतिभर्त्सनम् f.inf. to contemn (El.); to abuse another loudly and publicly (El.). **—pĕnᵘ** —प्यंनू । खलीकारानुभवः f.inf. such abuse to befall (a person).

yuharin̄ युहरिञ् (? spelling) adv. hither, towards this direction (noted only in K.Pr. 236 *yuharin*). Cf. **wuharin̄**, **wuharyundᵘ**, and **yohuryundᵘ**.

yohuryundᵘ यॊहुर्युन्दु or (q.v.) **ohᵘryundᵘ** ओहुर्युन्दु । ईषदितः adv. a short way off (u.w. vbs. of coming, putting, sitting, standing, or the like) (Gr.Gr. 94); cf. **yuharin̄** and **wuharyundᵘ**. **—pahān** —पहान् । ईषदेतत्पार्श्वतः adv. somewhat in this direction, an indefinite short way off (Gr.Gr. 94).

yihus or **yuhus** इहुस् (also written यिहुस) । ऐषमः adv. during this year, in the present year (El., Gr.Gr. 158, W. 95). **yihusukᵘ** or **yuhusukᵘ** यिहुसुकु । ऐषमःसंबन्धी sg. gen. (f. **yi(yu)husücᵘ** यिहुसॅचू), of, belonging to, or produced in the present year.

yihsān इहसान् احسان m. kindness, beneficence (El.).

yĕhāta यहात or **yihāta** इहात احاطه । ऐश्वर्योपभोगः m. surrounding, enclosing; enclosed space, enclosure, premises, precincts; (in Ksh.) the exercise of might, power, authority, sway (due to wealth, high office, or the like). **—karun** —करुन् । अत्युत्कर्षाधिगमः m.inf. to exercise such power; hence (esp. of a low person suddenly promoted) to become highly exalted, to become invested with great authority, power, wealth, or the like.

yihwah, see **yĕwa 2**.

yihay इहय्, **yihuy**, **yuhuy** इहुय्, **yŏhay** य्वहय्, see **yih 1**.

yōjᵘ योजु । असमञ्जसवृत्तिः adj. (f. **yŏjᵘ 1** यॉजू), one who conducts himself unsuitably or improperly, unmannerly, rude (e.g. in speech, listening, thinking, appearance, dress, walk, etc.). **—hyuhᵘ** —हिहु । असमञ्जसवृत्त्युपमः adj. (f. **yŏjᵘ hishᵘ** यॉजू हिशू), one who (usually well-mannered) on some occasion acts like such a person.

yāji-paijāma याजि-पैजाम । विषमाकारवेशभाषणः m. 'with misfitting breeches'; hence, one who is ugly or unmannerly in form, appearance, speech, etc.

yŏjᵘ 2 यॉजू । शष्कुली f. (sg. dat. **yājĕ** याज्य), a kind of cup-shaped cake or biscuit, made of rice-flour cooked in oil. It is offered by women to a god on various festivals (cf. **kŏmᵘ-y°**, p. 443*b*, l. 23; **kana-y°**, p. 448*a*, l. 50) (El. *yáj*, a biscuit; K.Pr. 3, 105, 190, 239).

yāji-lĕji-pĕṭh nĕndᵃr pĕnᵘ याजि-ल्यजि-प्यठ् न्यन्द्र् प्यंनू। अत्यन्तनिश्चिन्तता f.inf. 'sleep to fall on the cake-saucepan', (owing to abundance of all that one needs) freedom from care to exist, to rest secure, be free from anxiety; to be careless, thoughtless, heedless. **-worᵘ** -वॊरु । शष्कुलीपूपः m. i.q. **yŏjᵘ**; a piece or fragment of such a cake.

yījād ईजाद् ایجاد m. an invention, discovery, contrivance (Gr.M.).

yĕjn̄ यञ, see **yĕgn̄**.

yijāra इजार اجاره m. letting (land or a house) on rent or hire; a contract. **—hyonᵘ** —ह्यनु m.inf. to take on lease or contract (Gr.M.).

yijāzath इजाज़थ् اجازت f. (sg. dat. **yijāzüťsᵘ** इजाज़ॅचू), permission, leave. **—dinᵘ** —दिनू f.inf. to give permission, allow (with gen. of act allowed) (Gr.M.).

yĕka यक । ऐक्यम्, एकाङ्गोपेतम्, रथविशेषः m. oneness, unanimity, (of a number of persons) the being all of one mind; the ace (at cards, etc.); a kind of one-horse vehicle, the *ekkā* of India; cf. also **yĕka** under **yĕkh 1** and **2**. **—karun** —करुन् । ऐक्योत्तर आग्रहः m.inf. (of a number of people) to unite as one, to show

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united determination. **-gurᵘ -गुरु । रथविशेषवोढाश्वः** m. an *ekkā*-pony, or a pony suitable for harnessing to an *ekkā*. **-wôlᵘ -वोलु । रथविशेषवहनवृत्तिः** m. an *ekkā*-driver, one who drives an *ekkā* for hire.

yēkᵘ एकु card. one. An old form of **okᵘ** and **akh,** qq.v., in **yēka-wāṭh,** of one construction, of the same material (L.V. 17); **gôrum yēkuy dēh,** I have loved only one body (i.e. nothing but my body) (L.V. 7).

yīka यीक in the following :— **yīka-mödurᵘ यीक-म्वदुरु । संसृष्टमाधुर्यः** adj. (f. **-mödᵘrᵘ -म्वद्‌रु**), tasting at once sweet, sour, and bitter (and, hence, disgusting). **-söli -सॉलि । एककोष्ठा शाला, निरावरणविशालः** adj. c.g. (of a floor in a house or the like) consisting of one room (hence wide and without partitions).

yikbāl इकबाल् اقبال or **yĕkhbāl यख्बाल्** m. prosperity, good fortune. **-mandī -मन्दी اقبالمندی** f. a condition of prosperity, good fortune (as a condition) (Gr.M., Rām. 817 *yĕkhbāl°*).

yēkadanth एकदन्थ् m. (sg. dat. **yēkadantas एकदन्तस्**) (an elephant) possessor of only one tusk; a N. of Gaṇêśa, see **Ganēsh.**

yēkādash एकादश् or **yēkādashĕ येकादश्** card. eleven, i.q. **kāh 1,** q.v. (a word borrowed from Skt. *ēkādaśa*). The god Rudra is said to appear under eleven forms, see p. 387*b*, l. 21 (Śiv. 522, Rām. 1770).

yikādashī इकादशी f. the eleventh lunar day of a Hindū month, i.q. **kāh 3,** q.v. (L. 266). This word is borrowed from the Skt. *ēkādaśī*.

yĕkh 1 यख् । आश्यानहिमम् m. (sg. dat. **yĕkas यकस्**), frozen snow, ice formed from frozen snow (El. *yakh*; Śiv. 27, 333, 342).

yĕka-muhulᵘ यक-मुहुलु । तुषारदण्डः m. a long icicle (such as is pendent from the eaves of a house). **-ṭuji -टुजि । आश्यानहिमगोलः** f. a ball of ice formed from frozen snow. **-wôñᵘ -वोञु । आश्यानहिमजलम्** m. the intensely cold water that issues from frozen snow.

yĕkh 2 यख् । वमथुः f. (sg. dat. **yĕki यकि**), vomiting. **—diñᵘ —दिञु । वमथूद्गारः** f.inf. to vomit. **yĕka yiñĕ यक यिञ । वमथुविकारोद्भवः** f. pl.inf. vomitings to come, an attack of vomiting to occur.

yĕkh 3 यख् । अतिशीतः adj. c.g. intensely cold (to touch), freezingly cold; cf. **yĕkh 1. —lagun —लगुन् । शीतार्त्तः** m.inf. (of anything animate or inanimate) to become intensely cold, to suffer from intense cold.

yĕkh 4 यख् یک card. one, i.q. **akh,** q.v., e.g. **ba yĕkh tīr,** with a single arrow (Rām. 340). **-bār -बार् یکبار** adv. at the same time, at once, simultaneously; at once, all at once, immediately (Śiv. 781, 912; Rām. 405, 860, 887); together, not separately (Rām. 460); altogether, entirely, the whole (Rām. 470, 1130, 1684). **-dam -दम् یک دم** adv. in one breath, in a moment, at once, all at once (Rām. 898, *ba-yĕkh-dam*). **-jā -जा یکجا**, **-jāh -जाह्,** or **-jyāh -ज्याह्,** adv. in one place, together (cf. El. *yakjazámut* (i.e. **yĕkh-jā zāmotᵘ,** equal in age); Śiv. *yĕkh-jyāh* 203, 905, 1302, 1556, 1831; Rām. *-jāh* 49, 466, 573, *-jā* 1108*d*; H. *-jāh*, x, 12; *yĕg-jāh*, ii, 4); all together, unanimously (Rām. 1685, *ba-yĕkh-jā*). **-lakh -लख् (= یکلخت)** adv. all at once, all together, altogether (K. 561). **-pāṭh -पाठ् । एकपटिका** f. (sg. dat. **-pāṭi -पाटि**), a cloth or other garment only just long enough to go once round the body; cf. **paṭa. -rah -रह् یک رہ** adv. by one road; once; at once, at one glance, at first sight (El. has *yakrah*, in the east, which his reverse vocab. shows to be a misprint for 'in the least'). **-sö -सॉ (= یکسو)** adv. on one side, aside, apart from others (YZ. 242). **-sān -सान् یکسان** adj. c.g. and adv. the same, identical with (Rām. 1203, 1499); like, similar (Śiv. 1241); associated only (with, **sūtin**), having only (. . .) for a companion (Rām. 1200). **-tôrᵘ -तोरु । एकतन्तुमयः** adj. (f. **-törᵘ -तॉरु**) (of a cloth or the like) that of which the warp and woof consist of single threads. Cf. **tār 2.**

yēkh एख् card. (sg. obl. **yēka एक**; emph. **yēkᵘy एकुय्,** Śiv. 993), one (i.q. **akh,** q.v., borrowed from Skt. *ēka*) (Śiv. 993, 1134, 1370, 1405, 1486, 1695).

yikh यिख्, see **yunᵘ.**

yĕkhbāl यख्बाल्, yĕkhbālmandī यख्बाल्मन्दी, see **yikbāl.**

yĕkhanĕ यखन । सूदविशेषः f.pl. a kind of dish (consisting of meat cooked with spices in curdled milk).

yĕkhrāj यख्राज् اخراج m. expulsion, ejection, eviction. **—karun —करुन्** m.inf. to evict, expel, banish (from) (Rām. 32 (*yĕkrāj*), 822).

yŏkhᵃth य्वखथ् । युक्तिः f. (sg. dat. **yŏkhᵘtsᵘ य्वख्‌चु**), a means, expedient, plan, device (Śiv. 993, 1747, 1823).

yikhtilāf इख्तिलाफ् اختلاف m. dissension, discord, disagreement (Gr.M.).

yikhtiyār इख्तियार् اختیار or **yĕktiyār यक्तियार्** m. option, will, discretion, power, authority, right (Gr.M. *yĕkt°*; Śiv. *yĕkt°*, 1794, 1798).

yīkil यीकिल् । गोपानसी f. the cross beam that supports a roof (K.Pr. 41). **yīkili-lāday यीकिलि-लादय् । गोपानसीयोजनदायः** f. the making of offerings for luck to the gods, and the presents made to the attendant priests, etc., and to the building workmen, on the occasion of fixing this beam when a house is being built.

yĕkīn यकीन् يقين subst. m. and adj. c.g. belief, faith,

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true faith, conviction (K.Pr. 170); (as adj.) certain, sure. **—zānun** —ज़ानुन् m.inf. to be certain, to know for certain, be assured (Gr.M.).

yĕkīnan یقینا adv. certainly, surely, in truth (W. 96, *yaqīnan*).

yĕkurᵘ यकुरु । पक्षिविशेषः m. a certain small bird with a very disgusting smell (K.Pr. 240, where it is wrongly described as a plant). **yĕkurᵘ mörith athan phakh** (a proverb) a stink on the hands after killing this bird, i.e. great damage all for nothing. The flesh of the bird is uneatable, the hands of the killer become stinking, he incurs the sin of killing a living being, and all for no profit.

yĕkrāj यक्राज्, see **yĕkhrāj.**

yikrām यिक्राम् in *wa-salām wa-yikrām*, (may) both peace and respect (be on you)! (H. x, 14). The phrase is corrupt Arabic borrowed in the form *wa salām wa ikrām.*

yĕkarār यकरार् or **yikrār** इक्रार् اقرار m. agreement, consent, acquiescence, confirmation (Śiv. 1796 *yĕ°*); confession, acknowledgment, admission.

yĕkshĕmba یکشنبه m. Sunday (a word borrowed from Persian), i.q. **āthwār**, q.v.

yēkatā एकता f. oneness, unity, identity (borrowed from Skt.) (Śiv. 1485, 1490).

yēkutᵘ एकुतु m. i.q. **yēkatā**, q.v. (K. 399).

yôkūth योकूथ् (= یاقوت) m. (sg. dat. **yôkūtas** योकूतस्), a certain precious stone, a kind of ruby (Rām. 569).

yĕktiyār यक्तियार्, see **yikhtiyār.**

yikawaṭa इकवट or **yikawaṭᵃz** इकवट्ज़् । युगपत् adv. simultaneously, all at once, all together, at the same time (K. *-waṭa* 292, 720–1, 725, 778); all together, in one place (Gr.M.). El has *yikawatain*, equal in age.

yāl याल् یال । अश्वग्रैवेयकेशम्, सुवेशः f. the mane (of a horse) (W. 139, K.Pr. 71); met. fine dress, handsome apparel, good turn-out and general appearance (of a man) (K.Pr. 156). **-cāl** -चाल् । मनोहरवेशादिः f. handsome dress, general appearance, and carriage (of a man). **—hĕnᵘ** —ह्यनू । अश्वग्रैवेयकेशकर्तनम् f.inf. to cut off a horse's mane (supposed to strengthen or increase the size of the neck).

yāla-gupāl याल-गुपाल् । वेशव्यसनी m. a dissipated dandy (cf. **gōpāl**, a N. of Kṛṣṇa, p. 294*b*, l. 19).

yĕl यल् । आकृष्टिचेष्टा m. the motion of the body in making a violent pull or drag, a pull (El. *yal*, jolting, *yala*, assault). **—dyunᵘ** —द्युनु । चेष्टाकर्षणम् m.inf. to move or bend the shoulders, back, etc. in the act of pulling, to give a strong pull.

yēl 1 f. a command, order (El. *yel*).

yēl 2 येल् or एल् । वश्यः adj. c.g. (of an untamed beast) tamed, brought under control (Gr.Gr. 21, subst. m., subjection); obedient, loyal (K.Pr. 245). **—anun** —अनुन् । वशीकारः m.inf. to tame, bring under control (a violent or wild beast, a stubborn naughty boy, and so on). **—karun** —करुन् m.inf., id. (Rām. 16). **—yunᵘ** —यिनु । आयत्तीभवनम् m.inf. to become tamed, as ab.

yĕla यल یله adj. c.g. free, set free, set at liberty; turned loose, allowed to roam or pasture at liberty. **—gatshun** —गछुन् । उच्छृङ्खलीभवनम् m.inf. to become perverse, self-willed, unruly, unrestrained, to break loose (of a woman, child, horse, or the like). **—rōzun** —रोज़ुन् । अवद्धीभवनम् m.inf. to break loose and remain so, to be independent, unrestrained, continue at liberty. **—trāwun** —त्रावुन् । निर्निरुद्धीकरणम् m.inf. to cause (a child, animal, or the like) to become unrestrained (by faulty teaching, etc.); to render uncontrolled, unruly, ungoverned, or the like; to let go (a person seized) (H. iii, 4; x, 5, 21). **-wôlᵘ** -वोलु । मदचेष्टः n.ag. one who (on the ground of wealth, qualifications, good fortune, or the like) behaves, or acts, arrogantly.

yĕlⁱ 1 यलि (for 3, see **yolᵘ**) adj. c.g., in **yĕlⁱ kaṭh** यलि कठ । मेषविशेषः m. (sg. dat. **—kaṭas** —कटस्), a castrated ram fattened up and plump.

yĕlⁱ 2 यलि, य्वलि or **yĕli** यलि, य्वलि । यदा rel. adv. of time, when, at what time, at the time when, as soon as (El. *yili*, *yilih*; Gr.Gr. 156; Gr.M. *yĕli*; W. 94 id.; L.V. *yĕli* 31, 44, 49, 82, 102, 103; Śiv. id. 3, 40, 53, 63, 78, 81, 85, 106, 159, 268, 313, etc.; Rām. id. 15, 45, 62, 88, 102, 114, 141, 144, 147, etc.; K. 8, 12, 24–5, 32, 46, 50, 55, 58, etc.; H. ii, 3, 7; iii, 8; iv, 7; v, 5, 6, 9; vi, 11, etc.; YZ. *yĕly* 157, *yĕlih* 172. This word sometimes has the force of 'if', as in H. v, 8). **yĕli tĕli** यलि त्यलि adv. now and then, occasionally (El. *yili tili*).

yĕlyukᵘ यल्युकु । यदा-भवः adj. (f. **yĕlicᵘ** यलिचू), of when, of, born, or produced at the time when.

yolᵘ य़लु । संसृष्टधातुमयरसविशेषः m. (sg. ag. **yĕlⁱ 3** यलि), solder. **yĕlⁱ-wāṭh** यलि-वाठ् । संसृष्टधातुसंदापना m. (sg. dat. **-wāṭas** -वाटस्), the mending a metal vessel or the like with solder.

yĕlāj यलाज्, **yilāj** इलाज् علاج m. a medicine, remedy, cure (El. *ilāj*, Rām. 275). **—karun** —करुन् m.inf. to heal, to cure (El.). **yilāja-rostᵘ** इलाज-रस्तु adj. (f. **-rüshᵘ** -रुछू), incurable (El.).

yĕlökⁱ यलोकि । आधित्यकः adj. c.g. of, belonging to, born or produced on, a mountain plateau (see the next).

yĕlākh यलाख् । अधित्यका m. (sg. dat. **yĕlākas** यलाकस्), a mountain table-land, a high plateau. Sheep are here pastured (L. 362 *ilák*).

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yillā الّا prep. except, besides (W. 99 *illā*). Borrowed from Arabic.

yilm इल्म् علم m. learning, knowledge (Gr.M.; K.Pr. 88, 216); a branch of learning, a science (Gr.M.).

yilma-rostᵘ यिल्म-रॅस्तु adj. (f. **-rüṭshᵘ** -रॅछू), without knowledge, void of knowledge, ignorant (Gr.M.).

yĕlath यलथ or **yillath** (= علت) । उपाधिः f. (sg. dat. **yĕlüṭsᵘ** यलंचू), a disease, sickness, malady, infirmity, weakness (El. *yalat*); a fault, vice (K.Pr. 88 *illat*); a bad or worthless thing (cf. **arzöni-y°**, p. 46*a*, l. 20); a defect, flaw, detrimental effect (Rām. 110); a pretext, pretence, excuse; a charge, count (of an indictment) (Gr.M. *yillath* m.). —**yin̄ᵘ** —यिञ् । दोषापत्तिः f.inf. harm or damage (such as blame, accusation, evil conduct, or the like, due to evil association) to be incurred. —**lārün̄ᵘ** —लारंञ् । व्यसनादिलिप्तीभवनम् f.inf. some vice (such as being a slave to drugs) difficult to relinquish, or disease difficult to be got rid of to become attached to (i.e. affect) a person.

yĕlüṭsᵘ-wôlᵘ यलंचू-वोलु । उपाधियुक्तः n.ag. (f. **-wājĕn** -वाज्यञ्), one who has been affected by one of the above defects, vices, etc.

yĕlüṭsᵘlad यलंचूलद् । उपाधियुतः adj. c.g. (as subst., f. **yĕlüṭsᵘladin̄** यलंचूलदिञ्), one who is affected by a defect, disease, or vice as in the preceding.

yām याम or (qq.v.) **yāmath** यामथ्, **yāmathᵘy** यामथुय् । यदैव adv. even when, at the very time when, at the moment when, as soon as (El. *yám*; W. 93; Śiv. 1000, 1622; Rām. 706, 1634; YZ. 164, 229). Cf. **yān̄** and **yān̄ĕth**.

yĕm 1 यम् । यमः m. N. of the god who rules the spirits of the dead (men or beasts) (Skt. *Yama*) (El. *yam*, an angel; Śiv. 931, 1843, 1908); the Angel of Death (K.Pr. 6, 175, 240). **-brôhmun** -ब्रोह्मुन् । ब्राह्मणविशेषः m. a low kind of Brāhman who acts as priest for this god, and who carries through the various funeral ceremonies. **-bayĕ** -बय । मृत्युभीतिः m. the fear of this god; hence, fear of death (L.V. 27 *yĕma-bayĕ*). **-hāl** -हाल् । मृताश्रितस्थानम् f. (sg. dat. **-höjᵘ** -हॉजू), the abode of Yama, the limbo of the departed; the place where the relations and friends of a deceased meet to lament his death. **-hēr** -हेर् । दुरारोहमार्गः f. Yama's stairway; N. of a certain long, difficult, and dangerous mountain path in Ksh. (Śiv. 931). —**pyonᵘ** —प्यॅनु । आपाततो मृत्युः m inf. Yama to fall (on a person), the sudden unexpected death (of a person) to occur. **-rāth** -राथ । यमरात्रिः f. (sg. dat. **-röṭsᵘ** -रॉचू), Yama's night, the long grievous night passed by the family when a person dies early in that night. **-ruth** -रुथ् । मृताहव्रतम् m. (sg. dat. **-rutas** -रुतस्), Yama's fast, the ten days' fast observed by the members of the family after a death. **-rāza** -राज़ or **yĕma-rāza** यम-राज़ । यमराजः m. N. of the god Yama (Gr.M. *yĕmarāza*; Śiv. id. 864; Rām. 175, 474, 587, 1740).

yĕma-baṭh यम-बठ् m. (sg. dat. **-baṭas** -बटस्), Yama's apparitor, who drags away the soul of a dying person to judgment (usually in pl.) (L.V. 74). **-dār** -दार् or **-dwār** -द्वार् । यमलोकः m. the world, or abode, of Yama, the limbo of the dead (men or beasts) (Śiv. *dw°* 1911); cf. **dwār**. **-dūth** -दूथ् । यमप्रेषिः m. (sg. dat. **-dūtas** -दूतस्), a messenger of Yama, who carries off the deceased to the limbo, an angel of death (Śiv. 483). **-guma** -गुम । मरणावस्था-सांनिध्यद्योतकस्वेदः m.pl. the sweat denoting the imminence of death (Rām. 1587, 1616). **-naṭh** -नठ् । मरणावस्थाकम्पः f. (sg. dat. **-naṭi** -नटि), the quivering or trembling of a person at the point of death. **-pōthan** -पॉथन् । यमलोकयात्रा m. the journey of a deceased to the limbo.

yĕm 2 यम् m. self-control, self-restraint, observance of moral duty (Śiv. 269, 1213).

yĕmⁱ यमि, **yĕmi** यमि, **yim 2** यिम्, **yima 2** यिम, **yimau 2** यिमौ, see **yih 2**.

yim 1 इम्, **yima 1** इम, **yimau 1** इमौ, **yimⁱ** इमि, **yimi** इमि, see **yih 1**.

yima 3 यिम, see **yunᵘ**.

yômᵘ योमु । चतुरस्रखण्डविशेषः m. a square thick piece (of gold, silver, or the like), used —°.

yĕmbᵃr-zal यंब्र्-ज़ल्, **yĕmbürᵘ-zal** यंबॅरु-ज़ल्, or **yĕmbᵃra-zal** यंब्र-ज़ल् । पुष्पविशेषः f. a certain white flower blooming in the early spring, the narcissus (El. *yimbarzal*, *yimberzal*; K.Pr. 56; Śiv. *yĕmbürᵘ°* 55, 1008; Rām. 184, 197, 353, 645, 655, 676, 1031, 1494 (read *yĕmbᵃr-zala*, voc.), etc.; YZ. 153, 184, 209, 274, 565); cf. Arabic عنبر, ambergris. **-dān̄ĕ** -दाञ m. N. of a variety of the rice-plant or paddy (El. *yimbirzal dányi*; L. 248, 333, 463 *imbrzal*, a good white rice).

yimdād यिमदाद् امداد assisting, help, succour (cf. **jāyĕ-y°**, p. 380*a*, l. 21) (Rām. 381, 476).

yĕmal यमल् m. N. of a Vidyādhara, or demi-god, in Skt. *Yamala*. He and Arzŏn (Skt. *Arjuna*) were sons of Vaiśravaṇa, or Kubēra, the god of wealth. They were cursed by Nārada to become two trees, and so they remained until they were released by Krushn (Kṛṣṇa) (K. 169–70).

yimām इमाम امام m. an Imām, a minister or reader in a Muslim mosque, a leader in public worship, a (Muslim)

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head or leader of a religious community (Gr.Gr. 13, W. 135).

yimāmath इमामथ् امامت ? f. the office or profession of an *imām* or leader in worship (see the preceding) (H. xii, 1).

yĕman यमन् । पुष्पविशेषः, रत्नविशेषः m. N. of a certain wild flower described as sweet-scented and somewhat dark in colour; N. of a certain small-sized variety of ruby.

yĕmunā यमुना f. N. of a river, the 'Jumnā' (Skt. *Yamunā*) (K. 410).

yiman 1 इमन्, see **yih 1.**

yiman 2 यिमन्, see **yih 2.**

yīmān यीमान् ایمان m. belief, faith (El. *imán*, K.Pr. 8); good faith, trustworthiness (cf. **bē-y°**, p. 151*a*, l. 9). —**anun** —अनुन् m.inf. to believe (El.).

yīmarjal or **marjal**, the iris (*Iris pseudacorus*) (El. *ímarjal*). ? Cf. **yĕmb^{a}r-zal.**

yĕmrāz यम्राज़् m. N. of one of the three divisions of the Valley of Kashmīr,—Marāz (p. 595*a*, l. 48), Kamrāz (p. 446*b*, l. 16), and Yĕmrāz (commonly spelt 'Yamrāz'). The last is the city of Śrīnagar (K.Pr. 138).

yĕmis यमिस्, see **yih 2.**

yimis इमिस्, see **yih 1.**

yāmath यामथ् or **yāmath^{u}y** यामथ्यू । यदैव adv. i.q. **yām**, q.v., at the very time when, just when, as soon as (El. *yámat*; W. 93 *yāmatai*; Śiv. *yāmath* 767; Rām. id. 112, 239, 498, 538, 654, 703, 761, 1374, 1382, 1501, 1521, 1687, 1708, 1733, 1741; K. id. 1145); cf. **yāñĕth** and **yāñ. tāmath . . . . yāmath** तामथ् . . . . यामथ् so long . . . . as (H. xi, 20).

yĕmyuk^{u} यम्युकु, see **yih 2.**

yimyuk^{u} इम्युकु, see **yih 1.**

yain, see **yĕñ^{ü} 1.**

yānē याने or **yānī** يعني adv. that is to say, viz., i.e., to wit (El. *yáne*, Gr.M., Rām. 1015).

yĕn 1 यन् (for 2, see **yĕñ^{ü}** 1) m. a small field or plot of land (with an irregular surface) (Śiv. 1213, K.Pr. 248, translated 'river bank'). Cf. **yĕnod^{u}.**

yĕna 1 यन । विना, प्रतिरूपेण adv. and postpos. without (as in **mĕ y°**, without me; **ċĕ y°**, without thee; **tas y°**, without him; **karana y°**, without doing); in exchange (for), instead (of) (as in **tas y°**, instead of him; **tath y°**, instead of it; **karana y°**, instead of doing; **khĕna y°**, instead of eating. **yĕnay** यनय । विना adv. and postpos. without, as ab. (El. *yanai*, gratis).

yĕna 2 यन । यत्प्रभृति adv. from the time when, since, ever since the time when (Rām. 348, 535; K. 1062, 1100; K.Pr. 194 *yanah*). **-pĕtha** -प्यठ id. (Gr.M.; Śiv. 527, 1340). **-shut^{u}** -शुतु or **-shuth** -शुथ् । यत्कालात्प्रभृति adv. id. (K. 740). —**ta tana** —त तन । चिरकालादनन्तरम् adv. after a long time, a long time after, a long time since; but **yĕna tana,** and ever since then (Rām. 1162).

yĕnuk^{u} यनुकु । यात्कालिकः adj. (f. **yĕnüc^{u}** यनचू), of, or belonging to, since the time when.

yin (? spelling) m. a fringe (El.).

yina यिन । यथा न conjnct. that not, in order that (such-and-such may) not (occur), so that not (Gr.M.; Rām. 1742; K. 582; H. xii, 1).

yun^{u} यिनु or **य्युनु** । आगमनम्, आयः conj. 3, irreg. [The causal of this verb is **anun** अनुन्, to bring, q.v., but, according to native grammarians, it is **ananāwun** अननावुन्, q.v., which is really the causal of **anun** (Gr.Gr. 171).]

[Inf. and fut. pass. part. m. sg. nom. **yun^{u}** यिनु (Śiv. 431) or य्युनु (Gr.Gr. 112; Rām. 76, 294); dat. **yinas** यिनस् (Gr.Gr. 112, 192; Śiv. 1262); abl. **yina** यिन (Śiv. 191), or **yini** यिनि (Rām. 10 *yinē*, m.c.); gen. **yinuk^{u}** or **yunuk^{u}** यिनुकु (Rām. 295); pl. nom. **yin^{i}** यिनि; f. sg. nom. **yiñ^{ü}** यिञू (H. v, 6), pl. nom. **yiñĕ** यिञ.

Pres. part. **yiwān** यिवान् (Gr.Gr. 103, 194; Śiv. 47; Rām. 308); poet. **yiwan** यिवन् (Rām. 119); impers. fut. part. **yinī** यिनी (Gr.Gr. 111); conj. part. **yith** यिथ् (Gr.Gr. 104, 198; Śiv. 423); neg. conj. part. **yinay** यिनय् (Gr.Gr. 111); freq. part. **yi yi** यि यि (Gr.Gr. 105, 198), or **yith yith** यिथ् यिथ् (Gr.Gr. 105, 198); adverbial part. **yiwön^{i}** यिवॉनि; n.ag. 1 **yiwawun^{u}** यिववुनु (Gr.Gr. 105); 2 **yinawôl^{u}** यिनवोलु (Gr.Gr. 107, 193).

Fut. (Gr.Gr. 202) sg. 1 **yima** यिम (Śiv. 94); **yimay** यिमय्, to thee (Śiv. 440); **yimas** यिमस्, to him, her, it (Rām. 554); **yiman** यिमन् id. (Rām. 361); **yimawa** यिमव, to you (H. xii, 1); 2 **yikh** यिख् (Gr.Gr. 13, Śiv. 369); 3 **yiyi** यियि (Śiv. 167); **yiyĕm** यियम्, to me (Śiv. 786); **yiyiy** यियिय्, to thee (Śiv. 668); **yiyĕs** यियस्, to him (Rām. 57); pl. 1 **yimav** यिमव्; **yimōy** यिमोय्, to thee (H. v, 10); 2 **yiyiv** यियिव्; 3 **yin** यिन् (Gr.Gr. 13, Śiv. 698); **yinay** यिनय्, to thee (Rām. 816).

Cond. past (Gr.Gr. 253) sg. 1 **yimahö** यिमहॉ (H. x, 3); 2 **yihökh** यिहॉख्; 3 **yiyihē** यियिहे (K. 200); **yiyihēs** यियिहेस्, to him (K. 163); pl. 1 **yimahöv** यिमहॉव्; 2 **yiy^{i}hīv** यियिहीव्; 3 **yihön** यिहॉन् (K. 156, K.Pr. *yĕhan* 35).

Impve. pres. (Gr.Gr. 247) sg. 2 **yih** यिह; **yim** यिम, to me (Śiv. 346); **yis** यिस्, to him; or **wŏla** व्वल

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(Śiv. 189, 266, 1746); 3 **yiyin** यियिन् or **wŏlin** व्लिन्; pl. 2 **yiyiv** यियिव् or **wŏliv** व्लिव्; 3 **yiyin** यियिन् or **wŏlin** व्लिन्. Pol. (Gr.Gr. 250) sg. 2 **yita** यित (Śiv. 179); **yitam** यितम्, to me (Śiv. 191); **yitas** यितस्, to him (Śiv. 1856); 3 **yiy^{i}tan** यियितन् (Śiv. 192) or **yitan** यितन् (YZ. 459); **yiy^{i}tanay** यियितनय्, to thee (Śiv. 129); pl. 2 **yiy^{i}tav** यियितव् (Rām. 1436); 3 **yiy^{i}tan** यियितन्; fut. (Gr.Gr. 250) **yizi** यिज़ि; past (Gr.Gr. 251) **yizihē** यिज़िहे.

2 Past (Gr.Gr. 229, 236) m.sg. 1 **ās** आस् (Śiv. 987); 2 **ākh** आख् (Śiv. 376); **āham** आहम्, to me (Rām. 659); 3 **āv** आव् (L.V. 9, 91); **āwa** आव, did he come? (Rām. 673); **ām** आम्, to me (Śiv. 332); **ôy** ऑय्, to thee (Gr.Gr. 241, Rām. 331, Śiv. 6) or **ôwuy** ऑवुय् (Rām. 1573); **ās** आस्, to him (Śiv. 40); **ākh** आख्, from them (Śiv. 81); pl. 1 **āy** आय् (Śiv. 1236); **öy^{i}** ऑयि, to thee (Rām. 853); 2 **āwa** आव or **öwa** ऑव (K. 937); 3 **āy** आय् (L.V. 19); **ām** आम्, to me (H. viii, 3, 11); **öy** ऑय्, to thee (Gr.Gr. 241, Śiv. 103); **āyĕs** आयस्, to him (Rām. 483); f.sg. 1 **āyĕs** आयस् (L.V. 35); 2 **āyĕkh** आयख् (Śiv. 534); 3 **āyĕ** आय (Śiv. 37); **āyĕm** आयम्, to me (H. v, 5); **āyĕkh** आयख्, to them (Śiv. 1092); pl. 1 **āyĕ** आय; 2 **āyĕwa** आयव; **āyĕwam** आयवम्, for me (Śiv. 19); 3 **āyĕ** आय (Śiv. 957).

3 Past (Gr.Gr. 229) m.sg. 1 **āyōs** आयोस्; 2 **āyōkh** आयोख् (Śiv. 895); 3 **āyōv** आयोव्; **āyōy** आयोय्, to thee (Rām. 346); pl. 1 **āyēy** आयेय्; 2 **āyēwa** आयेव; 3 **āyēy** आयेय् (K. 175); f.sg. 1 **āyēyĕs** आयेयस्; 2 **āyēyĕkh** आयेयख्; 3 **āyēyĕ** आयेय; **öyiy** ऑयिय्, to thee (Rām. 1038); pl. 1 **āyēyĕ** आयेय; 2 **āyēyĕwa** आयेयव; 3 **āyēyĕ** आयेय (K. 238).

4 Past (Gr.Gr. 229) m.sg. 1 **āyās** आयास्; **āyāsas** आयासस्, to him (Gr.Gr. 241); 2 **āyākh** आयाख्; **āyāhas** आयाहस्, to him (Gr.Gr. 241); 3 **āyāv** आयाव् (Rām. 1752); **āyām** आयाम्, to me (H. iii, 3); **āyās** आयास्, to him (Gr.Gr. 241); pl. 1 **āyāy** आयाय्; 2 **āyāwa** आयाव; **āyāwas** आयावस्, to him (Gr.Gr. 241); 3 **āyāy** आयाय्; **āyās** आयास्, to him (Gr.Gr. 241). The fem. is the same as in 3 past.

Perf. part. (Gr.Gr. 110) m.sg. **āmot^{u}** आमतु; pl. **āmát^{i}** आमति; f.sg. **āmüts^{u}** आमचू; pl. **āmatsa** आमच. See also bel.]

to come, arrive (cf. **andar y°**, p. 32*a*, l. 50; **bag^{a}l^{i} y°**, p. 91*a*, l. 45; **bahār y°**, p. 96*b*, l. 3; **brōtha y°**, p. 128*a*, l. 47; **bĕyĕ y°**, p. 149*a*, l. 5; **khuris-manz y°**, p. 412*a*, l. 14; **kāpi y°**, p. 462*b*, l. 17; **kátsh^{i} y°**, p. 493*a*, l. 5; **lāri y°**, p. 530*a*, l. 36; **mōkha y°**, p. 560*a*, l. 21; **manza y°**, p. 584*a*, l. 40; **mrath y°**, p. 594*a*, l. 24; **maitun y°**, p. 607*b*, l. 15; **môw^{u} y°**, p. 611*b*, l. 11; **nād y°**, p. 622*a*, l. 24; **nādas y°**, ib., l. 38; **nētra-katha yiñĕ**, p. 662*a*, l. 32; **pēsh y°**, p. 778*b*, l. 2; **pot^{u} y°**, p. 788*b*, l. 34; **pát^{i} y°**, p. 789*b*, l. 4; **pata y°**, p. 793*b*, l. 11; **sāla y°**, p. 909*a*, l. 3; **sôn^{u} y°**, p. 918*a*, l. 46, and others) (El.; Gr.Gr. 14, 15, 103–5, 107, 110–2, 167; Gr.M.; L. 459 *yiun*; W. 66 *yiun* or *yun*; L.V. 9, 19, 35, 41, 91, 98, 109; Śiv. 40, 76–7, 79, 81, 86, 103, 119, 179, 189, 191, 229, 266, 283, 346, 357, 374, 380, 388, etc.; Rām. 1–3, 10, 57, 105, 115, 119, 136, 143, 152, 166, 222, 227, 237, 249–50, 262, 288, 295, etc.; K. 17, 19, 24–5, 38, 47, 64, 85, 95, 102, 113, 128, 156–7, 159, 178, 186, 190, etc.; H. ii, 2, 3, 12; iii, 1, 3, 4; v, 5–7, 9–11; vi, 2, 15, 16, etc.; YZ. 41, 44, 53, 140, 154, 156, 253, etc.; K.Pr. 18, 21, 173, 236);

to go or come (home), return (home) (Śiv. 635, 650; Rām. 293–4, 1107, 1179, 1325, 1695; K. 76, 217, 391, 495–6, 567, 690, 699, 706, 874, 898, 1113; H. v, 10; xii, 5, 13; YZ. 139; K.Pr. 157);

to approach (cf. **ach^{i} y°**, p. 9*a*, l. 6; **brōth y°**, p. 128*a*, l. 35; **buthi y°**, p. 143*b*, l. 20; **tál^{i} y°**, p. 448*b*, l. 37; **nyūr^{u} y°**, p. 673*b*, l. 34; **patim^{i} dōh yin^{i}**, p. 806*a*, l. 33; **ṭ^{a}ki y°**, p. 991*b*, l. 42; **tsapis y°**, p. 1077*a*, l. 33) (Śiv. 29, 94, 251, 431, 440, 698, 987, 1435, 1473, 1722, 1745; Rām. 319, 669, 942, 965, 1184, 1256, 1369, 1396, 1710; K. 81, 99, 123, 138, 140, 171, 192, 212, 238, 355, 383, 465, 546, 658; YZ. 109);

to arrive, reach (to), attain (to) (cf. **bāgán^{i} y°**, p. 91*b*, l. 9; **bārsas y°**, p. 126*b*, l. 6; **brēshĕ y°**, p. 126*b*, l. 33; **ṭang^{i}-tál^{i} y°**, p. 1010*b*, l. 20) (Śiv. 37, 527, 594, 672, 694, 730, 1092, 1224, 1312, 1385, 1528, 1593, 1627, 1754, 1843, 1889, 1914; Rām. 2, 359, 554, 760, 891, 1733; K. 9, 12, 16, 41–2, 48, 50, 54, 56, 58, 191, 614, 704, 747, 868, 1096, 1100; H. ix, 4);

(with inf. dat. of an intransitive verb, see bel.) to come to, to begin (to) (K. 63, 94, 100, 162, 175, 222, 250, 459, 774, 840, 1016, 1114); to come to a successful end, act as intended, turn out well (cf. **bandūkh y°**, p. 111*b*, l. 44; **bát^{i} y°**, p. 137*b*, l. 23; **bāti y°**, p. 139*a*, l. 42; **yĕḍ yiñ^{ü}**, p. 1185*a*, l. 11) (Rām. 367, 1453; K. 426, 470, 755, 1048, 1070, 1096, 1108; K.Pr. 41); to come to an end, be worn out, decayed (cf. **tsok^{u} y°**, p. 1067*a*, l. 47, and **tsaki y°**, p. 1067*b*, l. 12);

to be acquired (cf. **athi y°**, p. 66*a*, l. 27; **brōsh y°**, p. 132*b*, l. 20; **khĕph athi y°**, p. 406*a*, l. 3; **lag^{a}n^{i} y°**, p. 512*b*, l. 26; **lākh yiñ^{ü}**, p. 517*b*, l. 45; **lās athi y°**, p. 532*b*, ll. 42, 47; **māgayĕ y°**, p. 552*b*, l. 42; **mōkal yiñ^{ü}**, p. 561*b*, l. 5; **naphā y°**, p. 645*a*,

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l. 8 ; **pakha yiñĕ**, p. 725a, l. 41; **pār y°**, p. 751b, l. 20, and others) (Śiv. 786, 882, 1794; Rām. 1395; K. 152, 242, 569, 627, 638, 740, 743, 813, 1111; H. ix, i; K.Pr. 35);

to be felt, experienced (cf. **lazath y°**, p. 545b, l. 44; **maza y°**, p. 614b, l. 15; **nang yiñ^{u}**, p. 642b, l. 33; **phat^{a}rath yiñ^{u}**, p. 719a, l. 38; **rōsh y°**, p. 843b, l. 2; **shikas y°**, p. 879a, l. 39; **satāv y°**, p. 949b, l. 20; **thā̃g yiñ^{u}**, p. 971a, l. 45; **thŏs^{u} yiñ^{u}**, p. 985b, l. 10; **wani y°**, p. 1122a, l. 21; **yĕñ^{u} yiñ^{u}**, p. 1200b, l. 41, and others) (Śiv. 44, 47, 129, 168, 192, 208, 417, 841, 1011, 1038, 1106–7, 1134, 1236, 1343, 1669, 1718, 1878, 1892; Rām. 348, 417, 420, 532, 551, 611, 730, 785, 825, 865, 879, 903, 922, 934, 944–5, 966, etc.; K. 35, 164, 167, 325, 680, 764, 867, 958, 1004, 1111; H. iii, 9; vi, 16; YZ. 459); to begin to be known how (to be done) (cf. **khŏkhüc^{u} yiñ^{u}**, p. 395b, l. 42; **kọṭh^{u} y°**, p. 489a, l. 16) (K. 147, K.Pr. 260);

to come (to the thought), be thought of, be wished (cf. **bad y°**, p. 81b, l. 24) (Rām. 155, 1319; K. 35, 39, 269, 293, 520, 855, 1020, 1022, 1103); to be understood (by, dat.), become plain (to, dat.) (K. 748);

to come to pass, happen, betide, befall (cf. **osh^{u} y°**, p. 47b, l. 23; **ā̃ṭi y°**, p. 56b, l. 1; **badād y°**, p. 85b, l. 36; **bāgi y°**, p. 91a, l. 5, spelt **bāgĕ y°** in K. 636, 665, 683, 717; **bōl y°**, p. 105a, l. 10; **balāy yiñ^{u}**, p. 106a, l. 28, and p. 144b, l. 42; **bray yiñ^{u}**, p. 130a, l. 29; **busa y°**, p. 132a, l. 27; **basar y°**, p. 134b, l. 45; **dŏh yin^{i}**, p. 200a, l. 5; **daka y°**, p. 204a, l. 30; **dōl y°**, p. 211a, l. 25, and many others) (Gr.M.; Śiv. 54, 726, 826, 1717; Rām. 235, 327, 346, 351, 417, 556, 607, 629, 838, 871, 1033, 1038, 1181, 1198, 1258, 1275, 1765; K. 52, 113, 344, 458, 636, 665, 683, 717, 737; H. viii, 11; x, 5);

to come into existence, come on, begin (cf. **ös y°**, p. 46b, l. 38; **bōjĕr y°**, p. 98a, l. 33; **bram y°**, p. 123a, l. 42; **brārun y°**, p. 126a, l. 31; **brēsh y°**, p. 126b, l. 28; **bŏy yiñ^{u}**, p. 149a, l. 23; **chŏd yiñ^{u}**, p. 158a, l. 40; **düd^{u}wanas nyūr^{u} y°**, p. 191a, l. 17; **drŏkh yiñ^{u}**, p. 243a, l. 15; **diwath yiñ^{u}**, p. 265a, l. 6; **gānd yiñ^{u}**, p. 289a, l. 20, and many others) (Śiv. 164, 1486, 1829, 1848; Rām. 35, 76, 178, 223–4, 279, 538, 671, 673, 1041, 1089, 1108e, 1326, 1473, 1641, 1672, 1729; K. 4, 17–9, 27, 46, 51, 63, 114, 385, 642; H. v, 6; xii, 9, 15); (of the wind) to blow (El.), (of rain) to fall, to begin to fall, come on (K. 74, 1087, 1125, 1137);

to become (cf. **bakār y°**, p. 102a, l. 28; **brūṭh^{i} y°**, p. 128b, l. 20, and p. 645b, l. 4; **buth^{i}-kin^{i} y°**, p. 142b, l. 18; **batang y°**, p. 145a, l. 4; **nĕstraph y°**, p. 659a, l. 44; **pasand y°**, p. 783b, l. 22; **ṭhaṭh^{i} y°**, p. 986a, l. 47, and others) (Śiv. 19, 678, 919, 1258, 1581; Rām. 64, 560, 788, 818; YZ. 29);

to be affected (by anything) (cf. **lāṭa y°**, p. 537b, l. 11; **mā̃ḍi y°**, p. 548b, l. 40; **pēra y°**, p. 752a, l. 33; **prātsa yiñĕ**, p. 771a, l. 21; **rasa y°**, p. 842a, l. 27; **shōkha y°**, p. 877b, l. 22; **shĕphi y°**, p. 888a, l. 40; **sŏra y°**, p. 931a, l. 5; **thŏsi y°**, p. 985a, l. 42, and others) (Rām. 329; K. 13, 240, 461, 744);

to appear, become visible, turn out to be (such-and-such), seem (cf. **bāḍav y°**, p. 89a, l. 13; **byāli y°**, p. 150b, l. 43; **khŏsh y°**, p. 418b, l. 11, and others) (Śiv. 423, 485, 806; Rām. 317; YZ. 25); to come forth, issue forth, become visible (cf. **bahā y°**, p. 94a, l. 23; **bāmun y°**, p. 108b, l. 18; **mūl yin^{i}**, p. 567a, l. 27; **nēb y°**, p. 619b, l. 29; **phīna yiñ^{u}**, p. 698b, l. 35; **pọ̄s^{u} y°**, p. 777a, l. 20; **sŏp^{a}n^{i} y°**, p. 926b, l. 42; **thā̃ñ^{i} yiñ^{u}**, p. 979b, l. 3; **tīl y°**, p. 998b, l. 2) (Gr.M.; Śiv. 345, 910, 1009, 1153, 1358, 1702, 1710; Rām. 4, 59, 308, 1257, 1264, 1583; K. 462, 555, 1047, 1162; H. ii, 4; x, 1, 8);

to grow, increase, swell, be inflamed (cf. **bāna y°**, p. 109b, l. 20; **tumüc^{u} yiñ^{u}**, p. 1006a, l. 30); to rise, overflow (cf. **pôñ^{u} y°**, p. 747a, l. 20; **sah^{a}lāb y°**, p. 881a, l. 36);

to come (on), to fit; to be bent, or set (upon) (cf. **bōlas āmot^{u}** and **y°**, p. 105a, ll. 25, 35); to come on, come forth, pass (as urine, etc.) (cf. **bōl y°**, p. 105a, l. 1) (Rām. 949).

With the present participle of another verb **yun^{u}** forms what some writers on Indian languages call 'Statical compounds', as in **ḍĕk^{i} ḍĕk^{i} karān y°**, to come along with the forehead (on the ground), p. 204b, l. 43; **lōrān y°**, to be in a condition of wasting away, gradually to waste away, p. 532a, l. 27; **sōrān y°**, to become gradually used up, p. 937a, l. 12; **tsalān y°**, to come hurriedly, p. 1071b, l. 17 (Śiv. 101, 880, 1380, 1528, 1653; Rām. 207, 337, 362, 910, 915, 983, 1108, 1118, 1143a, g, 1148, 1193, 1308, 1338, 1406, 1699; K. 417; H. viii, 6).

With the conjunctive participle of another verb, **yun^{u}** forms what some writers on Indian languages call 'Intensive compounds', as in **banith y°**, to turn out well, p. 114a, l. 14; **pōr dith y°**, to act as if certain to have a long life, p. 753b, l. 14; **pisith yun^{u}**, to be on the point of boiling over, p. 783b, l. 10; **thakun nīrith y°**, fatigue to come out, i.e. to become manifest, p. 973b, l. 49; **tsasith y°**, to come in fits of laughter, p. 1084b, l. 35. Some of these examples are not strictly intensive compounds, but are ordinary phrases, in which each word retains its

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own meaning, but it is not always easy to make the distinction (Śiv. 97, 999, 1585, 1704; Rām. 112, 271, 276, 282, 311, 339, 404, 483, 515, 594, 753, 766, 1091, 1223, 1241, 1455, 1543, 1679, 1684, 1714; K. 147, 226, 235, 624, 706, 846, 961, 1060; H. v, 1, 4, 10; xii, 12; YZ. 139, 178; K.Pr. 57). Sometimes we have the freq. part. instead of the conj. part. as in Śiv. 1245. Note **hĕth yun^{u}**, to bring, equivalent to the Hindī *lē ānā* or *lānā* (Śiv. 76, 668, 718, 720, 723, 730, 1667, 1831, 1836, 1856; Rām. 96, 361, 382, 659, 794, 834, 943, 1110, 1120, 1143*i*, 1144, 1440, 1464, 1631; K. 37, 337, 391, 415, 565, 685, 696, 699, 811, 871, 914, 972, 1031, 1077; H. i, 8; iii, 1; viii, 6; xii, 2, 5, 11, 12; YZ. 242).

With the oblique infinitive of another verb, **yun^{u}** makes a passive (cf. Gr.Gr. 168), as in **buchana y°**, to be stung, p. 80*b*, l. 8; **bōlas lāyĕna y°**, to become fixed in obstinacy, p. 105*a*, l. 33; **brakana y°**, to be crushed, p. 122*b*, l. 42; **barana yun^{u}**, to become filled, p. 110*a*, l. 18; p. 124*b*, l. 24; p. 188*b*, l. 16; p. 452*a*, l. 21; **barana y°**, to become homesick (pass. of an intrans. verb), p. 124*b*, l. 38; **bōzana y°**, to become visible (cf. Gr.Gr. 169), p. 154*a*, l. 8; **chakana y°**, to become scattered, p. 160*a*, l. 13; **dabawana y°**, p. 185*a*, l. 29; **maṭi marana y°**, to become fixed on the shoulder (**marun 1**), p. 603*a*, l. 39 (where it is wrongly explained), and many others. The passive of **yun^{u}** itself, occurs in phrases such as **yina yiwān chuh**, it is being come by him, i.e. he is coming (Gr.Gr. 168–70; Gr.M.; Śiv. 332–3, 369, 376, 437, 665, 886, 909, 1004, 1020, 1072, 1111, 1234, 1262, 1286, 1340, 1347, 1469, 1501, 1509, 1545; Rām. 3, 56, 122, 283, 298, 805, 1241, 1446, 1569, 1670, 1719; H. vii, 26; ix, 7). The examples in K. (see bel.) are **bọd^{a}rana y°**, 358; **dina y°**, 77, 844; **gandana y°**, 167–8; **khĕna y°**, 1089; **mutsarana y°**, 69, 73, 681, 857; **parzanana y°**, 595 (cf. **parzana y°**, 583, and **parzanas y°**, 397); **pūzana y°**, 1042; **walana y°**, 502; **zēnana y°**, 823; **z^{a}rawana y°**, 200. Regarding the pass. of **bōzun**, to hear (Śiv. 85, 665, 1241; H. xii, 22), see p. 154*a*, l. 8. It is also used to mean 'to be considered, known, recognized (as such-and-such)' (H. viii, 5; x, 4; xii, 3). The pass. of **ḍēshun**, to see, is irregular, being **drēṭh yun^{u}** (see p. 254*b*, l. 9) (Śiv. 104, 180; Rām. 1195; K. 159, 193, 411, 434, 436–9).

Besides the above passives formed with the oblique infinitive, K. also, *metri causa*, optionally forms a passive with the dative of the infinitive, but only in the case of transitive verbs. The following instances occur:— **baranas y°**, 507; **gālanas y°**, 68; **gaṇḍanas y°**, 165; **karanas y°**, 628, 970; **kāsanas y°**, 662; **lĕkhanas y°**, 848; **māranas y°**, 1027; **mash^{ĕ}rāwanas y°**, 861; **pālanas y°**, 1042; **raṭanas y°**, 163; **trāwanas y°**, 861; **tsēnanas y°**, 210, 301, 311; **wuchanas y°**, 295; **wananas y°**, 97, 290, 296, 453, 501, 589, 614, 782–3, 847, 914, 923, 1061, 1087, 1151; **waranas y°**, 781; **zānanas y°**, 78, 911, 1165; **zēnanas y°**, 1019. If the infinitive dative is that of an intransitive verb, it forms, with **yun^{u}**, a kind of inceptive compound; see ab., p. 1196*b*, l. 37. In K. 901, **āv wananas** is not a passive, but means 'he came to tell (the tidings)'.

āmot^{u} आमंतु perf. part. of **yun^{u}** in all its meanings, see ab., p. 1196*a*, l. 41 (f. **āmüts^{ü}** आमंच़ू) (Śiv. 44, 594, 678, 820, 832, 919, 1581, 1794; Rām. 145, 351, 424, 428, 493–4, 690, 757, 760, 797, 1077, 1108*e*, 1181, 1359, 1470, 1631, 1672, 1684, 1707, 1730, 1746; K. 27, 642, 806, 868, 995–6, 1089, 1096, 1108; H. iii, 1; v, 5, 11; viii, 6 (= Hindī *āyā huā*); x, 12, 14; xii, 23).

yina-bāgĕ यिन-बाग्य । आगमननिमित्तकः adj. c.g. that which causes to come or is a reason for coming; cf. **bög^{i} 2.** **-hār** -हार् । लब्धुमाशासितः n.ag. one who, or that which, is fit to come, or worthy of coming, etc., as ab. (Gr.Gr. 130); esp. (of an action, occupation, or use of something) that on obtaining which hope is fixed (with the object of profiting by its obtainment). **-wôl^{u}** -वोलु । आगमिष्यन् n.ag. (f. **-wājĕñ** -वाज्यञ्), one who is coming, one who is on the way hither, that which is about to come or happen, and so on, as ab. **-viz** -विज़् । आगमनवेला f. the time of arrival, happening, etc., as ab.

yīnch यीन्छ् m. an inch (the English word) (Gr.M.).

yĕnod^{u} यनंदु । क्षेत्रविशेषः m. an irrigated plot in a large area of rice-fields. Cf. **yĕn 1.**

yund^{u} इन्दु m. (pl. nom. **yind^{i}** इन्दि), an organ of sense or action, in Skt. *indriya* (L.V. 79). In the Śaiva philosophy of Lal Dĕd there are five organs of sense (Skt. *buddhīndriya* or *jñānêndriya*), viz. the organ of smell (*ghrāṇêndriya*), of taste (*rasanêndriya*), of sight (*darśanêndriya*), of touch (*sparśêndriya*), and of hearing (*śravaṇêndriya*); there are also five organs of action (*karmêndriya*), viz. the organ of generation (*upasthêndriya*), of excretion (*pāyvindriya*), of locomotion (*pādêndriya*), of handling (*hastêndriya*), and of voice (*vāgindriya*). In L.V. 79 it is probably the latter five to which reference is made.

yẹ̆nd^{a}r यंन्द्र् (sometimes written **yĕnd^{a}r** यन्द्र् or **yind^{a}r 1** इन्द्र्) । सूत्रकर्तनयन्त्रम् m. (sg. dat. **yẹ̆ndras** यंन्द्रस्, etc.) an instrument, machine, appliance (cf.

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dŏsa-y°, p. 252*a*, ll. 43 ff.; **köd^{i}-y°**, p. 384*b*, l. 48; **ṭŏṭ^{i}-y°**, p. 1039*a*, l. 32; **wacĕ-y°**, p. 1154*a*, l. 37); esp. a spinning-machine, a spinning-wheel (cf. **pakh^{ü}c^{ü}**, p. 726*a*, l. 40; **pacĕ-y°**, p. 791*a*, l. 49; **ranga-y°**, p. 837*b*, l. 7) (Gr.Gr. 13, *yind^{a}r*; W. *indar*, a wheel; Śiv. 1014, (with pun on **yind^{a}r** 2) 1217; K.Pr. 87). **yẹ̆nd^{a}r ta tsạnd^{a}r natsun** यंन्द्र् त च़ंन्द्र् नच़ुन् । महोत्सवव्यापारः m.inf. 'the spinning-wheel and the moon to dance', i.e. great festivity to be performed or carried out. —**katun** —कतुन् m.inf. to work a spinning-wheel, to spin (K.Pr. 65, 253).

yẹ̆ndra-(or **yẹ̆nd^{a}ra-**)**bĕha** यंन्द्र-(यंन्द्र-)ब्यह । कर्तनयन्त्राधारपट्टिका m. the board on which a spinning-wheel stands and is supported, the base board of a spinning-wheel. **-ḍăch^{i}** -डंछि । कर्तनयन्त्रदण्डम् f. one of the upright supports of the axle of either of the wheels of a spinning-wheel. **-dŏs** -द्वस् । मृन्मयवप्रम् f. a mud wall (in which the mud is pressed and pounded into a long trough as a mould) (cf. **dŏsa-y°**, p. 252*a*, l. 43, and L. 249). **-katawañ** -कतवञ् । सूत्रकर्तनवृत्तिः f. the profession or livelihood of spinning. **-kan^{ü}r^{ü}** -कनंरू । कर्तनयन्त्राङ्गविशेषः f. the part of a spinning-wheel on which the little wheel rests (see **kan^{ü}r^{ü}**, p. 458*b*, l. 24). **-kötsü** -कांचू or **-kātsan** -काच़न् । कर्तनयन्त्रकीलम् f. (pl. nom. **-kātsa** -काच़ or **-katsüñ^{ü}** -काच़ंञू), one of the three supports of the iron spike that acts as the distaff of a spinning-wheel. **-lūr^{ü}** -लूरू । कर्तनयन्त्रभुजः f. the driving handle of a spinning-wheel. **-muhul^{u}** -मुहुलु । मुसलयन्त्रम् m. a kind of long heavy pestle-machine for pounding and husking rice. It is a kind of beam, resting horizontally on a fulcrum, with the pestle at one end, while the other end is moved up and down by the feet of one or more workers (El. *indar-muhul*; L. 463 *indr mohl*, a rice lever mill; W. 114 *indarmòhal*). **-māl** -माल् । कर्तनवृत्त्यासक्ता f. a woman who is skilled in and devoted to working a spinning-wheel. **-pakhuc^{u}** -पखुचु or **pakh^{a}ch** पखछ् । कर्तनयन्त्रपक्षः m. (sg. dat. **pakh^{a}cas** पख्चस्), the side (or one of the flat spokes together forming the side) of the large wheel of a spinning-wheel (cf. **pakh^{ü}c^{ü}**). **-shikhür^{ü}** -शिखंरू । जीर्णकर्तनयन्त्रम् f. an old worn-out spinning-wheel. **-tul^{u}** -तुलु । कर्तनयन्त्रलोहशलाका m. the metal spike (performing the office of a distaff) attached to the small wheel of a spinning-wheel (El. *yandar-tul* and *yindertul*). **-tsak^{a}j** -च़कज् or **tsak^{ü}j^{ü}** च़कंजू । कर्तनयन्त्रचक्रम् f. the large wheel of a spinning-wheel. **-tsạk^{ü}r^{ü}** -च़ंकरू । कर्तनयन्त्रत्सरुः f. the handle-part (or part held by the fingers) of the handle used for revolving the large wheel of a spinning-wheel. **-wāv** -वाव् । स्वर्णकाराद्युपकरणविशेषः m. a certain goldsmith's tool, a furbisher or shaper. **-yōñĕ** -योञ । कर्तनयन्त्रडोरकम् m. the driving-band of a spinning-wheel.

yẹ̆ndras bĕhun यंन्द्रस् ब्यहुन् । कर्तनकार्यासक्तिः m.inf. to sit at the spinning-wheel, to be an industrious spinner.

yind^{a}r 2 इन्द्र् (sg. dat. **yindras** इन्द्रस्), i.q. **yẹ̆nd^{a}rāza,** q.v. (Skt. *Indra*) (Śiv. 1162, 1217 (with pun on **yind^{a}r 1**), 1391, 1433, 1466; Rām. 342, 571, 1057, 1099; K. 317, 319, 323, 325, 328, 591, 755, 775). **-shānth** -शान्थ् f. N. of a propitiatory sacrifice offered to Indra (K. 316–7).

yindrökshī इन्द्रांची f. having eyes like Indra; hence, all-seeing (as Indra is said to have a thousand eyes), N. of a form of Durgā worshipped in Kashmīr (Śiv. 98, 1513). She is described as having a thousand eyes, and as dressed in yellow, with a thunderbolt in her left hand, and carrying Protection (Skt. *abhaya*) and a Boon (Skt. *vara*) in her right.

yẹ̆nd^{a}ral यंन्द्रल् । स्वर्णकारोपकरणविशेषः m. a goldsmith's draw-plate, the plate perforated with holes of different size through which a length of precious metal is drawn for gradual conversion into wire.

yindraprasth इन्द्रप्रस्थ् m. N. of a city on the river Yamunā, the residence of the Pāṇḍavas (identified with the modern Delhi) (K. 539).

yindra-rāza इन्द्र-राज़, i.q. **yẹ̆nd^{a}rāza,** q.v.

yindriy इन्द्रिय् m. i.q. **yund^{u},** q.v. (a borrowed Skt. word) (Śiv. 25, 340, 521, 752, 1014, 1018, 1055, 1067, 1078, 1692, 1701, 1744, 1793, 1833, 1835).

yẹ̆nd^{a}rāza यंन्द्राज़ or **yindrāza** इन्द्राज़ or (q.v.) **yind^{a}r 2** इन्द्र् । इन्द्रः m. N. of the king of the gods, the regent of the visible heaven, the god of rain and of thunder (Skt. *Indra-rāja*) (Śiv. *yindrāza*, 201, 213, 810, 1148, 1249; *yindrāz* (m.c.) 446; *yindra-rāza* 3; Rām. *yindrāza* 147, 398, 574, 620–1, 1058, 1737; K. *yindra-rāza*330, 538, 755–7, 770, 774).

yindrazith इन्द्रज़िथ् (Rām. 866) or **yindarzīth** इन्द्रज़ीथ् (elsewhere in Rām.) m. (sg. dat. **yindrazitas** इन्द्रज़ितस् or **yindarzītas** इन्द्रज़ीतस), N. of a son of Rāvaṇa (Skt. *Indrajit*). In the battle before Laṅkā he was killed by Lakṣmaṇa (see Rām. 904 ff.) (Rām. 699, 701, 860, 872, 896, 904, 907).

yĕnga यंग or **yong^{u}** यंगु । हिङ्गु m. Asafoetida (El. *yang, yanga, yangú, Ferula Assafoetida*). According to El. it is imported from the Panjāb, and is eaten by Hindūs (not by Moslems) as a condiment.

yĕnga-bagāra यंग-बगार । हिङ्गूपस्करणम् m. Asafoetida sauce. —**dyun^{u}** —दिनु । उपेच्य नाशनम

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m.inf. to give asafoetida; met. to avoid or abandon (someone or something) so as to cause (him or it) to be ruined or destroyed. **—lagun** —लगुन् । उपकृतावन्यथाज्ञानम् m.inf. asafoetida to be experienced; to look upon a kind action as an injury (and to abuse the doer of it). **-mŏnd^u** -म्वंडू । कारवी f. (sg. dat. **-mŏnjĕ** -म्वंज्य), an asafoetida root. **-phakh** -फख् । हिङ्गुदौर्गन्ध्यम् m. (sg. dat. **-phakas** -फकस्), the stink of asa°. **rôch^u** -रोछु । औषधकौषधिविशेषः m. N. of a certain small medicinal plant growing in submontane tracts, and described as having small round leaves. **-rŏch^i-mūl** -रॉछि-मूल् । लताविशेषमूलम् m. the root of the foregoing, from which a tea is prepared as a remedy for rheumatism and similar diseases.

yinglishī इंग्लिशी f. a pension for old age (to a Government official) (L. 421 *inglishi*). A corruption of the word 'English'.

ying^{a}listān इंगलिस्तान् انگلستان m. England (Gr.M.).

yung patr (? spelling) f. the leaf of the *Rhododendron campanulatum*, which when dry is mixed with snuff to increase the sternutatory action (L. 82). ? Cf. **yĕnga** or **yong^u**.

yĕngur यंगुर् or **yĕngur^u** यंगुरु । शान्ताङ्गारकारः, स्थूलशान्ताङ्गारः a charcoal-burner, a man who prepares charcoal in the forest and sells it in the city; a kind of coarse charcoal (cf. **ts^{a}nĕ-y°**, p. 1076*b*, l. 48) (El. *yangar*; H. xi, 17). **yĕngar-ts^{ū}n^u** यंगर-च्नू । शान्ताङ्गारविशेषः f. a kind of charcoal used by goldsmiths and blacksmiths (which burns only under artificial draught).

yingrách, yangtash (? spelling) m. the strawberry, *Fragaria vesca* (El. *ingrách, yangtash*; L. 73 *ingra*, 464 *ingrach*).

yinjīl इन्जील् انجیل f. the New Testament, the Gospel (El. *injíl* f., but in Urdū it is m.).

yinjīr इंजीर्, i.q. **anjīr**, q.v.

yenkasing (? spelling) m. the barberry (*Berberis*) (El. *enkasing*).

yinām इनाम् انعام m. a benefaction, favour, gift, present (K.Pr. 75); a reward, prize, premium (Gr.M., W. 143 *yenám*).

yinshā इन्शा انشا f. writing, a literary composition (Gr.M.).

yinsān इन्सान् انسان m. man, mankind (as distinct from beasts) (Gr.M.; W. 119, 125; H. x, 7; xii, 7; K.Pr. 88, 149, 174); (El. *insán*) man, creature.

yinsāph इन्साफ्, **yinsāf** انصاف m. justice, equity (cf. **bē-yinsŏfi**, p. 151*b*, l. 15) (El. *insáf*; Gr.M.; Rām. 1619; K.Pr. 115, 232); judging, deciding (justly) (Gr.M., Śiv. 572, Rām. 810); (in Ksh.) pity, tenderness, mercy, compassion (Rām. 502, 700, 1166; H. viii, 4, 11).

yinsŏphī इन्सॉफी, **yinsŏfī** انصافی f. justice, used —° as in **bē-y°**, injustice, p. 151*b*, l. 15.

yintihā इन्तिहा انتہا f. end, limit, extremity (cf. **bē-y°**, p. 151*b*, l. 16) (Gr.M.).

yintizām यिंतिज़ाम् انتظام m. arrangement, order, regulation (Gr.M.).

yintizār इन्तिज़ार् انتظار m. expecting, waiting anxiously (Rām. 46 *chĕy yintizāras*, she is in expectation for thee, i.e. is anxiously awaiting thee).

yāñ यान् or (q.v.) **yāñĕth** यानथ् । यत्काले adv. when, at the time at which, as soon as, while (El. *yányi*; Śiv. 437, 654, 958, 996, 998, 1088, 1097, 1132, 1889; Rām. 85, 202, 220, 252, 287, 315, 332, 474, 523, etc.; K. 68, 140, 151, 240, 261, 278, 376, etc.; H. xii, 15; YZ. 31); until (K. 597, 658). Cf. **yām** and **yāñĕth.**

yĕn^u 1 यन्रू । आस्तृततन्तुजालः f. the warp (in weaving) (El. *yain, yĕn*; W. 145 *yen^i*; K.Pr. id. 171, 219, 249). **—wahārūñ^u** —वहारुन्रू । जालास्तरणम् f.inf. to spread out the warp (on the loom); (met.) to lay a net, set a snare, spread the toils (to injure another). **—yērūñ^u** —येरुन्रू । तन्तुजालवितानकर्म f.inf. to lay out or sort the warp for the loom (a row of sticks is set upright in the ground, and the thread, carried along through a ring fastened at the end of a short stick held in the right hand, is led backwards and forwards, up and down the whole row, zigzagging from stick to stick) (El. *yain yeringi*, Śiv. 1808).

yĕnĕ-gab यन-गब् । तन्तुजालग्रन्थिविशेषः m. the twisting turn of the thread when being carried zigzag round one of the above upright sticks. **-kôn^u** -कोनु । पटतानकीलः m. one of the sticks in this row (cf. **gaba-k°**, p. 274*b*, l. 1).

yĕn^u 2 यन्रू । चित्तव्यग्रता f. anxiety, distraction of the mind (regarding the support of one's family, carrying out some very difficult work, or the like). **—khārūñ^u** —खारुन्रू । दुर्वहकर्मदोषारोपाद्व्यग्रतोत्पादनम् f.inf. to cause mental anxiety (as ab., or by some accusation). **—yiñ^u** —यिन्रू । विघ्नबाधाभियोगापत्तिः f.inf. mental anxiety (as ab.) to come (caused by some impediment, opposition, accusation, or the like).

yĕnĕ-gor^u यन-गोरु । कलहान्तरायोत्पादकः m. one who causes such anxiety, a mischief-maker (who starts others quarrelling, or causes obstruction or impediment to others).

yĕn^u 3 यन्रू in **yĕnĕ-wôl^u** यन-वोलु । जन्यसमागमः m. the assemblage of the relations of the bridegroom at a wedding, (from the bride's point of view) a wedding

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party (cf. **kāwa-y°**, p. 495*a*, l. 40) (H. xii, 15, 17, 18; K.Pr. *yanihwol*, 100; *yeniwol*, 197).

yôňĕ योञ । यज्ञसूत्रम् m. the sacramental or sacred thread worn by Brāhmaṇas and other high-caste Hindūs (cf. **wath-pĕṭh y° ṭshunun**, p. 1155*a*, l. 10) (El. *yónyi*, Śiv. 1077); the driving-band of a spinning-wheel (cf. **yĕndra-y°**, p. 1199*b*, l. 2) (El., Śiv. 1014); a bow string (El.). **-kāň^{u}r^{u} -काञ्रु** or **kāň^{ĕ}r काञ्र् । उपवीतोचितसूत्रगुलिका** f. a ball of fine thread suitable for making this sacred thread; cf. **kôn^{u} 1**, of which **kāň^{u}r^{u}** is a dim. **-lāg -लाग् । यज्ञोपवीतदक्षिणा** f. the fee paid to the officiating priest at the ceremony of investiture with this thread. **-lar -लर् । यज्ञसूत्रतन्तुः** f. a strand of this thread (before marriage it has three strands and after marriage six). **-pan -पन् । यज्ञसूत्रोपयोगिसूत्रम्, यज्ञोपवीतसंस्कारोत्सवः, कर्तनयन्त्रडोरकम्** m. cotton thread suitable for this thread; the festival of investing with this thread (usually applied to a modest festival of people who are not wealthy); the driving-band of a spinning-wheel (cf. **yĕndra-y°**, p. 1199*b*, l. 2). **-pôrut^{u} -पोरुतु । विवाहविधौ वराय देयसुदायविशेषः** m. (sg. dat. **-pōratas -पोरतस्**) (during a marriage ceremony) a present of gold and silver coins made to the bridegroom by the person who gives away the bride. **—ṭshunun —छुनुन् । यज्ञोपवीतपरिधापनम्, यज्ञोपवीतोत्सवः** m.inf. to invest with the sacred thread; (as subst. m.) the festival on the occasion of this investiture (K. 483). **-wôl^{u} -वोलु । यज्ञोपवीतसंस्कारसंस्कार्यः** m. (at this ceremony) the boy who is to be invested. **-zang -जंग् । यज्ञसूत्रशाकुनिकम्** f. the present given for good luck to the maiden who spun the thread.

yĕnil यञिल् । जन्यसभाः f. the people, or company, that attend, or are members of, a wedding party; cf. **yĕň^{u} 3**. **—hōrüň^{u} —होरॆञू । जन्यपरिचर्यानिर्वाहणम्** f.inf. to carry out the duties of hospitality, etc., at a wedding party.

yĕnili-grākh यञिलि-ग्राख् । जन्यपरिचारकः m. (sg. dat. **-grākas -ग्राकस्**), an attendant, steward, or manager at or of a wedding party (his business being to welcome and look after the comfort, etc., of the guests).

yāňĕth यात्रथ् । यदैव adv. when, at the time at which (i.q. **yāň**, q.v.) (El. *yányit*). Cf. **yāmath** and **yām**.

yĕňĕwôl^{u} यञवोलु, see **yĕň^{u} 3**.

yôp^{u} योपु । व्यापृवन् m. (sg. dat. **yöpis यॉपिस्**) (in some difficult or apparently impossible task) one who is competent to carry it through to its completion. See **yāpun**.

yup^{u} यिपु or **yūp^{u} यूपु । जलाप्लवः, उद्दीपः** m. (sg. dat. **yipis यिपिस्** or **yīpis यीपिस्**) (of a river or the like overflowing its banks) a flood (L. 460, Rām. *yū°* 428); an inundation (K.Pr. 254); a storm, torrent (El.). Cf. **vyūp^{u}**.

yiphröt^{i} यिफरॉति । असमञ्जसभाषी e.g. one who habitually talks nonsense, a foolish talker.

yiphlās इफलास्, yiflās افلاس m. poverty, need, want, penury, indigence; (in Ksh.) madness, lunacy, mania (comm. *unmādaḥ*) (Rām. 556).

yāpun यापुन् । पर्याप्तिः conj. 2 or 3 (1 p.p. **yôp^{u} योपु**; 2 p.p. **yāpyōv याप्योव्**. The causal of this verb is **yāpanāwun यापनावुन्**, not **yōp^{a}rāwun यॉपरावुन्**, Gr.Gr. 175), to be sufficient, be competent, to succeed in completing (some very difficult task), to be able (cf. **atha y°**, p. 65*a*, l. 18); (in the distribution of food, etc., among a number of people, the food, etc.) to be sufficient, to be adequate, to go all round, to be enough. **yôp^{u}-mot^{u} योपु-मंतु । व्याप्तः (पर्याप्तः)** 1 perf. part. (f. **yöp^{ü}-müts^{ü} यॉपू-मंचू**), one who has competently carried out (a task or the like); (of food, etc., being distributed) found to be adequate for all. Cf. **vyāpun 2**.

yāpanāwun यापनावुन् conj. 1 (1 p.p. **yāpanôw^{u} यापनोवु**), caus. of **yāpun**, q.v. (Gr.Gr. 175).

yĕpôr^{u} 1 यपोरु (also written **yipôr^{u} इपोरु**) **। अवारम्** m. this side, the near side (of a river, mountain range, wall, or the like) (cf. **apôr^{u}-y°**, p. 39*a*, l. 26) (El. *yipor*; W. 95, id., adv.). **-kun -कुन्** adv. to, or in, this side (W. 95).

yĕpāri यपारि or **yipāri इपारि** adv. on this side, on the near side (Śiv. 968 *yipārĕ* m.c.; K.Pr. 14, 240, (*yapári* for *yĕpāriy*) 261).

yĕpör^{i} 1 यपॉरि or **yipör^{i} इपॉरि । अस्मात्पार्श्वात्** adv. from this side, from the near side (cf. **apör^{i}-y°**, p. 39*a*, ll. 44 ff.) (Gr.Gr. 151; Śiv. 1460; H. v, 4). **-kin^{i} 1 -किनि । इतः** adv. from hither, from this side (cf. **apör^{i}-y°-k°**, p. 39*a*, l. 46).

yĕpāryuk^{u} यपार्युकु or **yipā° इपा° । अवारीणः** adj. gen. (f. **yĕ(yi)päric^{ü} य(इ)पारिचू**), of, belonging to, or produced on this side or the near side (of a river, etc., as ab.).

yĕpôr^{u} 2 यपोरु m. which side, the side which.

yĕpör^{i} 2 यपॉरि adv. in or from the side which (Gr.Gr. 151). **-kin^{i} 2 -किनि । यत्पार्श्वतः** adv. from which side, the side from which.

yĕpöryum^{u} 1 यपॉरिमु or **yipö° इपॉ° । अवारभवः** adj. (f. **yĕ(yi)pörim^{ü} य(इ)पॉरिमू**), of, belonging to, or produced on the near side (of a river, mountain range, wall, or the like) (Gr.Gr. 151, K.Pr. 15).

yĕpöryum^{u} 2 यपॉरिमु adj. (f. **yĕpörim^{ü} यपॉरिमू**), of,

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belonging to, or produced on the side which (cf. the preceding) (Gr.Gr. 151).

yipis यिपिस्, **yīpis** यीपिस्, see **yup**ᵘ.

yipütᵘ यिपटू (also written इपं०) । आवन्धः f. (sg. dat. **yipacĕ** यि(इ)पच्य), the wooden piece across the neck of a plough-bullock, the yoke of a plough (El. *íput* m., Gr.Gr. 14, L. 81).

yār यार् يار । सखा m. a friend (cf. **ādan-y°**, p. 14*b*, l. 46; **atha-y°**, p. 65*a*, l. 21; **bāla-y°**, p. 104*b*, l. 9; **jāni y°**, p. 374*b*, l. 31; **kana-y°**, p. 448*b*, l. 2; **wata-y°**, p. 1156*a*, l. 5) (El.; W. 7, 114; L.V. 99, 100; Śiv. 1613, 1616, 1687, 1790; Rām. 93, 643, 833, 898, 1066, 1112, 1766; K. 1076, 1126–7; H. iv, 4, 7; v, 9; vi, 1; vii, 6; x, 1, 4, 6, 11; K.Pr. 46, 101, 137–8, 187, 240–1); a companion, comrade (cf. **banga-y°**, p. 112*b*, l. 33; **carsa-y°**, p. 176*b*, l. 22; **pĕnji-y°**, p. 729*a*, l. 21) (El.); a lover, a beloved (YZ. 15, 29, 33, 37–8, 40, 43, 238, 245, 248–9, 260); (of a married woman) a husband (K.Pr. 194, sg. ag.); a place where friends (i.e. people in general) meet (such as a shop, a bathing-place on the bank of a river, or the like) (cf. **wōnⁱ-y°**, p. 1128*b*, l. 6); met. 'The Friend', i.e. the spirit or soul of a man or woman, cf. 'hospes comesque corporis' (K.Pr. 50). —**lāgun** —लागुन् । कृत्रिममैत्रीप्रदर्शनम् m.inf. to pretend to be a friend, show pretended friendship. —**sapadun** —सपदुन् m.inf. to befriend (El.); to connive (at), to share, to be a party (to) (El.).

yāra-bojᵘ यार-बंजु । तीर्थवृत्तिः m. a man (of any caste) who attends on the bathers at a bathing-place, and who is paid by fees or salary. **-bal** -बल् । स्नानतीर्थम् m. a bathing-place on the bank of a river or the like (where the people of the neighbourhood meet daily, and also where libations of water are offered to ancestors) (Gr.Gr. 165; W. 112; Śiv. 178, 1683, 1686; K. 971; K.Pr. 11); a quay, landing-place (El., Gr.M., Śiv. 1719, K.Pr. 178); cf. **bal 3**. **-bal brôhmun** -बल् ब्रोह्मुन् । तीर्थब्राह्मणः m. (f. **-bröhmünᵘ** -ब्रांह्मंनू, his wife), a low-class Brāhmaṇa who attends at bathing-places, and takes fees from the people on the occasion of eclipses and similar occurrences. **-bal-kākan** -बल्-काकञ् । तीर्थसखी f. a bathing-place sister-in-law; hence, a crony whose friendship was formed at a bathing-place (where women meet and gossip). **-bal karun** -बल् करुन् । स्नानादिचर्याचरणम् m.inf. (of a Hindū) to perform the daily ceremony of bathing at a bathing-place, as enjoined by the scriptures. **-bal-pôwᵘ** -बल्-पोवु । तीर्थसोपानभागः m. a single step in the flight of steps at a bathing-place. **-bálⁱ gatshun** -बंलि गछुन् । उत्कोचदानम् m.inf. to bribe secretly (a judicial officer or the like). **-bálⁱ yunᵘ** -बंलि यिनु । उत्कोचादिना संतोषणम् m.inf. to bring a person over to one's own side by bribing (as ab.). **-lay** -लय् f. a friend's affection, loving companionship, loving devotion to a friend (K. 1076). **-mütsᵘ** -मंचू । जारासक्ता f. an adultress, a woman who is addicted to associating with lovers, a wanton.

yār-i-jönī यारि-जांनी (m.c. for يارجان) m. a beloved friend (Rām. 14).

yĕri यरि in **yĕri-lūkh** यरि-लूख् । इहलोकः m. (sg. dat. **-lūkas** -लूकस्), this world or life, the world of mortals, as opp. to the future world or life. Cf. **yōr 1**.

yēr 1 येर् or एर् । ऊर्णा m. wool (cf. **raza-yēr**, p. 856*b*, l. 8) (El. f.; Gr.Gr. 21, m.; L. 465).

yēra-dastār येर-दस्तार् । और्णशिरोवेष्टनम् m. a woollen turban. **-dāv** -दाव् । और्णतन्तुः f. woollen thread, worsted. Note that **dāv**, p. 260*b*, l. 23, is m. **-jŏrāba** -ज्वराब । और्णपादाच्छादनम् m. a woollen stocking or sock. **-kônᵘ** -कोनु । ऊर्णातन्तुगुलिका m. the ball of worsted as wound on the distaff in the process of spinning. **-kangañ** -कंगञ् । ऊर्णाविवरणयन्त्रम् f. a wool-comb, a comb-like instrument for teasing out wool, a teasel. **-kānul** -कानुल् । अतिदीर्घोर्णाचयः m. a long string of wool like a plaited braid (not so thick as **-lav**, bel.). **-kataway** -कतवय् । ऊर्णाकर्तनवृत्तिः, (वेतनं च) f. the profession or employment of spinning wool; the wages, or fee, paid for spinning wool. **-lav** -लव् । दीर्घस्थूलोर्णावलिः m. a long, thick rope or cable of wool (cf. **-kānul**, ab.). **-pan** -पन् । और्णतन्तुजालम् m. a quantity (large or small) of woollen thread or worsted. **-thŏs** -थ्वस् । मुष्टिग्राह्योर्णासमुदायः f. as much wool as can be taken up by one hand, a fistful of wool. **-thŏsᵘ** -थ्वसु । समुच्चितहस्ताङ्गुल्युत्पाद्यः ऊर्णासमुदायः m. a lump of so much wool as can be taken up by the fingers of one hand. **-tsādar** -चादर् । और्णशाटकः f. a woollen shawl.

yĕr 2 (El. *er*), i.q. **örᵘ 1**.

yēra, a marriage feast (L. 460, probably a misprint for **yĕnᵘ 3**, q.v.).

yero, see **yörᵘ**.

yira यिर m. the bulrush, *Typha angustifolia* and *T. latifolia* (El.). I.q. **pĕtsᵘ**, q.v.

yīra ईर (L. 460, *yéra*, floating) in **yīra gōmotᵘ** ईर गोमंतु । जले निमज्ज्य गतः, चिन्ताकुलः perf. part. (f. —**gōmütsᵘ** —गामंचू), floating, drifting; immersed (in water or the like), sunken, plunged into; distracted, perplexed, distraught, confused (K.Pr. 7). —**gatshun** —गछुन् m.inf. to float, drift (Gr.M., K.Pr. 184); to become immersed or plunged into

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(water or the like); to become distracted, etc., as ab. —**karun** —करुन् m.inf. to cause to float, to cause to drift (on the surface of water) (Śiv. 1487). Cf. **yīrun.**

yīrī ईरी in **yīrī pīrī wālūnᵘ** ईरी पीरी वालुन्‌ । अवमानना f.inf. to disregard, neglect, show disrespect to (esp. to one who is haughty or self-conceited).

yōr 1 योर् pron. adv. here, in this place (cf. **ōr na yōr,** p. 41*b*, l. 14; **ōr-yōr,** id., l. 16, **ōrukᵘ yōr,** id., l. 32; **tōra yōr,** p. 1019*b*, l. 43) (El. *yór, yúr, yúri,* hither; Gr.Gr. 155; W. 94; Rām. 288, 450, 881; K. *ōr yōr,* there and here, round about, in all directions, 656; H. ii, 2; viii, 5; ix, 6, 8, 10, 12; x, 4). **yiti-yōr,** henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). **-kun 1** -कुन् । एतत्पार्श्वे adv. in this direction, hither (Gr.Gr. 160); on this side, on the near side; up to now, up to this time (cf. **tana yōr-kun,** p. 1008*b*, l. 22; **tati yōr-kun,** p. 1040*b*, l. 11). **yimi-yōr-kun,** from this time forth, henceforth (Śiv. 311).

yōra 1 योर adv. from this side, from the near side, from here, hence (cf. **ōra yōra,** p. 41*b*, l. 27) (Gr.Gr. 156; W. 94; K. 818; H. v, 8). **yōra tōra,** from this side and that (Śiv. 117). **-kani 1** -कनि or **-kanĕn 1** -कन्यन् । एतद्देशतः, एतत्पार्श्वतः adv. from this side, hence (Gr.Gr. 159, K. 653). **-kanyukᵘ 1** -कन्युकु । एतत्पार्श्वभवः gen. adj. (f. **-kanicᵘ** -कनिचू), of, belonging to, or produced in this direction or on this side.

yūrⁱ 1 यूरि (also written **yūry** यूर्य्) । इहैव pron. adv. emph. in this very place, exactly here (cf. **wūry na yūry,** p. 1144*b*, l. 7) (Gr.Gr. 156; W. 93 *yuri*; Śiv. 283, 450, 638; Rām. 166, 262, 294, 382, 560, 1748, 1785; H. x, 12; YZ. 44, 180, 418, 459); to this very place, hither (H. x, 5; xii, 15, 23). **-hondᵘ wŏla** -हुन्दु व्वल, come here (vill.) (H. v, 5). **-kun 1** -कुन् adv. even in this direction, in this very direction.

yōrukᵘ योरुकु gen. adj. (f. **yōrücᵘ** योरचू), of, belonging to, or produced here (cf. **ōrukᵘ yōrukᵘ,** p. 41*b*, l. 34).

yōr 2 योर् rel. pron. adv. where, in the place in which (Gr.Gr. 155, W. 94, 139 *yur*). **-kun 2** -कुन् । यत्पार्श्वे adv. in the direction which, whither (Gr.Gr. 160); on the side which, where.

yōra 2 योर adv. from the side which, from what place, whence (Gr.Gr. 156; W. 94; L.V. emph. *yōray,* 19; H. i, 6 (correl. *tōra*)). **-kani 2** -कनि or **-kanĕn 2** -कन्यन् । यत्प्रदेशे, यत्पार्श्वतः adv. in the place which, where; from the place which, from where, whence (Gr.Gr. 159). **-kanyukᵘ 2** -कन्युकु । यत्पार्श्वभवः gen. adj. (f. **-kanicᵘ** -कनिचू), of, belonging to, or produced where, or in the place which.

yūrⁱ 2 यूरि (also written **yūry** यूर्य्) । यत्रैव rel. pron. adv. emph. even where, even in the place which, in the very place which (Gr.Gr. 156, W. 93 *yuri,* L.V. 61, K.Pr. *yúr* 84). **-kun 2** -कुन् । यत्पार्श्वे adv. even in the direction which, in the very direction which (Gr.Gr. 160); even where (K.Pr. 254).

yōrī यारी یاری f. friendship (Rām. 1052); assistance, help (El. *yári*). —**karūnᵘ** —करून्‌ । उपकारदयाविधानम f.inf. to show friendship (to), to show kindness (to), to do a favour (to), to help, relieve, assist (El.; Śiv. 202, 1504; Rām. 1220).

yōrᵘ यारु or (q.v.) **yōḍᵘ** याडु । आरण्यवृक्षविशेषः f. a fir-tree, the blue pine (cf. **dōla-yārĕ,** p. 211*a*, l. 40) (El. *yār, yór, yári,* pinus longifolia, or *yāḍ*; also *yero,* m.; L. 78, 80, *yár,* pinus excelsa; W. 12; Śiv. 1908; K.Pr. *yár* 58, 114, 229). Its wood is called **kāyorᵘ,** etc., q.v.

yāri-kĕlam यारि-क्यलम । सरलद्रवः m. the resin, or tar, that exudes from a pine-tree (El. *yāri kilum*). **-kang** -कंग् । वृक्षविशेषपुष्पविशेषः m. a pine-cone. **-kāgolᵘ** -काँगलु । मूलविशेषः m. (sg. dat. **-kāgalas** -काँगलस्), the root of a certain wild plant, which, when powdered and mixed with clarified butter, etc., so as to form an ointment, is used as a remedy for rheumatism and the like. **-lang** -लंग् । मूलविशेषः m. another wild root used in the same way for similar purposes. **-pan** -पन् । देवदारुमञ्जरी m. a spray or twig of a pine-tree.

yur युर् (W. 139), i.q. **yōr 2,** q.v.

yurᵘ यिरु m. in **yirⁱ-kyulᵘ** यिरि-क्यलु । असकृत्प्रवृत्तिनिरर्थकार्यायासः m. distress or annoyance caused by frequently repeated useless acts, nonsensical talk, or the like. **-kyumᵘ** -क्युमु or (Rām.) **-kumᵘ** -कुमु । पुष्पविशेषः m. N. of a certain fragrant flower that blooms on the waste lands after the snow has melted (Rām. 678, 1090).

yirāda इराद ارادہ m. a desire, wish, will, intention, resolve (Gr.M.).

yĕrga यर्ग یرغہ । शीघ्रगतिः(अश्वादेः) m. an amble (the pace of a horse).

yĕrihō यरिहो । जनसंकुलता m. a crowd or throng (of people, collected with some object, or come together for some reason).

yārkand यार्कन्द् m. the town of Yārkand, in Central Asia (H. xi, 1).

yirⁱkumᵘ यिरिकुमु, **yirⁱkyumᵘ** यिरिक्युमु, see l. 33 ab.

yĕrma यर्म or **yōrma** य्वर्म । स्यूतिविशेषः m. a kind of fancy embroidery or rich needlework (e.g. adorning a woollen mat). —**dyunᵘ** —द्युनु । स्यूत्या चित्रकर्मनिर्मितिः m.inf. to embroider as ab. **-gorᵘ** -गरु । स्यूतिचित्रकर्मकारः

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m. an embroiderer (of this kind of work). —tārun —तारुन् । सूत्या चित्रसंक्रामणम् m.inf. to embroider as ab.

yōrām 1 योराम् pron. adv. up to here, as far as this place (W. 93); up to now, until now (W. 93).

yōrām 2 योराम् rel. pron. adv. up to where, as far as the place which (W. 93); up to when, until the time when (W. 93).

yurmī युर्मी f. in **gagar-yurmī**, p. 280*a*, l. 22.

yārāna यारान یارانہ । मैत्री m. friendliness; friendship, mutual affection (Śiv. 476).

yārun यारुन् । प्रतिसंख्यानम् conj. 1 (1 p.p. **yôr^{u} योरु**), to be friendly (W. 114); hence in various metaphorical senses, such as to repay an obligation or kind action by another (Śiv. 954); to pay by set off, to take credit in account; to give credit for something not done, or a debt not paid (Śiv. 1582); to accept something of small value as the equivalent of something of great value (Śiv. 1687); to accept a small fine as requital for an offence that should be met with a long term of imprisonment; to ward off an approaching calamity by performing appropriate penances, sacrifices, or the like (and so satisfying fate).

yôr^{u}-mot^{u} योरु-मतु । निष्कृत्या संशोधितः perf. part. (f. **yör^{u}-müṭs^{u} यॉरु-मंचू**), paid by set off (etc., as ab.).

yörith dyun^{u} यॉरिथ् दिनु । आयत्तीकरणायार्पणम् m.inf. to make over something or some work to the entire control of another person (as an equivalent for something else, or in order to gratify him). —**gatshun** —गछुन् । करुणाख्यापनम् m.inf. (a god, or some powerful person) to show mercy (to someone threatened with calamity, as a result of his prayers, repentance, or the like). —**nyun^{u}** —निनु । स्वायत्तीकरणम् m.inf. to take in exchange, or as an equivalent; to take something or some work entirely under one's own control (as ab.). —**tshunun** —छुनुन् । समर्पणम् m.inf. forcibly to make over some difficult work to another (even if it is beyond his powers).

yērun येरुन् or **एरुन् । तन्तुविततनम्** conj. 1 (1 p.p. **yyūr^{u} य्यूरु**, f. **yīr^{u} यीरु**, Gr.Gr. 15) (in weaving) to sort, or arrange, the warp for the loom (cf. **yĕñ^{u} yērüñ^{u}**, p. 1200*b*, l. 23) (Gr.Gr. 21, Śiv. 1808, K.Pr. 249); met. (of a bird) to put together, i.e. build (a nest) (cf. **ôl^{u} y°**, p. 23*b*, l. 13) (Śiv. 1025, 1049, 1440; Rām. 1445).

yyūr^{u}-mōt^{u} य्यूरु-मंतु । संपन्नसंतानः perf. part. (f. **yīr^{u}-müṭs^{u} यीरु-मंचू**), (of warp) arranged, sorted (as ab.).

yēran-wöj^{u} येरन-वांजू, **yīran-wöj^{u} ईरन-वांजू**, or **yīriñ^{u}-wöj^{u} यीरिञू-वांजू । तन्तुविस्तारणोपकरणविशेषः** f. the ringed stick used for arranging the thread for the warp (as described under **yĕñ^{u} yērüñ^{u}**, as ab.).

yīran-dol^{u} ईरन-दंलु or **yīrin-dol^{u} यीरिन्-दंलु । वितानयन्त्रविशेषः** m. the whole contrivance of upright sticks for arranging the warp, as described under **yĕñ^{u} yērüñ^{u}.** In distributing the thread with his ringed stick the weaver walks continually up and down the whole row of sticks. **-dol^{u} lāgun -दंलु लागुन् । अनुवृत्त्या गतप्रत्यागतविधानम्** m.inf. (met.) to walk continually backwards and forwards till some work is completed.

yīriñ^{u}-wöj^{u} यीरिञू-वांजू । तन्तुवितानोपकरणविशेषः f., see **yēran-w°**, ab.

yīran ईरन् । स्थूणा f. (sg. dat. **yīrüñ^{u} ईरंञू**, Gr.Gr. 69), an anvil (El.; Gr.Gr. 14, 29, 69; H. xi, 16).

yīrān ईरान ایران m. Iran, Persia (El. *irán*; Gr.Gr. 150; Gr.M.; H. ii, 1).

yīrön^{i} ईरांनि ایرانی adj. (f. **yīrāni यीरानि**, Gr.Gr. 150), of or relating to Persia, Persian (El. *iráni*). —**gur^{u}** —गुरु । ईरानदेशोद्भवो ऽश्वः m. a Persian horse (Gr.Gr. 150).

yīrun ईरुन् । ऊर्ध्वभ्रमणम् conj. 3 (2 p.p. **yīryōv ईर्यौव्**), to float about, drift (up in the air, or on the surface of water) (El.; Gr.Gr. 14; Rām. 620, 790, 1078); to drift whirling about (Śiv. 1551); to be distracted, perplexed, distraught (Śiv. 1023).

yering (? spelling) m. a flower of Kashmir (El. *ering*).

yēranāwun येरनावुन् conj. 1, caus. of **yērun**, q.v. (1 p.p. **yēranôw^{u} येरनोवु**), to cause warp to be arranged for the loom; (of a bird's nest) to cause to be put together, to cause to be built (Śiv. 1784).

yūraph यूरफ् m. (sg. dat. **yūrapas यूरपस्**), Europe (the English word) (Gr.M.).

yersa (? spelling) m. *Iris florentina* (El. *ersa*).

yirshād इर्शाद् ارشاد m. direction, instruction, order, command, bidding (Rām. 718, where *yīrshād* is a misprint).

yēruw^{u} येरुवु adj. (f. **yēriv^{u} येरिवू**), made of wool, woollen (K.Pr. 18). Cf. **yēr 1.**

yīrawun^{u} ईरवुनु । अनवस्थितः n.ag. (f. **yīravüñ^{u} ईरवंञू**), one who floats, floating (Rām. 973); one who is unstable, fickle, capricious; one who is distracted, perplexed, distraught, confused.

yīravüñ^{u} nāv ईरवंञू नाव् । विक्षेपवाङ्ख्यम् f. a floating, or drifting, boat (K.Pr. 254); great distraction, agitation, confusion (due to fear or the like). —**nāv gatshüñ^{u}** —नाव् गछंञू । विक्षेपवाङ्ख्योपस्थितिः f.inf. great distraction, as ab., to occur.

yīrawanĕ nāvi gatshun ईरवञ नावि गछुन् ।

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अतिचिन्ताकुलीभवनम् m.inf. 'to go into a drifting boat', hence to become distraught, agitated.

yūry 1 and 2 यूर्य्, see **yūr**[i] **1 and 2**, s.vv. **yōr 1 and 2.**

yār[a]**z यार्ज़्** or **yār**[ü]**z**[ü] **यार्ज़ू । मैत्री** f. friendship, affection (cf. **atha-y°**, p. 65*a*, l. 24; **gāna-y°**, p. 288*a*, l. 32; **hāpath-y°**, p. 342*b*, l. 47; **muṭh**[i]**-phál**[i]**-y°**, p. 605*a*, l. 15; **nön**[i]**-y°**, p. 640*a*, l. 34; **wata-y°**, p. 1156*a*, l. 6) (El., L. 111, W. 21, K.Pr. 77); boon-companionship (cf. **banga-y°**, p. 112*b*, l. 40; **pĕnji-y°**, p. 739*a*, l. 23) (Gr.M. *yārüz*[ü]). **—lāgüñ**[ü] **—लागंञू । मैत्रीसंवन्धनम्** f.inf. to form or make a friendship.

yĕs यस्, see **yih 2.**

yus युस्, yus[u] **यिसु**, see **yih 2.**

yisbid[i] **hār यिस्विदि हार् । औषधविशेषः** m. a certain white ointment made by mixing up a certain metallic powder in hot oil.

yisband यिस्वन्द् (= اسپند) **। बीजविशेषः** m. a species of mustard seed (employed in rheumatism and colds, and also burnt at marriages, births, and other festivals to drive away evil spirits, or to avert the mischievous effects of the evil eye) (L. 75 *isband*, Peganum Harmala; Rām. 1358).

yūsuf یوسف, see **yūsūph.**

yāsh याश् । द्रव्यांशः f. a share of money given for help in the accomplishment of some particular work, a bribe, inducement to help. **—hĕñ**[ü] **—ह्यंञ् । उत्कोचग्रहणम्** f.inf. to take a gift as an inducement (i.e. as a bribe, as blackmail, or to abstain from an accusation).

yĕsh यश् । यशः m. fame, reputation, glory, renown (Śiv. 1678; K. 2, (*yĕshāh*, with suff. of indef. art.) 1169). **—gĕwun —ग्यवुन्** m.inf. to sing the glory (of anyone or anything, gen.), to sing the praises (of), to commend, praise (Gr.M.; K. 842, 981). **—kaḍun —कडुन् । यशःख्यापनम्** m.inf. to endeavour to gain a great reputation (by excessive liberality on some great occasion, or the like). **—nērun —नेरुन् । यशःख्यातिः** m.inf. reputation to issue, (a person's) fame to become widespread.

yĕshĕ-wôl[u] **यश-वोलु । यशस्वी** adj. (f. **-wājĕñ -वाज्यञ्**), famous, glorious, renowned.

yīsāh ईसाह् (= عیسی) m. N.P., Jesus (H. iv, 2).

yishĕbür[ü] **यिशबेरू** f. N. of a village in Kashmīr (Rām. 677). It has a famous and holy spring, which is said to be a portion of the Ganges. For the legend connected with it, see K.Pr. 120 (*Ishíbarí*).

yĕshōdā यशोदा f. N. of the wife of the cow-herd Nanda and the foster mother of Krushn (Kṛṣṇa) (Skt. *Yaśōdā*) (Śiv. 702, 990, 1141, 1371, 1385, 1395, 1399, 1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

yĕshōdānand यशोदानन्द् m. 'the Joy of Yĕshōdā' (q.v.), a N. of Krushn (Kṛṣṇa) (Śiv. 1382, 1838).

yishk इश्क् عشق m. love (El. *ishk*; YZ. 1, 40, 204, 245).

yĕshm یشم or **yĕsh**[ĕ]**m यश्म्** m. agate (El. *yesham*).

yīshān ईशान् m. a ruler, master, lord; a N. of Shiv (Śiva) (Śiv. 1145).

yishpecha (? spelling) m. *Ipomaea coerulea* or *Pharbites nil*, i.q. **kāladāna**, p. 435*b*, l. 43 (El. *ishpecha*).

yishāra इशार اشارہ m. a sign, token, hint, signal (El. *ishára*, K. 646, K.Pr. 202); a slight movement (of the hand, etc., as a sign, command, or the like) (Rām. 478). **—karun —करुन्** m.inf. to point out, signal, beckon (El., Gr.M.).

yīshŏr or **yīshwar ईश्वर् । ईश्वरः** m. a lord, master (Śiv. 48, 162, 853; Rām. 770); the Supreme Deity (Gr.Gr. 199, 200; Śiv. 20, 31, 60, 241; Rām. 32, 180, 220, 252, 525, 991, 993, 1260, 1284, 1477, 1570, 1670, 1705; K. 385); a N. of Shiv (Śiva), connoting his power and supreme lordship (L.V. 43; Śiv. 81, 132, 386–7, 429, 487, 493, 599, 676, etc.; Rām. 607; K. 796, 877).

yīshĕr-wār यीशर्-वार् । ग्रहचारविशेषः f. (in astrology) N. of a certain period of three months, viz. the months during which the sun passes through the zodiacal sign under which a man was born, and also through the signs immediately preceding and following it. Thus, if a man is born under Aries, the period is the three months taken by the sun in passing through Pisces, Aries, and Taurus. Each year the man is particularly affected by the sun during these three months.

yīshĕrav yī ईशरव् ई । ईकारः m. the name used in schools for the character in the Śāradā alphabet corresponding to the Nāgarī **ई ī.**

yishṭ इष्ट् adj. c.g. wished, desired, longed for; beloved, agreeable, liked; worshipped, reverenced. **yishṭa-dēv इष्ट-देव्** m. (f. **yishṭa-dēvī इष्ट-देवी**), a specially reverenced god (or goddess), one's tutelary deity (Śiv. 113 fem.). **yishṭa-dyun**[u] **इष्ट-दिनु** m. (sg. obl. **-dina -दिन**), the giving of that which is desired, giving all that is wanted, lavish generosity (Rām. 4).

yishtihār इश्तिहार اشتہار m. advertisement, proclamation (Gr.M.).

yĕsök[i] **यसोकि । सदादैन्यखिन्नः** adj. c.g. suffering from continual and abject poverty, poverty-stricken.

yĕsākh यसाख । दारिद्र्यदैन्यम m. (sg. dat. **yĕsākas यसाकस**), utter or abject poverty (i.e. want of every necessity of life). **—pyon**[u] **—प्यंनु । दैन्यापत्तिः** m.inf.

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such poverty to befall (a person). **—tshunun —छुनुन् ।** दैन्यापादनम् m.inf. to reduce (another) to utter poverty.

yĕsākalad यसाकलद् । दीनः adj. c.g. (as subst., f. **yĕsākaladiñ यसाकलद्दिञ्**), poverty-stricken.

yĕs^{a}la यसल । सासग्र्येण adv. totally, all together, entirely.

yĕsal यसल् in **lam-yĕsal,** p. 524*a*, l. 26, q.v.

yismŏgul यिसम्गुल् (= اسپغول **) ।** बीजविशेषः m. the seed of the fleawort or plantain, *Plantago ispaghul* (El. *isaphgol*).

yōsman योस्मन् । पुष्पविशेषः m. the lilac (L. 461, *yosmun*). Cf. **hiy-āsmān,** p. 363*a*, l. 28.

yĕsāna यसान । तैलपक्वभोज्यविशेषः m. a kind of dish composed of various articles (such as lotus filaments, water chestnuts, beans, and pieces of fish) made up with a paste of rice-flower and fried in oil. **-gor^{u} -गॊरु ।** तैलपक्वभोज्यविक्रेता m. a man who makes and sells this.

yĕsond^{u} यसंन्दु, see **yih 2.**

yisond^{u} इसंन्दु, see **yih 1.**

yūsūph यूसूफ्, yūsuf يوسف m. N.P. Joseph (the patriarch) (H. vi, 1, 10, 14–16; YZ. *yūsuf* 202, etc.; K.Pr. *yúsuf* 256).

yisaphgol (El. *isaph°*), see **yismŏgul.**

yĕs^{a}r यंसर् । बह्वायासः f. great physical toil, manual labour, heavy toil, labour beyond one's powers, severe exertion. **—anūñ^{u} —अनंञु ।** अत्यायासनम् f.inf. (out of enmity, or the like) to cause a person to exert himself in heavy toil beyond his powers, to exhaust another by putting him to hard labour. **—yiñ^{u} —यिञु ।** अत्यायासानुभवः f.inf. such heavy toil to fall upon a person (esp. when it consists in doing some useless work).

yĕssa यस्स, yŏssa ख्यस्स, see **yih 2.**

yistāda इस्ताद् استاده adj. c.g. standing, erect (Śiv. 497; Rām. 950, 1443, 1697); rearing (as a horse) (Rām. 921); standing ready (for anything) (Rām. 1420, 1452).

yŏsay ख्यसय्, see **yih 2.**

yat, see **yĕts^{u}.**

yátai, yátu, see **yā 1** (p. 1182*b*, ll. 49 ff.).

yaitu यैतु, an old form of **yūt^{u} 2,** q.v., in L.V. 81.

yĕt^{i} 1 यँति, see s.v. **yot^{u}.**

yĕt^{i} 2 यँति, i.q. **yit^{i},** q.v., s.v. **yut^{u}.**

yĕṭ^{u} or **yüṭ^{u} यंटु ।** कण्डोलविशेषः (sg. dat. **yĕcĕ यच्य**), a kind of large basket for carrying loads (made of withies, tall, wide at top and narrow at the bottom) (cf. **bāna-y°,** p. 110*a*, l. 8; **ts^{a}nĕ-y°,** p. 1077*a*, l. 1) (L. 461 *yethi*, a basket-load of manure). Cf. **yĕcĕl.**

yĕcĕ-sŏr^{u} यच्य-सॊरु । कण्डोलविशेषद्वारा संग्रहः f. collection by these basketfuls, making a pile (of grain or the like) by bringing many of these basketfuls.

yĕci-khôr^{u} यचि-खोरु । कण्डोलविशेषः m. a kind of basket, similar to the **yüṭ^{u}**; cf. **khôr^{u} 3** and **khör^{u} 2.**

yĕci-mĕci यचि-म्यचि । अल्पसामग्र्या निर्वाहणम् adv. with a small (i.e. insufficient) collection (of materials, etc., for any work). Cf. **mĕṭ^{u}.**

yita यित, in **yita-gatsh यित-गछ् ।** गमागमः m. or f. repeated coming and going (necessitated in performing some work). **-gatsh karun** (or **karūñ^{u}**) **-गछ् करुन्** (or **करूंञु**) **।** गमागमानुवृत्तिः m. or f.inf. to come and go repeatedly (as ab.). **-gatsh lagun** (or **lagūñ^{u}**) **-गछ् लगुन्** (or **लगंञु**) **।** गमागमासक्तिः m. or f.inf. repeated coming and going to be attached (to a person), i.e. (in the performance of some work) fatigue caused by frequent coming and going to be experienced (esp. when the person continues coming and going in ignorance that the work has already been completed).

yit^{i} इति, yiti इति, see **yut^{u}.**

yīt^{i} ईति, see **yūt^{u} 1, यीति,** see **yūt^{u} 2.**

yot^{u} यँतु । यत्र rel. pron. adv. where, in the place which (Gr.Gr. 156; Gr.M.; W. 94 *yót, yut*; Rām. 471). **-tām -ताम्, -tāmath -तामथ्, -tāñ -ताञ्,** or **-tāñĕth -ताञथ् ।** यदन्तम्, यत्पर्यन्तम् pron. adv. as far as, until, so long as (Gr.M.; Śiv. 681; Rām. *-tām* 240, 782, 1550, 1605; *-tāmath* 26, 374, 423, 559, 1233; *-tāñ* 303, 334, 899, 1002; K. *-tām* 1058, *-tāñ* 6, 1079, 1096; H. *-tāñ*, xii, 6); cf. **yutām, yotāñ,** s.v. **yutāñ 2. —tot^{u} —तँतु** adv. here and there, promiscuously, all about, everywhere (Rām. 30, 99); wherever (Rām. 21, 152); cf. p. 1040*a*, l. 12. **—yot^{u} —यँतु** adv. wherever (Rām. 1776).

yĕt^{i} 1 यँति (for **2,** see s.v. **yut^{u}**) **।** यत्र pron. adv. where, in the very place which (Gr.Gr. 154; W. 93–4 *yati, yeti*).

yĕti यति । यत्र pron. adv. from where, from the place which, whence (Gr.Gr. 150, 155; L.V. 57); where, in the place in which (Gr.M.; L.V. 88; Śiv. 908, 1101, 1316–7, 1376, 1880; Rām. 363, 602, 942, 1100; K. 1028, 1124; H. viii, 11; x, 7; K.Pr. 58). **-kin^{i} -किनि** (Gr.Gr. 158) or **-pĕtha -प्यठ** (Gr.Gr. 155) adv. from the place which, whence.

yĕtiy यतिय् or **yotuy यँतुय् ।** यत्रैव pron. adv. emph. even where, in the very place which (Rām. 1244, 1707, 1730).

yĕtyuk^{u} 1 यतिकु (for **2,** see **yityuk^{u},** s.v. **yut^{u}**) **।** यत्रत्यः pron. adj. gen. (sg. f. **yĕtic^{u} यतिचु**), of where, of, belonging to, or produced in the place which (Gr.Gr. 150).

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yôt^{u} 1 योतु । यातः adj. (f. **yöts^{u} 1 यांचू**), gone long ago, long gone, long ago departed.

yôt^{u} 2 योतु or (q.v.) **ôt^{u} ओतु ।** केवलः, यावन्मितः adj. (f. **yöts^{u} 2 यांचू**), alone, mere, sole, only (as in **nĕcyuwuy yôt^{u}**, only a boy) (El. *yót*; W. 96 *yot*; K. 560, 756; K.Pr. 85); (as adv.) only, merely, nothing but (Gr.M.; Rām. 854 *pānasay yôt^{u}*, (read a letter) only to himself, i.e. privately); (with a word indicating number or quantity) only (so much) (as in **akh yôt^{u}**, only one), merely.

yut, yút, see **yuth^{u}** 1 and 2, and for **yút**, see also **yūt^{u} 1.**

yut^{u} इतु । अत्र pron. adv. here, in this place (cf. **yut^{u} kĕhō tot^{u}**, p. 390*b*, l. 1) (El. *yut*; Gr.Gr. 156, *yit^{u}*; W. 94 *yòt, yut*; Śiv. 1004; Rām. 471, 658–9, 734, 836, 1449, 1470; K.Pr. 102); hither, to this place (Gr.M.). **-kun -कुन् ।** इहपार्श्वे pron. adv. in this direction, on this side (Gr.Gr. 160). **-tām -ताम्, -tāmath -तामथ्, -tāñ -ताञ्,** or **-tāñĕth -ताञथ्** pron. adv. up to this, up to here, up to now, in the meantime (H. v, 7). Cf. **yutāñ 1.**

yit^{i} इति or **yĕt^{i} 2 यति ।** इहैव pron. adv. in this very place, even here, exactly here (El. *yit, yiti*; Gr.Gr. 13, 154; Gr.M.; W. *yiti, yeti*, 93–4; Śiv. 16, 1614; Rām. 897, 1448, 1590, 1620–1, 1632, 1707, 1775; H. xii, 18; K.Pr. *yĕti* 152). **yit^{i} kyā इति क्या** or **yĕt^{i} kyā यंति क्या ।** अधुनैव pron. adv. (in an affirmative answer to a command) right here, here on the spot, at once, even now. **yit^{i} kyāh . . . ât^{i} kyāh** here (you see) on the one hand . . . there (you see) on the other hand (H. viii, 13); **yit^{i} kyāh . . . yit^{i} kyāh,** here (you see) . . . and here (on the other hand you see) (H. x, 12).

yiti इति । इह pron. adv. from here, hence (Gr.Gr. 155; Gr.M.; Rām. 942; H. v, 5, 8); here (El.; Gr.Gr. 150; Gr.M.; L.V. 73; Śiv. 87, 638, 1378, 1887, 1910; Rām. 374, 475, 1191, 1244, 1450, 1544; K. 1162; H. v, 8); here, in this world (K. 2, etc.). **-kin^{i} -किनि ।** अस्मात्पार्श्वतः pron. adv. from here, from this direction, hence (Gr.Gr. 158). **-pĕtha -प्यठ ।** इतःप्रभृति pron. adv. from here (up to . . .), (starting) from here (and reaching to . . .), hence (El. *yitih pĕthah*; Gr.Gr. 155). **-yōr -योर्** adv. henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). **-yōryum^{u} -योरिमु** adj. (f. **-yōrim^{u} -योरिमू**), an inhabitant of this place, one who lives here (YZ. 232).

yitī इती, i.q. **yitiy** bel. (Rām. 1591, 1597, 1608).

yitiy इतिय् । इहैव pron. adv. emph. even here, in this very place (Śiv. 115; Rām. 1172, 1290, 1762).

yutuy इतुय् । इहैव pron. adv. emph. even here, in this very place (Gr.Gr. 156; W. *yutui, yutoi*, 93; Rām. 525). In. H. xi, 20, **yutuy** is vill. for **yūtuy,** q.v., s.v. **yūt^{u} 1.**

yityuk^{u} इतिकु or **yĕtyuk^{u} 2 यत्युकु ।** इहत्यः pron. adj. gen. (f. **yi(yĕ)tic^{u} इ(य)तिचू**), of, belonging to, or produced here (Gr.Gr. 150; Rām. 1712; K. 858; H. x, 1).

yūt^{u} 1 ईतु । इयान् pron. adj. (m. sg. dat. **yītis ईतिस्** or **yūtis यूंतिस्,** ag. **yīt^{i} ईति** or **yūt^{i} यूंति**; abl. **yīti ईति, yaiti यैति,** or **yöti यांति**; pl. nom. **yīt^{i} ईति** or **yūt^{i} यूंति**; dat. **yītĕn ईत्यन्, yaitĕn यैत्यन्,** or **yötĕn यांत्यन्**; ag. **yītyau ईत्यौ, yaityau यैत्यौ,** or **yötyau यांत्यौ.** In the above **yīt^{i}** and **yūt^{i}** are often written **yīty ईत्य्** and **yūty यूंत्य्** respectively. f. sg. nom. **yīts^{u} ईचू** or **yūts^{u} यूंचू**: dat. **yītsĕ ईच्य, yaitsĕ यैच्य,** or **yötsĕ यांच्य**; pl. nom. **yītsa ईच, yaitsa यैच,** or **yötsa यांच,** and so on), this much, so much (as this) (El. *yút, yúth*; Gr.Gr. 59, 91, 148; Gr.M.; Śiv. 583, 1253, 1598, 1634–5; Rām. 381, 485, 989, 1027, 1245; K. 469, 565, 1134); (as adv.) this much, to this degree (K. 906).

yīt^{i} 1 ईति or **yūt^{i} 1 यूंति ।** इयन्तः m. pl. nom. (f. **yītsa ईच,** Gr.Gr. 14), this many, so many (as this) (Gr.Gr. 150, Gr.M.).

yītis 1 ईतिस् or **yūtis 1 यूंतिस् ।** इयन्मूल्येन, इयन्मूल्यादिना sg. dat. as adv. for so much; at, or for, such a price.

yītiy ईतिय् or **yūtiy यूंतिय् ।** इयन्त एव m. pl. nom. emph. (f. **yītsay ईचय्**), exactly so many (as this).

yūtuy ईतुय् m. sg. emph. (f. **yīts^{u}y ईचूय्**), exactly this much, exactly so much (El. *yutui*; also *yútoi*, enough; Rām. 633; H. xi, 20 *yutuy*, vill. for *yūtuy*).

yūt^{u} 2 or **yyūt^{u} य्यूतु** or **yītu यीतु** or (in old Ksh., L.V. 81) **yaitu यैतु ।** यावान् rel. pron. adj. (m. sg. dat. **yūtis यूंतिस्** or **yītis यीतिस्,** ag. **yūt^{i} यूंति** or **yīt^{i} यीति**; abl. **yīti यीति, yaiti यैति** or **yöti यांति**; pl. nom. **yūt^{i} यूंति** or **yīt^{i} यीति**; dat. **yaitĕn यैत्यन्** or **yötĕn यांत्यन्**; ag. **yaityau यैत्यौ** or **yötyau यांत्यौ.** In the above, **yūt^{i}** and **yīt^{i}** are often written **yūty यूंत्य्** and **yīty यीत्य्** respectively. f. sg. nom. **yūts^{u} यूंचू** or **yīts^{u} यीचू**; dat. **yītsĕ यीच्य, yaitsĕ यैच्य,** or **yötsĕ यांच्य**; pl. nom. **yītsa यीच, yaitsa यैच** or **yötsa यांच,** and so on), how much, as much as (Gr.Gr. 59, 91, 148; Gr.M.; L.V. 81 *yaitu*; Śiv. 1559; K. 1086, (*yyūt^{u}*) 478; YZ. 237, (*yittih* for *yīti*) 192). Cf. **yūt^{u} . . . tyūt^{u},** p. 1050*b*, l. 21.

yīt^{i} यीति or **yūt^{i} 2 यूंति** m. pl. as many as, how many (Gr.Gr. 59, 149; Gr.M.; Śiv. 1329; K. 769, 779).

yīti phiri यीति फिरि । यावद्वारम् pron. adv. as many times as, as often as.

yītsi vizi यीचि विज़ि । यावत्सु अनेहःसु pron. adv. at as many times as, as often as.

yüṭ^{u} यंटू, see **yĕṭ^{u}.**

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yĕtabār यतबार् । दारिद्र्यम् m. poverty, indigence, destitution (marked by meanness and squalor of appearance, dress, intelligence, qualities, and acts). **—yunᵘ** —यिनु । दुर्गतिसमुद्भवः m.inf. such poverty to come (to a person).

yĕtabārᵃlad यतबारॣलद् । दुर्गत्याक्रान्तः adj. c.g. (as subst. f. **yĕtabārᵃladiñ** यतबारॣलदिञ्), poverty-stricken (as in the preceding).

yath, for **yĕth,** see **yih 2**; for **yith,** see **yih 1.**

yĕth यथ, see **yih 2.**

yĕṭh 1 यट् । स्कन्धचेष्टा f. (sg. dat. **yĕṭi** यटि), raising of the shoulders, shaking the shoulders, a shrug (indicating arrogance, conceit, or the like) (cf. **buñilⁱ-y°**, p. 115*b*, l. 49; **wāza-y°**, p. 1178*b*, l. 26; **yāwa-y°**, s.v. **yāwa**); a similar motion by a horse. **—diñᵘ** —दिञ् । स्कन्धभ्रामणम् f.inf. to take a person by the shoulders and shake him (with the intention of throwing him down). **—hāvüñᵘ** —हावंञ् । गर्वाविष्कारः f.inf. to show (unwarranted) pride or conceit (e.g. as regards undertaking some task which one is finally unable to complete). **—karüñᵘ** —करंञ् । गर्वाख्यापनम् f.inf. id. **—wasüñᵘ** —वसंञ् । गर्वापगमः f.inf. conceit to come down, to become humiliated (by want of success in what one has undertaken); pride to be brought low (by loss of wealth, resources, or the like).

yĕṭh 2 यट् in **yĕṭa-phürᵘ** यट-फंरु । लोष्टभेदनः f. (in agriculture) a clod-crusher (K.Pr., sg. abl. *yaṭahpurih* 187). Cf. **yĕba-tsüṭᵘ,** p. 1183*a*, l. 31.

yĕtha यथ or **yitha 1** यिथ । येन प्रकारेण, यत्काले rel. pron. adv. as, in like manner as, just as, as if, how (Gr.Gr. 153; Gr.M.; L.V. 100; Śiv. 52, 994, 1430; Rām. 32, 74, 354, 372, 698, 807, 917, 998, 1165, 1266, 1297, 1475, 1500; K. 55, 65, 378, 432, 438, 484, 524, 651, 726, 971, 1046; YZ. 107); just as, at the very time that, while; (as conjnct.) so that, in order that (K. 358, 989). **—pöṭhⁱ 1** —पॊठि or **—pöṭhin 1** —पॊठिन् rel. pron. adv. how (Gr.M.; Śiv. *—poṭhⁱ*, 714; Rām. *—pöṭhⁱ*, 59, 1007). **—titha** —तिथ । यथा तथा pron. adv. in some way or other, somehow (cf. p. 1041*b*, l. 48) (Śiv. 75; K. 138, 1098, 1114, 1117, 1119, 1126).

yĕthay यथय् or **yithay 1** यिथय् rel. pron. adv. emph. just as, in precisely the same manner in which (Rām. 807, 1179; K. 77, 902, 1173–4). **-kana 1** -कन or **-kānⁱ 1** -कंनि । येन प्रकारेण, येनैव प्रकारेण pron. adv. id.; as, in like manner as. **—pöṭhⁱ 1** —पॊठि or **—pöṭhin 1** —पॊठिन् । येनैव प्रकारेण pron. adv. just as, in precisely the same manner in which (Śiv. *—pöṭhin* 790; H. *—pöṭhⁱ* xii, 22).

yĕṭha यठ in **yĕṭha-lôrᵘ** यठ-लोरु । अत्याहननम् m. a severe pummelling or beating. ? Cf. **yĕṭh 2.**

yethi (L. 461), see **yĕṭᵘ.**

yith 1 इथ्, see **yih 1.**

yith 2 यिथ्, see **yunᵘ.**

yith 3 यिथ्, for **yĕtha** in **yith-nay** यिथ्-नय् conj. so that not, in order that not (H. ix, 12).

yitha 2 इथ । इत्थम्, फलानिच्छया pron. adv. thus, in this manner, in this way (Gr.Gr. 153, Gr.M., K. 393); without motive, without reason, casually (in this sense usually with an interrogative verb, as in **yitha gachyā suh,** will he go without motive?, i.e. he certainly will go with a motive). **—pöṭhⁱ 2** —पॊठि or **—pöṭhin 2** —पॊठिन् । अनेन प्रकारेण pron. adv. in this manner, in this way, thus (El. *yithah pāṭ,* also *yithapāṭ,* translated 'again'; Gr.Gr. 153; Gr.M.; W. 96 *yiti pöṭh*; Śiv. *—pöṭhⁱ* 571, 683).

yithay 2 इथय् । इत्थमेव, निष्कारणमेव, विना निमित्तादि pron. adv. emph. in this very manner, exactly so (Rām. 69, 688, 691, 704); without cause, motive, or reason, for no particular reason, on the spur of the moment (Śiv. 652); without resistance, without price, gratis (El. *ithai, yithai*; Gr.Gr. 13 *ithai*; Gr.M.). **—hyuhᵘ** —हिहु । अस्वस्थः, व्याकुलः pron. adj. (f. **—hishᵘ** —हिशू), exactly like this, such (El. *yithanhyū*); ill at ease, feeling unwell, out of sorts, only so so; distraught, agitated (by fear of anxious times, of illness, or the like); El. also gives as adv. *ithinyu,* thus. **—hyuhᵘ gatshun** —हिहु गछुन । रुष्टीभवनम् m.inf. to become angry (at), resent, take umbrage. **—hyuhᵘ karun** —हिहु करुन् । कोपनम् m.inf. to make (a person, esp. a member of one's own family) angry. **-kana 2** -कन or **-kānⁱ 2** -कंनि । अनेन प्रकारेण, इत्थं प्रकारेण pron. adv. in this very manner, thus. **—pöṭhⁱ 2** —पॊठि or **—pöṭhin 2** —पॊठिन् । इत्थं प्रकारेण pron. adv. in this very manner, in this very way, exactly so (Gr.M.; Śiv. *—pöṭhⁱ* 490, 684, 810, 837, 843, 869, 924, 1251, 1336; *—pöṭhin* 672, 1668; Rām. *—pöṭhin* 1016, 1311, 1315; H. *—pöṭhin* viii, 3). **—rōzun** —रोज़ुन् । प्रतीक्षणम्, क्रियाव्यापारहीनीभवनम् m.inf. to wait for (some result soon to happen); to sit doing nothing, hence be without employment, to sit apart from one's fellows, to remain unmarried, not to join the company at a meal, and so on. **—thawun** —थवुन् । कार्यवृत्तावनायोजनम् m.inf. to set a person aside and inactive, to keep him apart from others, not to put him to his proper use (e.g. at meal times to abstain from giving food, to keep (a son) at home and unmarried, to keep money and not to put it to a profitable use, to have a coat and not wear it, and so on).

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yuth^{u} 1 इ्थु । ईदृश: pron. adj. (m. sg. dat. **yithis** इ्थिस्; f. nom. **yith^{ü} 1** इ्छू, e.g. Śiv. 35), this-like, such, of this sort (El. *yut, yút, yúth*; Gr.Gr. 153; Gr.M.; W. 94 *yuth*; Śiv. 35–6, 323, 342–3, 535, 553, 574, 649, 747, 805, 814, 831, 833–4, 847, 887, 971, 1005, 1010, 1015, 1020, 1206, 1220, 1255, 1288, 1452, 1717–8, 1738, 1754, 1839, 1908; Rām. 347, 407, 552, 571, 589, 593, 596, 1212, 1601, 1739, etc.; K. 61, 527, 1127, 1147, 1161). (as adv.) in this manner, thus, so (Gr.M.; Śiv. 477, 682, 745, 824, 999, 1003, 1230, 1247, 1730; Rām. 535, 593, 1028, 1212, 1218, 1496, 1533; K. 883). —**hyuh^{u} 1** —हिहु or —**hyuw^{u}** —हिवु । एतेन सदृश:, एतादृश: pron. adj. (f. **yith^{ü} hish^{ü}** इ्छू हिशू, **yith^{ü} hiv^{ü}** इ्छू हिवू), id. (Gr.M., Śiv. 1728).

yuthuy 1 इ्थुय् । ईदृश एव pron. adj. emph. (f. **yith^{ü}y** इ्छूय्), exactly like this, of this very sort, even such (El. *ithúi*; Gr.M.; W. 93 *yuthui, yuthoi*; Śiv. 649, 826, 879, 1049, 1114, 1444, 1798; Rām. 526, 1307, 1347–8, 1494; K. 134; YZ. 441 ff. (m.sg. *yuthui*, f.sg. *yitsai*, m.pl. *yithī*)). —**hyuh^{u}** —हिहु pron. adj. id.; (as adv.) thus (El. *yuthui hyu, yuthyu*).

yuth^{u} 2 or **yyuth^{u}** यिथु । यादृश: rel. pron. adj. (m. sg. dat. **yithis** यिथिस्; f. nom. **yith^{ü} 2** यिछू, cf. Śiv. 1002), which-like, what-like, like as, (such) as (Gr.Gr. 153; Gr.M.; W. 94 *yuth*; L.V. 55; Śiv. 68, 364, 708, 761, 1002, 1207; Rām. 325, 608, 504, 506, 609, 619, 770, 995, 1290, 1364, 1498, 1504, 1508, 1531, 1628, 1639; K. 210, 476, 1150; H. xii, 24; YZ. 206, 208); (as conjnct.) that, in order that, so that (El. *yud, yut, yút, yuth*; Gr.M.; W. 100 *yuth*; Śiv. 154, 164, 357, 383, 424, 522, 554, 640, 740, 804, 896, etc.; Rām. 148, 164, 258, 386, 531, 606, 686, 758, 804, 826, 878, etc.; K. 38, 1092); (as adv.) as, in the manner that, in proportion as (Śiv. 118, 593, 909, 1708, 1752, 1839; Rām. 651, 722, 1028, 1512, 1539; K. 1071; H. v, 6; xii, 12, 15; YZ. 24, 214); even as, at the very time that (H. viii, 7). —**na** —न । मा नाम pron. conjnct. that not (e.g. in 'take care that you do not so-and-so') (Śiv. 1585, 1629, 1641, 1676, 1706, 1743; YZ. 83); so that not, in order that not (K. 605). —**tyuth^{u}** —तिथु । यादृक्तादृक (मध्यम:) pron. adj. (f. **yith^{ü} tith^{ü}** यिछू तिछू), as such, i.e. such as (Śiv. 780); so so, moderately right or good, not bad and not good; (of a person) not much of a fellow (used in contemptuous reference); (as adv. and conjnct.) in such a manner that (Śiv. 1705).

yuthuy 2 यिथुय् rel. pron. adj. emph. just (such) as, exactly as (Śiv. 600, 1305, 1341); (as adv.) exactly as (L.V. 64).

yĕth^{a}n यथ्न् or **yĕt^{a}n** यत्न् । प्रयत्न: m. effort, exertion, endeavour (Gr.M. *yĕtn*); persevering or continued effort, perseverance.

yithanhyú, yithinyu (El.), for **yithay-hyuh^{u}**, see p. 1208*b*, ll. 25, 28.

yĕṭhur^{u} यठुरु । इन्धनविशेष: m. (sg. dat. **yĕṭharas** यठरस्, pl. nom. **yĕṭhar** यठर्), a certain shrub growing in barren uplands, and used as firewood. **yĕṭhar-nār** यठर्-नार् । इन्धनविशेषाग्नि:, क्षणिकरोषशान्तावस्थ: m. fire from this wood; met. a person of a mild disposition who is suddenly moved to quick and fierce anger.

yitihās इ्तिहास् m. a history, legend, historical tradition (Śiv. 1457).

yĕṭal यटल् । स्कन्धभ्रामणशील: adj. c.g. (a person or horse) who when rising, going, or the like is in the habit of swinging round or twisting his shoulders and back. Cf. **yĕṭh 1.**

yĕtīm यतीम् يتيم m. a fatherless child, an orphan (cf. **baba-y°**, p. 77*a*, l. 22; **mājĕ-y°**, p. 557*b*, l. 43; **möl^{i}-y°**, p. 566*b*, l. 31) (Gr.M., K.Pr. 160).

yutām युताम्, **yutāmath** युतामथ् adv. and conjnct. while, whilst, as long as (El.; W. 93 *yotām*); till when, until (El.; W. 93 *yotām*, 94 *yutām*). Cf. **yutāñ 2**, and **yot^{u}-tām**, s.v. **yot^{u}**.

yĕt^{a}n यत्न् । यत्न: i.q. **yĕth^{a}n**, q.v.

yĕtĕn 1 यत्यन् or **yitĕn** इ्त्यन् । इह pron. adv. here, in this place (El. *yiten*; Gr.Gr. 155).

yitĕnī इ्त्यनी । इहैव pron. adv. emph. even here, in this very place; (also, in addressing a woman) here, in this place.

yĕtĕnuk^{u} 1 यत्यनुकु । इहत्य: adj. gen. (f. **yĕtĕnüc^{u} 1** यत्यनंचु), of, produced in, or born in this place, of here.

yitinan इ्तिनन् or **yitinas** इ्तिनस् । इह pron. adv. here, in this place (Gr.Gr. 155).

yĕtĕn 2 यत्यन् or (in addressing a woman) **yĕtĕnī** यत्यनी । यस्मिन्स्थाने rel. pron. adv. in the place which, where (Gr.Gr. 155, Śiv. 494).

yĕtĕnuk^{u} यत्यनुकु । यत्रत्य: adj. gen. (f. **yĕtĕnüc^{u} 2** यत्यनंचु), of, produced in, or born in the place where.

yĕtĕnan यत्यनन् or **yĕtĕnas** यत्यनस् । यस्मिन्स्थाने pron. adv. where (Gr.Gr. 155).

yutāñ 1 युताञ्, **yutāñĕth 1** युताञ्यथ् adv. and conjnct. up to this, up to here, up to now, in the meantime (H. v, 5). Cf. **yut^{u}-tāñ**, p. 1207*a*, l. 18.

yutāñ 2 युताञ्, **yutāñĕth 2** युताञ्यथ् adv. and conjnct. i.q. **yutām**, q.v. while, whilst, as long as (W. 93, *yotān, yutān*; K.Pr. 101, 257, *yutān*); till when, until (W. 93, *yotān, yutān*; H. *yotāñ*, v, 10; K.Pr. 197, *yutān*). Cf. **yot^{u}-tāñ**, p. 1206*b*, l. 24, and **yutām**.

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yātrā यात्रा or **yöt^{a}rā** यांत्रा । यात्रा f. a journey, pilgrimage (Gr.M., Śiv. 1485); a company of pilgrims. —**lagün^{u}** —लगंनू । संकुलतया जनसमाजोपस्थिति: f.inf. a large number of people to assemble in some place in order to set out on a pilgrimage.

yĕt^{a}run यंत्रुन् । भरणम् conj. 1 (1 p.p. **yĕt^{o}r^{u}** यंत्रु), to the best of one's ability to carry out and complete some difficult task (such as carrying on some occupation, supporting man or beast, or performing some particular business); to maintain, support, nourish (esp. a person or persons not of one's family, or a herd of cattle). **yĕt^{o}r^{u}-mot^{u}** यंत्रु-मंतु । शक्त्या निर्वाहित: perf. part. (f. **yĕt^{u}r^{ü}-müts^{u}** यंत्रू-मंचू), completely carried out to the best of one's ability (as ab.); supported, maintained (as ab.).

yĕt^{a}rāwun यंत्रावुन् । शक्तिविषयीभवनम् conj. 1 (1 p.p. **yĕt^{a}rôw^{u}** यंत्रोवु), i.q. **yĕt^{a}run**, q.v. **yĕt^{a}rôw^{u}-mot^{u}** यंत्रोवु-मंतु । समर्थीभूय समापित: perf. part. (f. **yĕt^{a}röv^{ü}-müts^{u}** यंत्रांवू-मंचू), i.q. **yĕt^{o}r^{u}-mot^{u}**, ab., q.v.

yĕtĕrāz यत्यराज़्, **yitirāz** اعتراض m. criticism, an animadversion, objection (Gr.M.).

yittifākh اتفاق m. agreement, accord, combination, confederacy; an accident, chance (El. *ittifák*, Gr.M.).

yĕtuth यतुथ् । यत्र pron. adv. where, in the place which (Gr.Gr. 156; W. 93 *yotut*); (with emph. **y**) **yĕtuth^{u}y** यतुथुय्, even where, in the very place which (Gr.Gr. 156). **yĕtāt^{i}** यतंति adv. i.q. **yĕtuth^{u}y** ab. even where, in the very place where (H. xii, 6).

yittih, for **yīti**, see p. 1207*b*, l. 42.

yituth or **yututh** इतुथ् । इह pron. adv. here, in this very place (El. *yitit*, *yutut*; Gr.Gr. 156; W. 93 *yatit*, *yetit*, *yitit*, in this very place, just here).

yityādĕkh इत्यादिख adj. e.g. *et cetera*, and so forth, and others, and the rest (Rām. 98). Borrowed from Skt. *ityādika*.

yĕtyuk^{u} 1 यतिकु, see p. 1206*b*, l. 47.

yĕtyuk^{u} 2 यतिकु or **yityuk^{u}** इतिकु, see p. 1207*b*, l. 3.

yītyum^{u} 1 ईतिमु । इयत्संख्याक: pron. adj. (f. **yītim^{ü}** ईतिमू), (in counting) this much or many, so much or many (Gr.Gr. 150).

yītyum^{u} 2 यीतिमु rel. pron. adj. (f. **yītim^{ü}** यीतिमू), (the one) which (out of many) (Gr.Gr. 149).

yītyun^{u} 1 ईतिनु । इयन्मूल्यक: pron. adj. (f. **yītiñ^{ü}** ईतिञ्जू), costing this (or so) much, worth this (or so) much (Gr.Gr. 148); earning this (or so) many (rupees, etc.) in wages, etc.

yītyun^{u} 2 यीतिनु rel. pron. adj. (f. **yītiñ^{ü}** यीतिञ्जू), costing how much, worth as much as (Gr.Gr. 148).

yĕts^{u} or **yüts^{u}** यंचु । बहुल: adj. e.g. and adv. (pl. dat. **yĕtsan** यचन्, K.Pr. 250), much, very (El. *yat*, *yáts*, *yits*; Gr.Gr. 154; Gr.M.; W. 96 *yats*, more; L.V. 102–3; Śiv. 190, 1639, 1860; Rām. 29, 64, 101–2, 197, 445, 525, 539, 664, etc.; K. 192, 721, 964, 1053, 1103; YZ. *yats* 240; K.Pr. *yits* 39, *yĕts* and pl. dat. *yĕtsan* 250, *yatsan* 245). —**kāl** —काल् । अतिसमय: m. a long time (past, present, or future) (Śiv. 81; Rām. 306, 972, 1137, 1297, 1541; K. 489, 685, 704, 1111); delay (Gr.Gr. 157); (as adv.) for a long time (Śiv. 1209; Rām. 313, 895, 1411, 1772; K. 794; H. ii, 4 *yüts^{u}-kôl^{u}*, cf. **yĕtsa-kôl^{u}**, bel.). —**köl^{i}** —कांलि । बहुकालेन adv. after a long time (Śiv. 343, K.Pr. *yĕtskāli* 157); late (Gr.Gr. 157). **-kāluk^{u}** -कालुकु or **-kālyuk^{u}** -कालिकु । चिरकालिक: adj. gen. (f. **-kālüc^{ü}** -कालंचू or **-kālic^{ü}** -कालिचू), of a long time ago, of olden times, ancient.

yĕtsa-kôl^{u} यच-कोलु । चिरकालिक: adj. (f. **-köj^{ü}** -कांजू), i.q. **yüts^{u} kāluk^{u}**, ab.; (as adv.) for a long time (Gr.M.). Cf. **yüts^{u}-kôl^{u}** under **yüts^{u} kāl**, ab.

yĕtsi-ranga यचि-रंग adv. in many ways (Gr.Gr. 154).

yīts^{ü} 1 ईचू, see **yūt^{u} 1**.

yīts^{ü} 2 यीचू, see **yūt^{u} 2**.

yĕtsh यछ् or **yitsh** इछ् । इच्छा f. (sg. dat. **yĕ(yi)tshi** य(यि)छि), wish, desire (cf. **sŏ-yĕtsh**, p. 958*a*, l. 34) (El. *yatsha*, decision; *yatshá*, will; *yetsa*, wish, intention; *yetsha*, resolution; *yitsha*, desire; Gr.Gr. 126; Gr.M.; L.V. 29, 40, 45; Śiv. 190, 286, 307, 795, 1308; Rām. 20, 173, 590, 1029, 1582, 1670, 1723; K. 709, 894; K.Pr. 2); hope, trust, faith, confidence (cf. **patsh-y^{o}**, under **y^{o}-patsh**, bel.); (esp.) the will of God, God's power (El. *yetsa*); affection, love (Śiv. 1371; K. 109, 743, 964); intention, purpose, resolution, determination (to do a thing) (Gr.M., Rām. 514); cf. **yitshā**. —**barün^{u}** —बरंनू । अतिप्रेमाचरणम् f.inf. to show great love or affection (Rām. 35; K. 427, 1036, 1081); to show honour or respect (K. 526). **-patsh** -पछ् or (p. 807*a*, ll. 46 ff.) **patsh-yĕtsh** पछ्-यछ् । विश्वासातिशय: f. (sg. dat. **yĕtshi-patshi** यछि-पछि), hope and affection, complete confidence (in), excessive trust (in) (e.g. when making a deposit on trust) (Śiv. 309, 1071; K. 10, 1002, 1036, 1044). **-patsh thavün^{u}** -पछ् थवंनू । विश्वासविधानम् f.inf. to put such complete confidence (in). —**thavün^{u}** —थवंनू । आशंसनम् f.inf. to feel a desire for, long for.

yĕtshi-kār यछि-कार् । अतिस्नेहोत्तरकर्मवृत्ति: m. an act performed with much love and affection, an affectionate act. —**karun** —करुन् । प्रीत्या प्रवर्तनम् m.inf. to do (a thing) with a wish (i.e. of one's own accord, and not in compliance with another's order).

yitsh^{u} 1 इछू, see **yuth^{u} 1**.

yiʦh$^{\ddot{u}}$ 2 यिछ़ू, see **yuth^{u} 2.**

yĕʦhuk^{u} यछ़ुकु or **yĕʦhukh यछ़ुख्** adj. (f. **yĕʦhüc$^{\ddot{u}}$ यछ़ंचू**), wishing for, desirous on behalf of, used —°, as in **pāna-y°**, self-interested, p. 736*a*, l. 11.

yĕʦhun यछ़ुन् or **यिछ़ुन्** or **इछ़ुन्** । **काङ्क्षणम्** conj. 1 (1 p.p. **yoʦh^{u} यंछ़ु** or **yuʦh^{u} यि(इ)छ़ु**), to wish (Gr.Gr. 14, 126; Śiv. 634, 826–7, 882; Rām. 1026, 1445, 1448, 1507); to wish (for), desire, long for (El. *yatshun, yetsun*; Gr.M.; Rām. 1127; K. 639, 798); to choose, desire (to do anything) (Gr.M.); to choose, prefer, select (anything) (Gr.M., K. 1171); to express a wish, request, demand, ask for (Gr.M.); to determine, intend, propose (to do anything) (Gr.M.; Rām. 78, 1157).

yo(yu)ʦh^{u}-mot^{u} यं(यि, इ)छ़ु-मंतु । **अभीप्सितः** perf. part. (f. **yüʦh$^{\ddot{u}}$-müʦ$^{\ddot{u}}$ यंछ़-मंचू**), wished for, desired.

yĕ(y^{i})ʦhan-wôl^{u} य(यि, इ)छ़न्-वोलु n.ag. (f. **-wājĕñ -वाज्यञ्**), one who desires, one who is eager (El. *yatsanwol*, eager; Gr.M.).

yĕʦhawun^{u} यछ़वुनु or **yiʦhawun^{u} यिछ़वुनु** or **इछ़वुनु** । **इच्छुकः** n.ag. (f. **yĕ(yi)ʦhavüñ$^{\ddot{u}}$ य(यि, इ)छ़वंञू**), one who wishes (for), desires, one who is eager (Śiv. 1452, K. 1044); one who has a liking (for), one who loves (cf. **pānas y°**, p. 736*b*, l. 3).

yĕʦhy यछ़्य्, i.q. **yĕch 1** q.v.

yāʦakh याच़ख् । **याचकः** m. (sg. dat. **yāʦakas याच़कस्**, f.nom. **yāʦakĕñ याच़क्यञ्** q.v.), a mendicant, beggar, suppliant. **yāʦaka-bāv याच़क-बाव्** । **भैक्षवृत्तिः** m. the condition, or occupation, of a beggar or suppliant (K. 1122).

yāʦakĕñ याच़क्यञ् । **भिक्षुस्त्री** f. (see **yāʦakh**), a female beggar; the wife of a male beggar.

yāʦanā याच़ना । **याञ्चा** f. request, solicitation, entreaty; begging, mendicancy.

yĕʦar यच़र् । **अतिशयता** m. abundance, excess, redundancy. Cf. **yĕʦ$^{\ddot{u}}$.**

yĕʦor^{u} यच़ंरु adj. (f. **yĕʦür$^{\ddot{u}}$ यच़ंरू**), zealous (noted only in f. sg. voc. *yĕtsarī*, K.Pr. *yaʦarih* 245). ? Cf. the preceding.

yīʦar 1 ईच़र् । **इयत्ता** m. so much, this much (as a fixed measure or quantity). Cf. **yūt^{u} 1.**

yīʦar 2 यीच़र् । **यावत्ता** m. the measure or quantity which. Cf. **yūt^{u} 2.**

yiʦʦhā इच़्छ़ा f. (i.q. **yĕʦh**, q.v., of which it is the Skt. form), wish, desire, will (Śiv. 31–2, 70, 100, 367, 538, 635, 811, 833, 846, 894, 979, 1071, 1139, 1218, 1238, 1275, 1478, 1766, 1907).

As the first member of a compound this indicates something wished for, loved, favourite, as in **yiʦʦhā-būzan,** favourite food, a dainty (Śiv. 1071, 1084–5, 1087); **yiʦʦhā-pŏth^{a}r,** a beloved, or favourite, son (Śiv. 9).

yāwa याव । **सुवेशव्यसनी** m. a dandy, fop, who is at the same time a debauchee, a fast gentleman, a rake (cf. **tāpa-y°**, p. 1015*a*, l. 28). **yāwa yö याव यां** । **यकारः** m. the name of the Śāradā character corresponding to the Nāgarī letter **य** *ya*. **-yĕṭh -यठ्** । **विलासिता** f. (sg. dat. **-yĕṭi -यटि**) fop-conceit, i.e. ostentation, posing as a wealthy person (esp. when one is not). Cf. **yĕṭh 1.**

yĕwa 1 यव, see **yih 2.**

yĕwa 2 यव । **ह्यः** adv. yesterday (El. *yauwa, yauwah, yawai, yáo, yihwáh*; W. 95). **-kani -कनि** । **ह्यः प्रायः** adv. about yesterday. **-pĕṭha -प्यठ** । **ह्यः प्रभृति** adv. since yesterday. **-pĕṭhuk^{u} -प्यठुकु** । **ह्यस्तनारम्भः** adj. gen. (f. **-pĕṭhüc$^{\ddot{u}}$ -प्यठंचू**), of since yesterday, continuing, or existing, since yesterday. **-rāth -राथ्** । **परह्यः** adv. on the day before yesterday. **-rātuk^{u} -रातुकु** । **परह्यस्तनः** adj. gen. (f. **-rātüc$^{\ddot{u}}$ -रातंचू**), of, belonging to, or produced on the day before yesterday. **-shut^{u} -शुतु** or **-shutan -शुतन्** or **-shutun -शुतुन्** । **ह्यः प्रभृति** adv. since yesterday. **-shutanuk^{u} -शुतनुकु** । **ह्यः प्रभृति प्रवृत्तः** adj. gen. (f. **-shutanüc$^{\ddot{u}}$ -शुतनंचू**), of since yesterday, continuing, or existing, since yesterday.

yĕwuk^{u} यवुकु । **ह्यस्तनः** adj. gen. (f. **yĕvüc$^{\ddot{u}}$ यवंचू**), of, belonging to, or produced yesterday.

yiwa इव, see **yih 1.**

yāwagī यावगी । **वेशव्यसनिता** f. foppish debauchery, loose living with fine apparel, libertinism.

yāwun यावुन् । **तारुण्यम्** m. (sg. dat. **yāwanas यावनस्**), youth, prime or bloom of youth (of human being, beast, tree, etc.) (Śiv. 736, 1039, 1061, 1566; Rām. 554–5; K. *baḍi yāwanas*, in the full bloom of youth, 636; YZ. 517; K.Pr. 128, 257); adolescence, puberty (Śiv. 1791); beauty, adornment (W. 149, K.Pr. 260). **—lagun —लगुन्** । **तारुण्यानुवृत्तिः** m.inf. youth to be obtained, i.e. (of an old man, animal, tree, or the like) to become young again, to enjoy a second youth; the age of puberty to be reached. **—yun^{u} —यिनु** । **तारुण्योद्गमः** m.inf. youth to be obtained (as ab.); the age of puberty to be reached (Rām. 629).

yāwan-mad यावन्-मद् । **तारुण्यमदः** m. the intoxication, wantonness, or frolicsomeness of youth. **-madun -मदुन्** । **तारुण्यप्रियः** m. (sg. dat. **-madanas -मदनस्**), a youth who is, or was, the beloved of a girl's young days, a girl's first love; youthful days (looked upon as if they were as darling as a beloved). **-müʦ$^{\ddot{u}}$ -मंच़ू** । **यौवनमदयुक्ता** f. a beautiful girl

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full of the frolicsomeness of youth. **-rāy** -राय् । तारुण्यराजमानः, तारुण्यर्द्धिः m. 'King Youth', a young man glorious in his youthfulness; the wealth, or fortune, of youth (i.e. beauty of form, strength, ability, joy, etc.). **-vīrĕ** -वीर्य । तिलकविशेषसमुदायः f.pl. a group of small spots or pimples that appear on the face in the time of youth.

yāwanas tāwan यावनस् तावन् । सौख्यावसरे दुःखापातः f. (so reported, but **tāwan** is masc.) sorrow in youth, i.e. terrible sorrow suddenly to befall one in the midst of happiness (quasi, the condition of a young beautiful wife, suddenly condemned to widowhood) (YZ. 553). —**tshaṭa mārānĕ** —छ्रट मारञ । यौवनमदाविष्कारः f. pl. inf. to bound up, or leap up, in youth, to display the frolicsomeness of youth.

yauwanāsh यौवनाश् m. N. of a king of Kābul (Skt. *Yauvanāśva*). He was father-in-law to Garga, and, through him, grandfather of Kālayavana (K. 622).

yiwana इवन । आदिगर्भः m. a woman's first child-birth. **yiwanuk^u** इवनुकु । आदिगर्भजः adj. gen. (f. **yiwanüc^u** इवनंचू), of, or belonging to, a woman's first child-birth, a woman's first child.

yiwun^u यिवुन् n.ag. (f. **yivün^u** यिवंन्रू), i.q. **yiwawun^u**, q.v. (cf. **khŏsh y°**, p. 418*b*, l. 14) (Rām. 128, 353; YZ. 9).

yāwārī यावंरी یاوری । पूर्णता, अचयता f. assistance, aid; friendship; favour; (in Ksh.) fullness, completeness (such as fulfilling the demands of a lifelong friendship (Rām. 837), of the return made for a kind action, of the working out in this life of the results of actions performed in a former existence, or of welfare and prosperity lasting unbroken throughout one's life); indestructibility, the property of being everlasting.

yiwawun^u यिववुन् । आगच्छन् n.ag. (f. **yiwavün^u** यिववंन्रू), he who or that which comes or becomes (and so on in all the meanings of **yun^u**, q.v.) (cf. **ach^i-tal^i y°**, p. 8*b*, l. 33; **ach^i y°**, p. 9*a*, l. 7; **bakā y°**, p. 102*a*, l. 29; **drĕth y°**, p. 249*b*, l. 28) (Gr.Gr. 105; Rām. 247, 1039); that which is coming, the future (El. *yiwawun*); as an adv., as in **gāsh y°**, immediately on dawn coming (p. 308*b*, l. 31); **patsh y°**, persuasively (p. 807*b*, l. 1); **khosh yiwawun^u**, even while he is pleasing to (her) (Śiv. 1462).

yiwawunuy यिववुनुय् adv. immediately on coming (Gr.M.).

yiway इवय adv. for this very reason, therefore (cf. **yiwa**, p. 1188*b*, l. 40) (El. *yawai*, therefore).

yiy इय्, see **yih 1.**

yāyĕm यायम or **yāyum** यायुम । परकीयकार्ये आसज्य मध्यपातः m. (sg. dat. **yāyĕmas** यायमस्), employment on another person's business (instead of one's own).

yāyĕm-gür^u यायम-गंरू । सैरन्ध्री f. a maid-servant, i.e. an independent female working in another person's (and not in her own) house. **-müts^u** -मंचू । परकार्याचरणशीला f. a woman who habitually and willingly does another's work as if it were her own.

yyūt^u य्यूतु, i.q. **yūt^u 2**, q.v.

yyuth^u 2 यियु, i.q. **yuth^u 2**, q.v.

yĕyĕv-yē ययव्-ये or **yiyĕv-yē** इयव्-ये । इकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī इ *i*.

yāz याज़् m. a sacrificial ceremony, a sacrifice. In **grāma-yāz**, p. 303*a*, l. 18.

yīzā ईज़ा ایذا m. molestation, annoyance, pain, trouble, harm, hurt, injury (El. *yiza*, nuisance); distress, poverty and suffering (K.Pr. 29). —**dyun^u** —दिनु m. inf. to torment (El. *íza dyun*).

yīz^u ईज़ू, see **yīd.**

yoz^u यंज़ु । कुवेशः m. (f. **yüz^u** यंज़ू), a foolish fellow who dresses wrongly (wearing his outer garments as inner, and vice versa) (cf. **kŏlayĕ-y°**, p. 442*a*, l. 24).

yĕza-mām यज़-माम् । असम्यगाचरणः m. 'a muddler uncle', i.e. a man (esp. one employed in the kitchen) who stupidly and heedlessly leaves things in disorder and topsy-turvy.

yiz^{a}hār इज़हार् اظہار m. a statement or deposition made in a court of justice (Gr.M.).

yĕzamān यज़मान् । यजमानः m. i.q. **yüz^{u}man**, q.v. **-bāy** -बाय् f. his wife (Śiv. 1141).

yüz^{u}man यंज़ूमन् । यजमानः m. a priest's client, i.e. the person who institutes the performance of a sacrifice, a religious festival, wedding, or the like, and employs a priest or priests for the purpose; the host, or leading layman, on such an occasion (cf. **jaga-y°**, p. 371*a*, l. 27) (Śiv. 1009, 1317; K.Pr. *yazman* 67); (from the point of view of a priest's teacher) the client of his disciple. **-bāy** -बाय् । यजमानपत्नी f. the wife of this client, or of any person who is responsible for a religious festival (such as a sacrifice, a marriage, or the like) (Śiv. 1491, K.Pr. *yizmanbái* 254); cf. **yĕzamān-bāy** in the preceding article. **-cīr^i** -चीरि । यजमानचीरिका f. 'a client-slip'. When a priest dies, his clients are distributed amongst his heirs, each client's name being written on a separate slip of paper. These papers are distributed by lot among the heirs, and each paper is called by this name. **-gara** -गर । यजमानकुटुम्बः m. the members of the family of the client who are present at the sacrifice. **-kot^u** -कंटु । यजमानपुत्रः m.

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the son of the client (if a child). **-kūr^{ü} -कूरू** । **यजमानपुत्री** f. (sg. dat. **-kōrĕ -कोर्य**), the daughter of the client. **-nĕcyuw^{u} -न्यचिवु** । **यजमानपुत्रः** m. the son of the client (so called as long as the latter is alive). **-pôn^{u} -पोनु** । **यजमानत्वेन प्रवर्तनम्** m. the taking the place and acting as the client (e.g. at a marriage of a girl, when the proper client of the priest, i.e. the father, is not available, and when some one else undertakes the duty). **-tôn^{u} -तोनु** । **यजमानकर्मप्रवृत्तिः** m. id. **-wôl^{u} -वोलु** । **यजमानवृत्तियुक्तः** m. (a priest or the like) who has a client (especially a client of high rank, so that the office is a profitable one).

yüz^{ü}man-gī यंज़ूमन्-गी । **यजमानता** f. the condition or the office of being a priest's client.

yüz^{ü}manöz^{ü} यंज़ूमनांज़ू । **यजमानवृत्तिः** f. id.

yāzun याज़ुन् conj. 1. (1 p.p. **yôz^{u} योज़ु**), to adore, worship (K. 416).

yōzan योज़न् m. a league (the measure of distance, about eight miles, more or less) (K. 588); hence, any indefinite long distance (L.V. 26).

yizār इज़ार् ازار f. drawers, trousers (esp. the flowing or wide trousers of Moslems) (El. *yezár*). **-ḍūr^{ü} -डूरू** f. the string with which drawers are tied, trouser-strings (El. *ezárdúr*, m.).

yĕzath यज़थ् or **yizzat** عزت m. (sg. dat. **yĕzatas यज़तस्**), honour, rank, dignity, respect (cf. **bē-yi°**, p. 152*a*, l. 29) (El. *yazat* m., *izzat* f.; L. 283; W. 18 *'izzat*, m.; K.Pr. 51, 90 *izzat*, m.). **—karun —करुन्** । **अतिसंमाननम्** m.inf. to show honour (to), pay respect (to). **—thawun —थवुन्** । **मानरचणम्** m.inf. (in the face of abuse or accusations, esp. when they have no foundation) to preserve one's honour, dignity, good name (K.Pr. 135 *izzat*).

yiztarāb इज़्तराब् اضطراب m. agitation, perturbation, anxiety, trouble. **—karun —करुन्** m.inf. to disturb (El. *iztaráb karun*).

yizzat عزت, see **yĕzath**.

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Z ज़ ز

z ज़ ز. The twenty-second consonant of the Kāshmīrī alphabet in the Roman character, the thirteenth when written in the Śāradā or Nāgarī character, and the sixteenth when written in the Perso-Arabic character. The Kāshmīrī name for the character ज़ is **zāy^{i} zö,** which is also used for the character ज (**ja**). It is pronounced like *z* in the English word 'zeal'. The characters **z** and ज़ are also used to represent the sound of the Persian or Arabic ذ (*z̤āl*), ض (*ẓād*), and ظ (*z̤ā*), which, in Kāshmīrī written in the Perso-Arabic character, occur only in words borrowed from one or other of these languages. In such cases they are pronounced in Kāshmīrī like an ordinary **z.**

Regarding the relationship between **j** and **z**, see Art. **j**, p. 369*a*, ll. 28 ff. As there explained, it is difficult to formulate any general rule according to which, in Kāshmīrī, an original *j* remains as **j** or becomes **z**, or vice versa. As a rough guide it may be stated that, in the case of words borrowed from Persian, an original *j* or *z* usually remains unchanged, but that, when such a word becomes thoroughly incorporated into the Kāshmīrī, *j* tends to become **z.** The same is true of words borrowed from Sanskrit, so far as regards the change of *j* to **z.** It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are employed at option in the same word. Thus, the Persian word *judā*, apart, becomes, in Kāshmīrī, both **judā** and **zudā,** and *jigar*, the liver, becomes both **jigar** and **zigar.** As a rule, however, in most words borrowed from Persian or from Arabic through Persian, a *j* is preserved unchanged. As exceptions may be noted such words as *jūlān*, fetters, which appears in Kāshmīrī as **zōlāna,** and *maujūd*, existing, Ksh. **mūzūd.** As regards words borrowed from Sanskrit, the case is different. While in many instances an original *j* of that language is preserved, in many other words directly borrowed from that language, an original *j* becomes **z.** Such, for instance, are:— Skt. *jagadīśvara-*, Ksh. **zagadīshōr,** the lord of the world; Skt. *jagat*, Ksh. **zagath,** the world; Skt. *jambukēśvara-*, Ksh. **zambukēshŏr,** N.P.; Skt. *jāmbavān*, Ksh. **zāmbawān,** N.P.; Skt. *janaka-*, Ksh. **zanakh,** N.P.; Skt. *jaṭā*, Ksh. **zaṭh,** matted hair; Skt. *jitēndriya-*, Ksh. **zitēndriy,** one who has conquered his passions; Skt. *jīva-*, Ksh. **zīv** (compared with true Ksh. **zuv**), life; Skt. *jīvana-*, Ksh. **zīwan,** life; Skt. *jvālā*, Ksh. **zwālā,** glow; Skt. *jyēṣṭhā*, Ksh. **zyēshṭhā,** N.P.; Skt. *ajāmila-*, Ksh. **azāmil,** N.P.; Skt. *ajapā*, Ksh. **azapā,** silent prayer; Skt. *bhuja-*, Ksh. **bŏz,** the arm; Skt. *bhōjana-*, Ksh. **bōzan,** food; Skt. *dhvaja-*, Ksh. **dŏz,** a flag; Skt. *kujāta-*, Ksh. **kŏzāth,** baseborn; Skt. *lajjā*, Ksh. **lazzā** (compared with the true Ksh. **laz**), shame, and many others.

The letter **z** is often of secondary origin. If a dental **d** (not the cerebral **ḍ**) is followed by **ü**-*mātrā*, it becomes **z.** Thus the Nominative Plural of **grand,** counting, is **grünz^{u}**, and the 1 p.p. of **√lad-,** build, is **lod^{u}**, with a feminine **lüz^{u}**. When it is followed by **ĕ** (i.e. **ya**) or by **y,** it also becomes **z,** the **ĕ** becoming **a,** and the **y** being dropped. Thus the base **thad-,** high, forms its abstract noun by adding **ĕr** (**yar**), and becomes **thazar,** height, and the 2 p.p. of **√lad-,** formed by adding **yōv,** is **lazōv.** For further particulars, see Gr.Gr. 28 ff. and Gr.M. p. 22.

za, see **zāh.**

zā ज़ा (cf. **zāv** 2 p.p. of **zyon^{u},** q.v.) in the following :— **zā-dŏh** ज़ा-द्दह् । जन्मदिवसः m. a birthday. **-khọ̆b^{u}** -खुंबु । जातशिरस्त्राणः m. a wadded cap for a newly born child. **-kalapush^{u}** -कलपुशु । जातशिरस्त्राणः m. a kind of small cap for the same. **-phal** -फल् । जातीफलम् m. the nutmeg, *Myristica moschata*, which is commonly presented on festive occasions, such as a birth celebration or marriage (cf. **tsröl^{i}-z°,** p. 1082*a*, l. 19). **-phĕran** -फ्यरन् । जातोपयोगिवस्त्रम् f. a tiny garment for a newly born child (L. 259 *zafiru*). **-wār** -वार् । जन्मवारः f. the day of the week on which a person is born.

zai ज़ै interj. victory!, i.q. **jai,** q.v. (Śiv. 1698, 1701, 1714, 1729).

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zĕ 1 ज़्य in **zĕ zĕ** ज़्य ज़्य, see **zyonᵘ**.

zĕ 2 ज़्य (= از), prep. from (another form of **az 2**, q.v.) (Rām. 49, *zĕ brahmāh*, from Brahmā).

zeo, see **zĕv**.

zi ज़ि, conj. that (W. 100). Employed with various forces (see Gr.M. for details).

It is used as a declarative conj. annexing the substance of a speech, etc., to the principal sentence, as in **tàmⁱ mônᵘ zi yi chuh pozᵘ**, he affirmed that this is true; **tas priʦh zi cyônᵘ nāv kyāh chuh**, ask him what is his name (lit. ask him that what is your name). Note that in such cases, as in India Proper, the subordinate sentence is introduced in direct narration. Similarly after verbs expressing necessity, propriety, doubt, intention, and many others for which see Gr.M. s.v. (Śiv. 679, 1232; Rām. 360, 1108, 1137, 1671; K. 9, 63, 65, 66, 104, 113, etc.).

As a consecutive conj., that, so that, as in **bŏh dōryōs tyūtᵘ zi shāh gōm band**, I have run so much that I have lost my breath (so L.V. 48; Rām. 261, 671, 737, 1133, 1400, 1546, 1659; K. 97, 295, 405, etc.; K.Pr. (*zih*) 95).

As a final conj., that, in order that, as in **sa chĕh mĕhᵃnath karān, zi pananis pānas rachi**, she labours in order that she may support herself (K. 19, 38, 127, 163, etc.).

As a causal conj., that, because that, as in **kyāh sabab chuh zi ʦᵃh rōzakh-na**, what is the reason that thou wilt not remain; so **yimi-kinⁱ zi**, for this that, i.e. for which reason, wherefore (Śiv. 794, 841; Rām. 382; K. 169, 289, 694, etc.).

As a temporal conj., that, since, as in **kĕh dŏh gay zi suh āv**, some days have passed since he came.

As a conj. introducing a subordinate question, as in **wuch zi ʦᵃh hĕkakha būzith**, see if thou canst understand.

When **zi** is added to **kyāh**, the compound **kyā-zi**, what that? means 'why?', see s.v., p. 502*b*, l. 44.

When **zi** is prefixed to a relative pronoun, which is *preceded*, not followed, by its antecedent, it is almost pleonastic in its force. If anything, it gives a certain indefiniteness to the pronoun, as in *zi yus*, quasi 'anyone who' or 'whoever'. Thus **tim chih timan ṭhagān zi yiman ṭhagith hĕkān chih**, they cheat anyone they can.

As an adv. verily, forsooth, (almost pleonastic) (Śiv. 602–3, 619, 1818; Rām. 361, 363, 804, 857, 977, 1096, etc.; K. 448, 460, 640, 717, etc.; K.Pr. (*zih*) 25, 29, 33, 43, 87, 93, 233).

zi yĕmi-sūty ज़ि यमि-सूत्य् conj. so that (Gr.M.). **—yitha** —यिथ conj. so that (Gr.M.). **—yuthᵘ** —यिथु conj. to such a degree that (Gr.M.).

zí, see **ziy**.

zī ज़ी interj. a form of address, a term of endearment or respect, Sir, Master, Madam (cf. **bāba-zī**, p. 77*b*, l. 9) (Śiv. 132).

zu, zú, see **zuv 2**.

zab ज़ब् । तृणविशेषः a kind of long water-grass.

zaba ज़ब (= ذبح) m. slaughtering, cutting the throat of, slaying (El.). **—karun** —करुन् m.inf. to slaughter, cut the throat of (an animal intended for food, agreeably to Muslim law); to slay, kill, execute, put to death, destroy (El.).

zēb ज़ेब् زیب ? f. elegance, grace, beauty (Rām. 1272).

zŏbᵘ ज़्वबु । मूषाविशेषः m. a goldsmith's crucible.

zobᵘ 1 ज़ोबु । अनूपदेशम m. a marsh reed-bed (cf. **wala-z°**, p. 1111*b*, l. 21), a paddy-field in a marsh or similar land.

zabi-gāsa ज़बि-गास । नडविशेषः m. a kind of reed used for making mats. **-kukᵘ** -कुकु । पक्षिविशेषः m. a kind of small bird haunting sheets of water (Śiv. 1812). **-wônᵘ** -वोनु । कृषिजलम् m. the water in a flooded paddy-field, or flowing from it.

zobᵘ 2 ज़ोबु । क्रूरस्वभावः adj. (f. **zübᵘ** ज़्वबू), cruel, rough, tyrannous.

zôbᵘ ज़ोबु । जलप्रायोत्थधान्यम m. paddy that grows in marshy land.

zabal ज़बल् adj. c.g. overgrown with, or bearing, a certain water-grass (cf. **zab**). **—zamīn** —ज़मीन् f. land injured by percolation from irrigated fields (L. 321).

zabān ज़बान् زبان f. (sg. dat. **zabönᵘ** ज़बांनू), the tongue (cf. **gōvᵘ-(gövᵘ-)z°**, p. 316*a*, l. 42) (Rām. 998, K.Pr. 258); speech, the act of speaking; a language (Gr.M.). **—karünᵘ** —करूंनू f.inf. to make speech, to say something; (esp.) to promise (H. x, 8). **—yinᵘ** —यिनू f.inf. speech to come, (of some one unable to speak) power of speech to come (to), to become able to speak (H. ix, 1).

zabönᵘ ज़बांनू adv. by the tongue, hence, by word of mouth (H. xii, 16).

zēbun ज़ेबुन् (cf. زیب) । शोभनम् conj. 3 (2 p.p. **zēbyōv** ज़ेब्योव्), to be beautiful, lovely (in form, apparel, or by graceful carriage).

zubūn ज़बून् زبون adj. c.g. weak, infirm; (in Ksh.) bad, wicked, faulty (El.).

zabᵃr زبر or **zabar** ज़बर् । शोभनः adj. c.g. above, high, superior; (in Ksh.) good, excellent, superior (H. vii, 8, 28); (as adv.) well (El.); **kyāh zabar**, interj.

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how good! wonderful! (W. 101). **-dast** -दस्त् زبر دست; or **-dasth** -दस्थ् adj. c.g. having the upper hand, vigorous, powerful, strong (Rām. 925); high-handed, overbearing, tyrannical. **—gatshun** —गछुन् m.inf. to improve, become better (El.). **—gav** —गव्, it became excellent, hence, as interj., all right! (H. xii, 15).

zāběr ज़ाब्यर् । असारवत्त्वम् m. sliminess (of overcooked rice or the like, reduced almost to a liquid and tasteless) (cf. **zôb^{u}**).

zŏbur^{u} ज़्वबुरु । सशोथगण्डः adj. (f. **zŏbür^{ü}** ज़्वबॖ़्रॖ), having the lower part of the cheek swollen (by disease or other cause).

zābita ضابطہ, see **zöpita.**

zēbawun^{u} ज़ेबवुनु । शोभमानः n.ag. (f. **zēbavün^{ü}** ज़ेबवॖ़न्ॖ), beautiful, lovely, graceful (in form, apparel, or carriage).

zacĕ ज़च्य, see **züṭ^{ü}.**

zoc^{u} ज़ॗचु । कन्थावसनः m. one who is clothed in rags. Cf. **züṭ^{ü}.**

zēchĕ ज़ेछ्य, see **zyūṭh^{u}.**

zichĕ ज़िछ्य, see **zyuṭh^{u}.**

zēchĕr ज़ेछ्यर् । दीर्घता m. length, longness (cf. **atha-z°**, p. 65*a*, l. 26; **phala-z°**, p. 692*b*, l. 30) (Gr.M., Śiv. 1598, Rām. 796); stature (El., Rām. 630); cf. **zyūṭh^{u}.** **—dyun^{u}** —दिनु । विस्तृतीकरणम् m.inf. to give length, to make long, cause to continue for long (e.g. a narrative, hatred, a battle).

zichĕr ज़िछ्यर् । ज्येष्ठता m. seniority (in age, learning, qualities, social precedence, or the like) (El. *zichhar*). Cf. **zyuṭh^{u}.**

zacĕl ज़च्यल् । कन्थाभृत् adj. c.g. one who wears rags, clothed in rags, having ragged garments, torn skin, or the like (K.Pr. 263, *zachal*). Cf. **züṭ^{ü}.**

zacyul^{u} ज़चिलु । कन्थाभृत् adj. (f. **zacij^{ü}** ज़चिजॖ), clothed in rags. Cf. **züṭ^{ü}.**

zacyuw^{u} ज़चिवु । कन्थानिर्मितः adj. (f. **zaciv^{ü}** ज़चिवॖ), made of rags (e.g. a doll, or the like).

zad 1 ज़द् m. (i.q. **zod^{u}**, q.v.) a hole; a wound (Rām. 1252).

zad 2 ज़द् زد; adj. c.g. (as subst., f. **zadiñ** ज़दिञ्), struck, smitten, used (lit. and met.) —°, as in **barsāth-z°**, p. 127*a*, l. 37; **dāg-z°**, p. 194*a*, l. 20; **daka-z°**, p. 204*a*, l. 32; **drāga-z°**, p. 242*b*, l. 37; **nākhēz-z°**, p. 630*b*, l. 8; **phal-wöl^{i}-z°**, p. 692*b*, l. 41; **phala-wöl^{i}-z°**, p. 693*a*, l. 7; **phraka-z°**, p. 704*b*, l. 8; **phrāṭa-z°**, p. 709*b*, l. 44; **pratakh-zad**, p. 770*a*, l. 50; **tāwan-z°**, p. 1047*b*, l. 34).

zada ज़द زده; adj. c.g. struck, stricken, smitten, beaten; affected, afflicted (cf. **sar-zada**, p. 928*a*, l. 47). **—gatshán^{i}** —गछ्ंनि । अतिखेदाप्तिः m. pl. inf. to become smitten; met. to be pierced to the heart (by cruel or harsh words, or by pity). **-shöd^{i}** -शॗदि । उत्सवविशेषः f. (when the parties have been married in childhood) the subsequent festival on the occasion of consummation.

zaḍ 1 ज़ड् । जाड्यम् m. dullness of intellect, stupidity.

zaḍa-baruth ज़ड-वरुथ् । मूर्खाभासः m. (sg. dat. **-baratas** -वरतस्), one who is apparently (but not necessarily) stupid (e.g. owing to muteness, slowness of speech, or the like). **-mọ̆nd^{u}** -म्वंडु । अतिमूर्खः m. a lump of stupidity, one who is hopelessly stupid (in spite of careful teaching).

zaḍ 2 ज़ड् । निर्वाहः f. the carrying out of any task (esp. with small, or insufficient, means or equipment). **—kaḍün^{ü}** —कड्ंञ् । निर्वाहणम् f.inf. to carry on a business or task somehow or other, with insufficient means, or by merely temporary expedients.

zaḍi-wôl^{u} ज़डि-वोलु । निर्वाहकृत् m. (f. **-wājĕn** -वाज्यन्), one who carries out a task at very small expenditure, or with very few appliances (even if plenty of these are at hand).

zaḍ 3 ज़ड् । जडः m. and adj. c.g. anything void of life, motionless, benumbed, inert (Śiv. 749); dull, stupid, stolid, senseless (El. *zaud*, for **zoḍ^{u} 2**) (Śiv. 1525). **zaḍa-rūp^{i}** ज़ड-रूपि adj. c.g. stolid (like an insentient block) (L.V. 20).

zād ज़ाद् زاد m., i.q. **zāda**, q.v., a son, offspring (Rām. 1538). **ādamī-zād**, m. a son of man, a human being (Rām. 445, 892).

zāḍ ज़ाड् । भूमौ जलपातातिशयः f. the fall of a large mass of water on the ground (e.g. when jars full of water are upset over it).

zāda زاده adj. c.g. born, born of, a son, offspring (used —°, as in **pātashāh-z°**, p. 805*b*, l. 17; **rāja-z°**, p. 830*a*, l. 12 (Rām. 1128, 1493); **söhib-z°**, p. 869*b*, l. 13; **shāh-z°**, **shĕh-z°**, p. 872*b*, l. 42); so **mādar-z°**, son of a mother (Rām. 1427); **rēsh^{i}-z°**, the son of an anchorite (Rām. 232); and cf. H. viii, 3–5, 11, 13; xii, 2. Cf. **zād.**

zā̃d ज़ाँड् । अवश्यायः f. hoar-frost (esp. when accompanied by low-lying mist); mist (L. 462, *zánd*); in compounds the word is also applied to mist in the sky, as in **hāra-z°**, p. 344*a*, l. 32; **mīga-z°**, p. 552*a*, l. 7; **naba-z°**, p. 619*a*, l. 25.

zid ज़िद्, **zidd** ضد f. (El.), m. (Gr.Gr.), contrariness, persisting, insistence; (in Ksh.) envy, hatred, spite, revenge (El.; Gr.Gr. 13; H. vi, 10).

zod^{u} ज़ॗदु । रन्ध्रम् m. a hole, cavity, aperture (cf. **atha-z°**, p. 65*a*, l. 30; **athas-z°**, p. 66*b*, l. 8; **nadarin^{i}**

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zād^{i}, p. 623*b*, l. 4; **phaka-z°**, p. 689*a*, l. 26; **tāla-z° gatshun**, p. 997*b*, l. 5) (El. *zad*, Śiv. 1018, K. 154); cf. zad 1. —**karun** —करुन् m.inf. to pierce (El. *zád k°*).

zād^{i} gatshān^{i} ज़ॅदि गछॅनि । रन्ध्रव्याप्तीभवनम् m.pl. inf. 'holes to occur', to become full of holes (e.g. of a metal vessel, clothes, etc.) (cf. **parinin^{i} z° g°**, p. 774*b*, l. 42).

zod^{u} 1 ज़ुडु in **zād^{i}-bal** ज़ॅडि-बल् । स्थानविशेषः m. N. of a site north of Śrīnagar behind the Hāra-parbuth (q.v.).

zod^{u} 2 ज़ुडु adj. (f. **züd^{u}** ज़ूडु, sg. dat. **zajĕ** ज़ज्य), dull, stupid, i.q. **zad 3** (El.).

zôd^{u} ज़ोडु (f. **zöz^{u}** ज़ॉज़ु), i.q. **zāda**, q.v., in **harām-z°**, p. 348*b*, l. 43.

zôd^{u} ज़ोडु or **zrôd^{u}** ज़्रोडु । कच्छः m. a hollow, low-land, or ravine perennially full of water, a pond, lake (El. *zód* or *zród*, a ferry, a ford).

zöd^{i}-bab^{u}r^{u} ज़ॉडि-बबुरु । ओषधिविशेषः f. a certain medicinal plant growing in marshy soil, and described as having long and sweet-scented leaves. It is used as an expectorant (L. 75 *zadibabr*). **-nāwa** -नाव । जलपातातिशयः f.pl. 'pond-boats', i.e. a very heavy torrential fall of rain (quasi, so much water that the ground is changed into a navigable pond).

zūd ज़ूद् زود adj. c.g. quick, swift, in **zūdā-zūd** ज़ूदा-ज़ूद् । अतिशीघ्रम् adv. (with vbs. of going, or the like) very quickly, very speedily.

zudā ज़ुदा (= جدا) adj. c.g. separated, apart, etc., i.q. **judā**, q.v.

zūdĕ ज़ूद्य or **zūrĕ** ज़ूर्य in **z° lagun**, to acquire, or fall into, bad habits (L.V. 70).

züd^{u} ज़ूडु f. (pl. nom. **zadĕ** ज़ड्य), a small hole (H. vii, 25). Cf. **zod^{u}**.

zadibabr (L. 75), see **zöd^{i}-bab^{u}r^{u}**, l. 18 ab.

zadal ज़डल् । सरन्ध्रः adj. c.g. pierced with a hole or holes, perforated (esp., e.g., of a vessel having holes in the bottom, so as to be leaky) (cf. **atha-z°**, p. 65*a*, l. 33; **tal-z°**, p. 996*a*, l. 27) (K.Pr. 2, 102).

zäd^{i}lad ज़ॅडिलड् । रन्ध्रोपेतः adj. c.g. full of holes (either made so, as a sieve, or of something worn out).

zadiñ ज़डिञ्, see **zad 2.**

zudöy^{i} ज़ुदॉयि or **zudöī** (= جدائی) f. separation, parting, absence (Gr.M.), i.q. **judöy^{i}**, q.v.

zafiru (L. 259), see **zā-phĕran**, p. 1214*b*, l. 35.

zāfrān, zāfarān = زعفران, ? gend., saffron (cf. **bĕkh-z°**, m., p. 99*b*, l. 19; **shöhī-z°**, f., p. 874*b*, l. 2) (W. 155, K.Pr. 180).

zi,áfat, see **ziyāphath.**

zag 1 ज़ग । ईषद्रक्तः, रक्ततण्डुलः adj. c.g. and subst. m. reddish, rusty-coloured, dirty red; (as subst.) a certain kind of rice with a reddish grain (the word applies both to the grain and to the plant) (cf. **bada-z°**, p. 82*b*, l. 37; **kĕv^{i}-z°**, p. 502*b*, l. 41; **nika-z°**, p. 627*b*, l. 24; **shāla-z°**, p. 880*a*, l. 27) (L. 463, Śiv. 1032); cf. **zagiñ** and **zag^{a}r.** **-anzun** -अन्ज़ुन् । धान्यविशेषः m. (sg. dat. **-anzanas** -अन्ज़नस्), a certain kind of rice with reddish soft full-shaped well-savoured grain. **-bās^{a}math** -बासमथ् । तण्डुलविशेषः f. (sg. dat. **-bās^{a}müts^{u}** -बासमॅचु), a similar rice but with a longish grain. **-dōn^{u}** -दोनु । अतिरक्तवर्णः adj. c.g. (of rice or the like) having a dark red colour.

zag 2 ज़ग् । जगती f. the earth, the world (L.V. 16; Śiv. 105, 418, 664, 851, 977, 1853; Rām. 1, 2, 1534; K. 6, 54, 336, 1033).

zāg 1 ज़ाग् । अवेक्षा f. watching, guarding (cf. **khal-z°**, p. 397*a*, l. 8) (Gr.Gr. 125, Śiv. 1691, Rām. 337, K. 968). —**hĕñ^{u}** —ह्यञु । अवेक्षा f.inf. to guard, watch (e.g. against thieves) (Śiv. 272, 1382). —**thavüñ^{u}** —थवॅञु f.inf. to watch carefully (dat.), pay attention (to), heed (dat.) (Rām. 1286).

zāga-zāg ज़ाग-ज़ाग् । अत्यवेक्षा f. careful, or heedful, watching (esp. if mutual).

zāgi bĕhun ज़ागि ब्यहुन् । प्रतिजागरस्थितिः m.inf. to remain secretly and vigilantly guarding (e.g. against theft). —**gatshun** —गछुन् । प्रतिजागरणार्थयानम् m.inf. to go on guard (esp. of watching a ripe field of corn or a full threshing floor against theft).

zāg 2 ज़ाग् (= زاغ، زاج) । रागभेदः f. black, blacking, black powder used as such (YZ. 212).

zig ज़िग् । द्यूतः f. gambling, gaming, dicing. —**pālüñ^{u}** —पालॅञु । द्यूतपालना m.inf. (when a course of gambling has been interrupted) to keep the gambling up (e.g. to fill up the time by a little independent gaming).

zigi-pūntshuw^{u} ज़िगि-पूंछुवु । द्यूतकारकायविशेषः m. 'the gambling half-pice' (see **pūntshuw^{u}**), i.e. (in a gambling contest) the portion of the stake taken from the winner by the other gamblers who are spectators.

zūg^{i} ज़ूगि in the following: **zūg^{i}-lōkar** ज़ूगि-लॉकर । प्रदेशविशेषः m. N. of an island in the outfall of the Dal lake near Śrīnagar. **-wör^{u}** -वॉरु । तूलधानिका f. a kind of jar or basket used for containing cleaned cotton-wool ready for spinning.

zagadīshŏr ज़गदीश्वर् m. the Lord of the Universe, a title of Śiva (Śiv. 87, 190, 233, 929, 1104, 1176).

zagadīshŏrī ज़गदीश्वरी f. the Lady of the Universe, a N. of Durgā (Śiv. 1524).

zōgul^{u} ज़ॉगुलु । जङ्गलोद्भवः adj. (m. sg. dat. **zōgalis** ज़ॉगलिस्; f. **zōgüj^{u}** ज़ॉगॅजु), (wood, or the like) grown in the forest, forest (timber, etc.).

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zāgalun ज़ागलुन् । दौर्गन्ध्यम् m. (sg. dat. **zāgalanas** ज़ागलनस्), a foul smell, a stink (like that of rotting flesh).

zāgun ज़ागुन् । अवेचा conj. 1 (1 p.p. **zôg^{u}** ज़ोगु, f. **zöj^{ü}** 2 ज़ांजू (for **1,** see s.v., for **3,** see **zālun 2**); 2 p.p. **zājyōv** ज़ाज्योव्), to be watchful, to watch, guard (e.g. property against theft) (Gr.Gr. 125, 128; Gr.M.; L.V. 48; Rām. 1529); to watch (something or someone), stare at, to keep an eye on (Rām. 1407–8; K. 152; H. ii, 5; K.Pr. 128, 164); to be watchful, vigilant, keep wide awake, watch for (an opportunity of doing something) (in this sense, impersonal in past tenses) (L.V. 78, 79; Śiv. 1311, 1692, 1850; Rām. 498, 601, 861; K. 547, 653, 810; YZ. 92, 309, 329, 334, 416; K.Pr. 112, 241, 258); **wuchith zāgun,** to stare at (Gr.M.).

zāgan-jāy ज़ागन्-जाय् । अवेचणार्थगूढस्थानम् f. a place for watching, a hidden place from which to watch (against thieves, enemies, or the like).

zāgnūl ज़ाग्नूल् । निगड: m. a fetter, shackle. Cf. **zōlāna.**

zaganmātā ज़गन्माता f. the mother of the universe, a N. of Durgā (Śiv. 96).

zagiñ ज़गिञ् । चुद्रधान्यभेद: f. a certain kind of rice with a small red grain (cf. **zag 1** and the next).

zag^{a}r ज़ग्र् or **zag^{ü}r^{ü}** or **züg^{ü}r^{ü}** ज़ंग्रू । रक्ततण्डुलधान्यविशेष: f. a kind of paddy bearing a dusky red grain (cf. **bada-z°,** p. 82*b*, l. 38; **nika-z°,** p. 627*b*, l. 37). Cf. **zag 1** and **zagiñ.**

zigar ज़िगर् m. i.q. **jigar,** q.v. the liver (LV. 49).

zāg^{a}rath ज़ाग्रथ् । जागरणम् m. (sg. dat. **zāg^{a}ratas** ज़ाग्रतस्), watching, guarding, vigilance (whether by day or night); the condition of being wide awake (Śiv. 1866).

zög^{i}shŏr ज़ांगिश्वर् । चित्ररेखाविशेष: m. (in a Hindū sacrificial ceremony) N. of a certain mystic sign marked over the fire-receptacle or on the head-dress of the wife of the person for whom the sacrifice is being performed, in Skt. called *jvālā-liṅga*, or 'flame-*liṅga*' (cf. *Kathāsarit-sāgara*, i, 28).

zīgir ज़ीगिर् । ऊर्मिकाविशेष: f. a kind of thumb-ring worn by women.

zagath ज़गथ् । जगत् m. (sg. dat. **zagatas** ज़गतस्), the world (El.; Gr.M.; Śiv. 9, 33, 48, 54, 93, 99, 158, 162, 204, 250, 284, 417, 581, 667, 846, 990, 1133, 1254, 1278, 1305, 1310, 1416, 1513, 1568, 1707, 1813, 1910); met. 'a whole world', hence, a great crowd or number of people.

zagāth ज़गाथ् (زکات) ? f. alms, the portion of a Moslem's property given in charity (K.Pr. 133).

zagatpāl ज़गत्पाल् m. a protector of the world (Śiv. 1252, used as an epithet of Śiva).

zāgawun^{u} ज़ागवुनु । प्रतिजाग्रत् n.ag. (f. **zāgavüñ^{ü}** ज़ागवंञू), one who watches, one who guards, a watchman.

zāgawañ ज़ागवञ् । प्रतिजागरभृति: f. the wages for watching or guarding (esp. that paid a secret watchman of a ripe paddy-field, or the like).

zāgay ज़ागय् । रक्षार्थजागरणम् f. watching or guarding (night and day) of a ripe paddy-field, a full threshing-floor, or the like (cf. **brör^{i}-z°,** p. 125*b*, l. 48; **khala-z°,** p. 397*a*, l. 22) (Gr.Gr. 128).

z^{a}h ज़ह् । द्वौ card. (sg. obl. **dŏyĕ** द्वय or **dŏyi** द्वयि; pl. dat. **dŏn** द्वन्, abl. **dŏyau** द्वयौ), two (cf. **atha-z^{a}h,** p. 65*a*, l. 36; **khōr-z^{a}h,** p. 410*a*, l. 33) (Gr.Gr. 76, 81; El. *záh*, *zih*; Gr.M.; W. 101, 105, *za*, *zah*; L.V. 75; Śiv. 1285, 1663, 1756; *dŏyĕ*, 513, 933, 1405; *dŏn*, 169, 500, 1370, 1621; Rām. 14, 138, 460, 530, 631, etc.; *dŏn*, 18, 138, 160, 279, 280, 646, etc.; *dŏyau* 1380; K. 166, 170, 550, 555, 819, 1026, 1145; *dŏyĕ*, 136, 309, 1003; *dŏyi*, 27, 864; *dŏyĕr* for *dŏyau*, 171; H. v, 3–5, 8–10; viii, 1, 3–5, 8, 11–13; x, 1, 4; xii, 1, 3; *dŏyi*, viii, 7; *dŏn*, viii, 1, 4, 6, 11; x, 11; xii, 11, 14, 15, 19; *dŏyau*, iii, 1; v, 7; viii, 2, 3, 5; x, 5).

In the sg., with a sg. noun, this word means 'two', as in the pl. (cf. **dŏyi rĕti,** after two months, K. 864; **dŏyi kāmi,** (one) out of two actions, K. 1003; and bel.).

dŏn-hond^{u} द्वन्-हंन्दु । द्वयो: संबन्धी adj. gen. (f. **-hünz^{ü}** -हंज़ू), of, or belonging to, two (Rām. 1781); costing two (rupees, etc.). **dŏn-judöy^{i}** द्वन्-जुदांयि । द्वयोर्विरह: f. separation of a pair (e.g. the death, or absence on a journey, of one of a married couple). **dŏn ta trĕn manz gatshun** द्वन् त त्र्यन् मज़् गछुन् । दोलायमानता, व्यग्रतापत्ति: m.inf. 'to go into two and three', hence, to be at one's wits' end, to fall into a dilemma, not to know which way to turn (so **dŏn-trĕn andar gatshun,** Śiv. 779).

dŏn^{i}-hond^{u} द्वंनि-हंन्दु । केवलद्विसंबन्धी adj. gen. (f. **-hünz^{ü}** -हंज़ू), of, or belonging to, only two.

dŏyĕ (or **dŏyi**) **atha tsür^{ü} wazüñ^{ü}** द्वय (द्वयि) अथ त्संरू वज़ंञू । उभयपक्षभवसंमर्द: f.inf. to clap with both hands, a quarrel or fight for which both sides are responsible, i.e. in which one is as bad as the other. **—kunuy** —कुनुय् । द्वयो: कृते एकेनैव समापनम् m. a single action with two results, i.q. our 'killing two birds with one stone'. **—phiri** —फिरि । द्विवारम् adv. on two occasions, twice. **—ranga** —रंग adv. in two ways, in two different manners (Gr.Gr. 154). **—wakta** —वक्त । द्विकालम् adv. at two times, on two occasions, twice. **—wati** —वति । द्विपथेण adv. by two roads, i.e.

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for two reasons, on two accounts. —vizi —विज़ि । द्विवेलम् adv. at two times, twice.

z^{a}y ज़्य् । द्वावेव card. only two (Gr.Gr. 81, Rām. 1384); exactly two, a complete two (Śiv. 1333); the two (Śiv. 198).

z^{a}ha ज़ह । अग्निकणाः f.pl. sparks (from fire).

zāh ज़ाह् or (see bel.) **zah** زه ; । जातु adv. at all, ever, at any time (El.; Gr.M.; Śiv. 1010, 1569, 1676, 1743; Rām. 967, 1057; K. 470, 829, 849, 852, 858, 1140, 1147, 1167; H. xi, 14; K.Pr. 66, 82, 92, 182, 255); ever, always (El., W. 95 *za*). In the Persian character this word is often written **zah** زه. Cf. **zāth 3.** **—kāli** —कालि or **—köl^i** —कॉलि । कदाचित् adv. ever, at any time; some time, at some day, once upon a time. **—na** —न or **na zāh** न ज़ाह् adv. never, at no time (W. 95, 158; Rām. 787, 956, 1148, 1336, 1602, 1630, 1649, 1655). **—na-ta zāh** —न-त ज़ाह् adv. some time or other (W. 95 *za nata za*).

zĕh ज़ेह् (cf. زه) । उष्णीषवलिविशेषः, गृहपटलप्रान्तम् f. a border, edge; a crescent-shaped fold below the front of a turban over the forehead; the edge or parapet of a roof.

zih, see **zi.**

zúah, see **zuv 2.**

zĕhökh ज़्यहॉख्, **zĕhön** ज़्यहॉन्, see **zyon^u.**

zŏhākh ज़्वहाख् । अतिकृशतनुः adj. (of a man) lanky, very long and thin.

zah^{a}math ज़हमथ زحمت । आलस्यदुर्गतिः f. (sg. dat. **zah^{a}müts^ü** ज़हमॅच़), disquietude, indisposition; pain, affliction, trouble, sickness; (in Ksh.) indolence, want of energy, apathy, indigence or affliction caused by such.

zah^{a}müts^{ü}lad ज़हमॅचॅलद् । अत्यलसः adj. c.g. one who is lazy, indolent, apathetic (esp. when also indigent).

zāhna-wār ज़ाह्न-वार् । अनिश्चितवारः f. 'the never day', an indefinite day (used sarcastically in making an appointment). Cf. **zāh.**

zĕhan ज़्यहन् ذهن f. intelligence, sagacity; (in Ksh.) ardent desire, eagerness (Rām. 530).

zahar ज़हर्, **zahr** زهر or **zahār** ज़हार् । विषम् m. poison, venom, virus (cf. **tyoth^u zahar hyuh^u**, p. 1050*b*, l. 39) (El.; Rām. (*zahr*) 42, 827, 876, 1656; H. viii, 6, 7, 13); met. poison (in the sense of something intolerably bitter, salt, or the like) (cf. **nūna-zahār,** p. 641*a*, l. 38). **zahar khasun** ज़हर् खसुन् m.inf. poison to rise (to a person), i.e. rage, fury, to be felt (H. viii, 7). **zahār-mŏh^{a}ra** ज़हार्-म्वहर (= زهر مهره) । शिलाविशेषः m. bezoar, looked upon as an antidote to poison.

zahīr ज़हीर् زحیر ; m. dysentery (El.).

zihar ज़िहर् in **mŏhar-zihar,** p. 556*a*, l. 17, q.v.

zŏh^{a}ra ज़्वहर زهره, the planet Venus, in **zŏh^{a}ra-khōtan** ज़्वहर-खोतन । अतिकोमलाङ्गी f. 'a Venus', a lovely, delicate-limbed, woman. Cf. **khôtūn.**

zöhir ज़ॉहिर् ظاهر adj. c.g. manifest, evident, plain, visible (El. *záhir*; Gr.M.; Śiv. 328, 652, 682). **—karun** —करुन् m.inf. to make manifest, publish, display (El., Gr.M.). **—pöth^i** —पॉठि adv. visibly, openly (Śiv. 235); ostensibly (El.). **—sapadun** —सपदुन् m.inf. to become manifest, become evident, be revealed, to appear (Gr.M.); (?) to exist (only El.). **-zamāda** -ज़माद् (= ظاهر ضماد) m. 'a visible balm', hence (in Ksh.) outward show, formality, formal example of conduct (Śiv. 652, *-zamādāh*, with suff. of indef. art.).

zöhirā ज़ॉहिरा ظاهرا adv. outwardly, manifestly (Gr.M.).

z^{a}j ज़ज़् । कीटविशेषः f. a certain tiny longish insect, similar to an ant, which by contact with the skin causes irritation and scratching (cf. **z^{a}lun**). **—lāgun** —लागुन् । अतिक्षुद्रता m.inf. contemptuously to abuse or refer to the minuteness of a transaction (such as making or receiving a gift, or buying or selling); met. to put a tax on people.

zajĕ ज़ज्य, see **zod^u 2.**

zöj^u 1 ज़ॉज़ु (for 2, 3, see **zāgun** and **zālun 2**) । सूक्ष्मजालम् f. a fine, delicate, net (such as a spider's web, or other fine net) (cf. **zalār^i-z^o**, s.v. **zalur^u**). Cf. **zāl 1.**

zāji-pulahor^u ज़ाजि-पुलहॊरु । तृणपादुकाविशेषः m. a kind of woman's shoe, woven of very fine string made of a special kind of grass.

zöj^i-obur ज़ॉजि-ऒबुर् । जालरूपाभ्रम् m. a light cloud (resembling a delicate net, and not causing rain).

zūj^u ज़ूज़ु or **zūj^i** ज़ूजि । शिरःपटविशेषः, फलजालम्, f. (sg. dat. **zōjĕ** ज़ोज्य), a long piece of cloth worn by Brāhman women, extending from the crown of the head down to the small of the back (cf. **kana-z^o**, p. 448*b*, l. 5) (El., K.Pr. 167); a cover, curtain, veil (Śiv. 1807); the delicate network covering the seed-vessel of a lotus.

zōjĕ-astar ज़ोज्य-अस्तर् । जालाकारपटः m. a kind of cotton cloth woven like a net, muslin, net. **-lot^u** -लॊटु । क्षुद्रवेणीवेष्टनपटः m. a short *zūj^u*. **-mahārĕñ** -महार्यञ् । वधूविशेषः f. a bride ceremonially invested with a *zūj^u* (this being done when she emerges from childhood). **-s^{a}ts** -सच् । वेणीवेष्टनसौचिकः m. a tailor whose profession it is to make these head-dresses.

z^{ü}j^u ज़ॅज़ु, see **z^{a}lun**

züj^u-müts^u ज़ॅज़ु-मॅचु, see **zol^u-mot^u.**

z^{a}j^{a}run ज़ज़रुन् । विबाधनम् conj. 1 (1 p.p. **z^{a}j^{o}r^u** ज़जॊरु), to pare, scrape; to harass by frequent annoyance or

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distressing (quasi, by skinning a person alive). Cf. **z^{a}lun.**

z^{a}j^{a}rāwun ज़ज़रावुन् । अतिविबाधनम् conj. 1 (1 p.p. **z^{a}j^{a}rōw^{u}** ज़ज़रोवु), i.q. **z^{a}j^{a}run,** q.v. **z^{a}j^{a}rōw^{u}-mot^{u}** ज़ज़रोवु-मतु । विबाधितः perf. part. (f. **z^{a}j^{a}röv^{ü}-müts^{ü}** ज़ज़रॊवू-मचू), harassed, as ab.

z^{a}jyōv ज़्ज्योव्, see **z^{a}lun.**

zājyōv ज़ाज्योव्, see **zāgun** and **zālun 2.**

z^{a}ka ज़क (cf. ذک) f. defeat, humiliation; (in Ksh.) revenge (El. *zák*, m.). **z^{a}ka ratün^{ü}** ज़क रटुन्‌ू । अन्तारोषाधानम् f.inf. to keep up a private grudge, to maintain inward resentment.

zŏka ज़्वक in **zŏka-wör^{ü}** ज़्वक-वॊरू । लघुक्रीडनकदण्डः f. a light club used in a game in which another club thrown on the ground is hit to a distance.

zŏk^{u} ज़्वकु । योनिकेशसमूहः m. the hair of the female privities.

zŏk^{i}-khūr^{u} ज़्वकि-खूरु । योनिचौरक्षुरिका m. a razor for shaving this hair. **-wāl** -वाल् । योनिवालः m. a single one of these hairs.

zaukh ज़ौख् ذوق m. delight, joy, voluptuousness; love (El. *zauk, zók*).

zĕkh ज्यख्, see **zyon^{u}.**

zikh ज़िख् in **zikh zikh** ज़िख् ज़िख् । ईषदुद्योगः m. slackness in doing anything, want of energy in the performance of any task.

zīkh ज़ीख् ضیق । कासश्वासरोगः m. (sg. dat. **zīkhas** ज़ीखस्), painful difficulty of breathing, asthma. **—lārun** —लारुन् । कासश्वासरोगोत्पत्तिः m.inf. an attack of asthma to come on.

zakh^{a}m ज़ख़म् زخم । व्रणः m. a wound, cut, scar, gash, sore (El.; Rām. 357–8, 1651; YZ. 74).

zakhmī ज़ख़मी زخمی adj. c.g. wounded, hurt (Rām. 233, 1453). **zakhmi hayat** (? زخمی حیات) N. of a certain medicinal plant used 'internally in ulcer' (L. 76).

zakhaira ज़ख़ैर (= ذخیره) m. a treasure, hoard; (in Ksh.) a warehouse, storehouse, godown (Gr.M.).

z^{a}-khōr^{ü} ज़-खोरू f.pl. two *khār* or ass's loads (cf. **khār z^{a}khōr^{ü},** p. 408*a*, l. 46).

zŏkil ज़्वकिल् । अतियोनिवालोपेता f. a woman with much hair on the privities. **—kākan** —काकन् । अतिनिन्द्या f. a dissolute woman, a strumpet (obsc. abuse).

zakamakh ज़कमख् (= چقماق) । अग्निशिला m. a flint (for striking fire) (El. *zakhmakh*, Gr.M.).

zakür^{ü} ज़कॊरू । बालशिश्नः f. a child's penis, or a small one like such.

zikr ذکر ? m. remembering, remembrance; the praise and glorification of God or of a saint, esp. (in Ksh.) a certain Moslem religious exercise with this object and inducing a religious ecstasy (L. 289).

zŏkaram ज़्वकरम् in **zŏkaram bāḍē** ज़्वकरम् बाँडे । निन्द्यः m. a vile fellow (used in censorious reference). Cf. **zŏk^{u}** and **bāḍē.**

z^{a}l ज़ल् । नखतक्षणम् m. scratching (with the finger-nails) (cf. **atha-z°,** p. 65*a*, l. 37; **hŏkha-z°,** p. 327*a*, l. 47); the act of paring, scraping (Gr.Gr. 124). **—dyun^{u}** —द्युनु । नखक्षतविधानम् m.inf. to scratch (another) (with the nails or the like) (H. xii, 17).

z^{a}la-bŏk^{u} ज़ल-ब्वकु । नखक्षतः m. unintentional or accidental scratching (oneself or another) with all the nails of one hand (cf. **bŏk^{u}**) (K.Pr. 54 *zulahbuk*). **-ponz^{u}** -पंज़ु । नखक्षतः m. a scratch made by all the five nails of one hand (cf. **ponz^{u} 2**). **-wāl** -वाल् । अतिहठी adj. c.g. one who is needlessly persistent in doing to no profit any work (such as buying, selling, giving, or receiving). **-wŏlī** -वॊली । अतिहठिता f. needless persistence as above. **-wālay** -वालय् । अतिहठः f. the being needlessly persistent as ab.

zal ज़ल् । जलम्, मूत्रम् m. water (cf. **ganga-z°,** p. 292*a*, l. 10; **nāga-z°,** p. 624*a*, l. 49; **pādĕ-z°,** p. 683*a*, l. 11) (El.; Gr.Gr. 28, 38, 72; L.V. 38–40, 45, 47, 81; Śiv. 179, 330, 348, 929, 1022, 1026, 1056, 1096, etc.; Rām. 426, 533, 543, 546, 597, 759, 781, 1334; K. 70, 75, 231, 233, 244–5, 271–2, 411, 413, 758, 836, 931, 946, 1045); any water-like liquid (cf. **mad-z°,** p. 548*a*, l. 49) (K. 973); urine (a polite term) (Rām. 948). **-gur^{u}** -गुरु । सामुद्रिकाश्वः m. a sea-horse (a mythical horse, said to be able to fly). **-mal** -मल् । जलमले m. 'water and dirt', i.e urine and fæces (referred to together). **—lagun** —लगुन् m.inf. an urgent desire to urinate to be felt (Rām. 944). **-mal band gatshun** -मल् बन्द् गछुन् । आनाहरोगः m.inf. a certain disease (constipation combined with suppression of urine) to occur. **-tsür^{ü}** -च़ॊरू । मीनः f. 'a water-sparrow', a polite name for fish for cooking. **—yun^{u}** —यिनु m.inf. i.q. **—lagun,** ab. (Rām. 945, 949). **-zīv** -ज़ीव् । जलजन्तुः m. any aquatic creature.

zala-host^{u} ज़ल-हॊस्तु m. a water-elephant, a sea-elephant (a mythical animal) (L.V. 47).

zāl 1 ज़ाल् । जालम्, वारकः m. (in some compounds, noted below, this word is f., perhaps due to confusion with **zāl 2** and **3**) a net, snare, noose (cf. **khur^{i}-z°,** p. 412*a*, l. 11; **māyā-z°,** p. 612*b*, l. 35) (El.; Gr.M.; L. 462; Śiv. 158, 227, 277, 424, 711, 876, 1206, 1332, 1516, 1693; Rām. 340, 422, 614, 1103, 1496, 1614, 1781; K. 737; H. i, 6–8; ix, 7; YZ. 11, 65, 68, 210, 364, 475; K.Pr. 63); a web, spider's web, cobweb (cf. **zalār^{i}-z°,** s.v.

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zalur^{u}) (El., Gr.M.); any web-like texture (cf. **garba-z°**, p. 300*a*, l. 6; **mādri-z°** f., p. 550*a*, l. 37); a collection, mass (cf. **pā̃-z°** f., p. 748*a*, l. 43; **rag-z°**, p. 827*b*, l. 25); esp. a mass of clouds (cf. **hāra-z°** f., p. 344*a*, l. 36; **mīga-z°**, p. 552*a*, l. 9; **naba-z°**, p. 619*a*, l. 27); (esp.) a collection, or thicket, of trailing plants (cf. **bāra-z°**, p. 117*a*, l. 48; **kȧnḍ^{i}-z°**, p. 465*a*, l. 40; **krūḍa-z°**, p. 468*b*, l. 45) (Śiv. 1568, 1686, 1854; Rām. 1252; YZ. 257) (in this meaning, the word is possibly confused with **zār 3**, q.v.); illusion, deception; a bunch of unblown flowers. **-tāl** -ताल् । वाकछलम् m. artful, or deceitful, conciliatory language (cf. **tāl-zāl** m. or f., p. 997*a*, ll. 40 ff.). **—wahārun** —वहारुन् । छलारम्भः m.inf. to spread a net; met. to spread a net (of deceit), to lay a trap (to deceive another).

zāl 2 ज़ाल् or (q.v.) **zālay** ज़ालय् । शरीरकम्पः f. (sg. dat. **zöj^{u}** ज़ांजू), shivering (from cold); the shivering of ague (cf. **tūr-z°**, p. 1021*a*, l. 7) (Śiv. 287; K. 822, *zāla*; K.Pr. 68, *zálah*); fever (El.; Śiv. 165, 373, 1248, 1257). In Gr.Gr. 69 this word is confounded with **zāl 1**.

zāla d^{a}nañĕ ज़ाल दुनञ । दारिद्र्यख्यापनम् f. pl. inf. 'to flaunt shiverings', (even if one is well off) to make a show of poverty when it is necessary to incur expenditure. **-dĕv** -द्यव् । शीतालुः m. (f. **-dĕvin̄** -द्यविञ्), 'a shiver demon', one who is unable to endure great cold. **—hārañĕ** —हारञ । अतिशीतहतत्वम् f. pl. inf. 'to shed shivers', to be perished with cold (the whole body shivering and the teeth chattering). **-pat^{u}j^{u}** -पतुजू । शीतज्वरव्याप्तिः f. 'a mat of shivers', one who is violently attacked by ague throughout his whole body. **-satam** -सतम् । विशिष्टसप्तमीतिथिः f. (sg. dat. **-satüm^{u}** -सतंमू), N. of a festival held on the seventh lunar day of the dark half of the month of Phāgun (= February–March). **—yiñĕ** —यिञ । शीतज्वरोत्पत्तिः f. pl. inf. shivers to come, an attack of ague to come on.

zāl 3 ज़ाल् । नेत्रावृतिः f. a disease of the eyes, involving a membranous growth over the eyeballs. Cf. **zāl 1**.

zāla ज़ाल । विस्फोटविशेषः f. a certain disease involving a crop of small boils on the upper lip and neighbourhood. Cf. K. 822, where **zāla** is used for **zāl 2**.

zĕl ज़्यल् or **zĕlin̄** ज़्यलिञ् । दध्यादिमण्डम् f. (sg. dat. **zĕli** ज़्यलि), cream (esp. cream of tyre) (cf. **dŏda-z°**, p. 109*b*, l. 14) (El., Gr.Gr. 25). **zĕli-khôs^{u}** ज़्यलि-खोसु । मण्डपूर्णकंसः m. a dish, or cup, of cream.

zila ज़िल ضلع m. a district, or division, of a province (El. *zillah*).

zŏl ज़्वल् । ईषन्निद्रा f. brief drowsiness (Gr.Gr. 16). According to El. this word is a rural name for a woman's head-dress.

zŏla 1 ज़्वल । निद्रा f. a brief doze (e.g. of a sick person, or of some one taking a brief rest) (cf. **nẹ̆nd^{a}ri-z°**, p. 642*b*, l. 26) (El. *zŏlah*, drowsiness; Rām. 679; YZ. 153, 566). **—gatshün̄^{u}** —गछ़ुञ् । प्रमादापातः f. inf. 'drowsiness to occur', (in some delicate enquiry) a careless blunder to occur (when one is at the point of success), negligence to occur, one's eyes not to be kept open (Rām. 1037, *zŏli gatshun*; 1229, *zŏla g°*; K.Pr. 263, *zulih gatshun*).

zŏlan atsun ज़्वलन् अचुन् । निश्चेष्टता सांमुख्यम् m.inf. to fall into coma (e.g. when at the point of death).

zŏla 2 ज़्वल । अत्यलसः adj. c.g. habitually drowsy, lazy, negligent.

zol^{u} 1 ज़ंलु । वास्तुस्थानम् m. the foundation trench of a house.

zol^{u} 2 ज़ंलु m. in **gaṭa-zol^{u}**, p. 310*a*, l. 44.

zôl^{u} 1 ज़ोलु (for **2**, see **zālun**) । वृक्षशाखासंधिः, अङ्गुल्यन्तरम् m. the joining place of two tree-branches (cf. **duzôl^{u}**, p. 272*b*, l. 29, and Rām. 603); the space (including the web) between two adjacent fingers or toes (cf. **atha-z°**, p. 65*a*, l. 40; **sandija-zöl^{i} din^{i}**, p. 919*a*, l. 38) (K.Pr. 184, 259); an interstice (between teeth, or the like) (cf. **danda-z°**, p. 225*a*, l. 13); a cluster of flower-buds, or the like (cf. **pōshĕ-z°**, p. 779*a*, l. 49); network; met. **kāla-z°**, the efflux, or passing, of time (L.V. 64).

zöl^{i}-bais ज़ांलि-बँस m. fishing by net (cf. **zāl 1**), as opposed to fishing with hook and line (**wöl^{i}-bais**, q.v., p. 1112*b*, l. 37) (L. 159, *zail bans*). **-hār** -हार् । द्यूतछद्म f. (hiding) a cowry between the fingers (a method of cheating in gambling). **-panjara** -पंजर । जालपञ्जरः m. lattice-work (for a window or the like). **-pīr** -पीर् । रोगविशेषः f. N. of a certain serious disease, involving boils or sores at the root of the spaces between the fingers or toes. **-pushĕṭh** -पुशठ् । पादुकाबन्धनीविशेषः f. (sg. dat. **-push^{ĕ}ṭi** -पुशटि), a network sandal-lace. **-trŏp^{u}** -त्रंपु । स्यूतिविशेषः m. a method of sewing, in which the edges of two pieces of cloth are apart, and connected by a kind of network. **-wŏka** -वंक । जालात्मवेणीबन्धः f.pl. (among girls) a method of dressing in a netted pattern the long plaited hair that hangs down behind (YZ. 155, K.Pr. 25). **—yin^{i}** —यिनि । अङ्गुलीमध्यविकारः m. pl. inf. itchiness to come between the fingers or toes.

zöl^{i}dār ज़ांलिदार । जालचित्रयुतः adj. c.g. ornamented with a net pattern.

zulf زلف, see **zulaph**.

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zalīkhā ज़लीखा (H.), **zulaikhā** زلیخا (YZ.), f. N. of the wife of Potiphar (in the story of Joseph) (H. vi, 1 ff.; YZ. 59, 177, 309, etc.).

zalīl ज़लील् ذلیل adj. c.g. mean, vile, wretched; brought low, abased, humbled (H. i, 4).

zālalad ज़ाललद् । शीतहतः, भीरुः adj. c.g. (as subst., f. **zālaladiñ ज़ाललदिञ्**), one whose body is suffering from shivering cold or from ague; one who shivers from fear, a coward, one who shivers (out of miserliness) at the idea of expenditure; that which is intolerably cold.

zallat, see **zalath.**

zölim ज़ॊलिम ظالم **। परबाधनस्वभावः, क्रूरः** adj. c.g. tyrannical, unjust, cruel (El., Gr.M.).

zulum ज़ुलुम् or **zulm** ظلم m. tyranny, violence, cruelty, oppression (El.; Gr.M.; H. ix, 1, 6; K.Pr. 118). **—karun —करुन्** m.inf. to oppress (El.; W. 88; H. ix, 1).

zālamŏkh ज़ालम्वख् । ज्वालामुखी f. (sg. dat. **zālamŏkhi ज़ालम्वखि**), N. of a sacred site, sacred to Durgā, about sixteen miles east of Śrīnagar, in Skt. *Jvālāmukhī.*

zol^{u}-mot^{u} ज़ॊलु-मॊतु । भक्षणे ऽपेक्षितम् adj. (f. **züj^{ü}-müts^{ü} ज़ॊजू-मॊचू**), (of dainty food) eagerly desired. Cf. **zalun.**

zalamay ज़लमय् adj. c.g. composed of water; (as subst. m.) the waste of waters (which is all that is left at the destruction of the universe) (L.V. 93) (El. *zalamai* m., a storm).

z^{a}lun ज़लुन् conj. 1 (1 p.p. **z^{o}l^{u} ज़ॊलु,** f. **z^{ü}j^{ü} ज़ॊजू**; 2 p.p. **z^{a}jyōv ज़ज्योव्**), to pare, shave, scrape off the surface (cf. **ṭinḍa z^{o},** p. 1009*b*, l. 12) (El. *zilun*, *zulun*; Gr.Gr. 124; Gr.M.); to peel, skin (cf. **ala z^{o},** p. 22*b*, l. 45) (K.Pr. 78, neg. conj. part. written *zulahnai*); to scratch (with the nails); to cut (a pen) or sharpen (a pencil) (Gr.M.); cf. **z^{a}j^{a}run. z^{o}l^{u}-mot^{u} ज़ॊलु-मॊतु । तष्टः** perf. part. (f. **z^{ü}j^{ü}-müts^{ü} ज़ॊजू-मॊचू**), pared; skinned; scratched.

zalun ज़लुन् । जलवदास्वादः conj. 3 (2 p.p. **zalyōv ज़ल्योव्**), to taste like water; watery eructations to come into the mouth from the stomach (K.Pr. 154); the mouth to water (from desire of some dainty food).

zālun 1 ज़ालुन् or **zālun^{u} ज़ालुनु । इन्धनकरीषादिसामग्री** m. (sg. dat. **zālanas ज़ालनस्**) fuel (firewood, cowdung cakes, or the like) (El. firewood). According to El. this word is in use towards Bārāmūla.

zālun 2 ज़ालुन् । दाहनम्, दृष्टीकरणम् conj. 1 (1 p.p. **zôl^{u} 2 ज़ोलु** (for **1,** see s.v.), f. **zöj^{u} 3 ज़ॊजू** (for **1,** see s.v., for **2,** see **zāgun**); 2 p.p. **zājyōv ज़ाज्योव्**), to burn (something), to kindle, set on fire (cf. **krünḍ^{u} zālüñ^{u},** p. 474*a*, l. 33; **rum-rāṭh zālüñ^{u},** p. 834*a*, l. 1; **tshāy zālüñ^{u},** p. 1065*b*, l. 32) (Gr.M.; L.V. 49; Śiv. 125, 268, 377, 426, 973, 1150, 1422, 1482; Rām. 77, 159, 186, 279, 333, 449, 715, 726–7, 733, 744, 800, 802, 826, 956, 1006, 1202, 1236, 1358, 1387, 1471, 1474, 1497, 1595, 1626, 1657, 1663, 1706; K. 114, 631, 879; H. ii, 12; iii, 1, 4; K.Pr. 41, 251); to light (a fire) (cf. **nār z^{o},** p. 647*a*, l. 37) (Śiv. 305, 1205, 1758; Rām. 839, 958, 1069, 1601, 1769; K.Pr. 138); to burn away something, to burn to nothing, utterly to destroy (sin, or the like) (Śiv. 105, 420, 928, 1063, 1156, 1685, 1746; Rām. 781; YZ. 19, 35, 41, 55, 200, 307); to set on fire, torture (Rām. 157, 163, 195). This verb is considered to be the causal form of **dazun,** q.v. (Gr.Gr. 176).

zālan-kūṭun^{u} ज़ालन्-कूटुनु । अग्निप्रज्वालनदण्डम् m. a straight stick for stirring up a fire, a wooden poker.

zôl^{u}-mot^{u} ज़ोलु-मॊतु । दाहितः perf. part. (f. **zöj^{u}-müts^{ü} ज़ॊजू-मॊचू**), set on fire, kindled; burnt (by some one) (Śiv. 888).

zōlāna ज़ोलान (= جولان) **। निगडः** m. a fetter, shackle. Cf. **zāgnūl.**

zālanāwun ज़ालनावुन् m.inf. (1 p.p. **zālanôw^{u} ज़ालनोवु**), to cause to burn, to cause to be burnt (El.).

zaliñ ज़लिञ् । पादस्वेदः f. the sweat of the feet (Gr.Gr. 38). In **atha-z^{o},** p. 65*a*, l. 42, the word refers to sweaty hands.

zĕliñ ज़्यलिञ्, see **zĕl.**

zulaph ज़ुलफ् or **zulf** زلف m. a curl, lock of hair, ringlet (El.; YZ. 64, 65, 565).

zāl^{a}r ज़ालर् । जालकारः m. a net-maker.

zalur^{u} ज़लुरु । ऊर्णनाभकीटः m. (sg. dat. **zalaris ज़लरिस्**), a spider (El. *zalur*, Gr.M., Śiv. 277).

zalár^{i}-zöj^{u} ज़लॅरि-ज़ॊजू । लूताकोशजालकम् f. a spider's net-like egg-cocoon. **-zāl -ज़ाल् । लूताजालम्** m. a spider's web.

zalath ज़लथ् ذلت **। दुर्गतिः** f. (sg. dat. **zalüts^{ü} ज़लॅचू**), baseness, meanness, vileness; humiliation, abasement; (in Ksh.) a condition of filthy or sordid misery (K.Pr. 7, 52, *zallat*). **—pôñ^{u} —पोञु** m. filthy water, i.e. semen virile (Rām. 1517).

zalawun^{u} ज़लवुनु । उष्णः n.ag. (f. **zalavüñ^{ü} ज़लवॅञू**), warm, hot (esp. of things eatable or drinkable) (El.); burning, fiery hot, blazing (L.V. 57).

zālawun^{u} ज़ालवुनु । दाहकः n.ag. (f. **zālavüñ^{ü} ज़ालवॅञू**), one who sets ablaze, consumes with fire (e.g. the person who sets alight a funeral pyre) (K.Pr. 122).

zālay ज़ालय् f. shivering of ague or the like, i.q. **zāl 2,** q.v. (cf. **buth^{i}-z^{o},** p. 143*a*, l. 16); burning (in **wuda-z^{o},** q.v., p. 1097*a*, l. 45).

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zam ज़म् (= ذم) m. blame, censure, reproach, disparagement, detraction (Rām. 282).

zām ज़ाम् । ननान्दा f. (sg. dat. **zöm**^{ü} ज़ांमू, commonly written by Pandits ज़ोमू or ज़ोम्), a husband's sister, a wife's sister-in-law (cf. **ōra-z°**, p. 42*a*, l. 8; **māsat**^{ü}**r**^{ü} **z°**, p. 601*a*, l. 48; **pit**^{ü}**r**^{ü} **z°**, p. 803*b*, l. 30; **wōra-z°**, p. 1136*b*, l. 46) (Gr.Gr. 66, 72; Rām. 1145, 1154, 1163, 1171, 1611; K.Pr. 119, 259); **nŏshĕ-hünz**^{ü} **zām**, the sister-in-law of a daughter-in-law, i.e. a daughter (Rām. 848).

zöm^{ü}**-(zōm**^{ü}**-)brānd** ज़ांमू-(ज़ोमू-)ब्रान्द । सुदायविशेषः m. when a bride first enters her husband's house her way is barred by her husband's sister and others to whom she has to pay a fee, called by this name (L. 262 *zámbránd*). **-kākañĕ** -काकञ । ननान्दृभ्रातृजाये f.pl. husband's sister and a brother's wife (i.e. the two kinds of a woman's sister-in-law) (Gr.Gr. 72).

zĕma ज़्यम, see **zyon**^{u}.

zima ज़िम ذمه m. obligation, responsibility, burden of proof. I.q. **zimah,** q.v. **—hyon**^{u} —ह्यंनु m.inf. to take responsibility, accept responsibility (for), admit, confess (H. xii, 15). **—khālun** —खालुन् or **—khārun** —खारुन् m.inf. to cause responsibility to mount (on a person), to prove (a person) to be responsible, to prove (a person) guilty (H. x, 12). **—khasun** —खसुन् m.inf. responsibility to mount, i.e. to be proved, guilt to be proved (H. iii, 3). **—karun** —करुन् m.inf. to make responsibility, to put responsibility (upon, dat.), to put (a person, dat.) in charge (H. viii, 5).

zôm^{u} ज़ोमु in **ôm**^{u}**-zôm**^{u}, p. 27*a*, l. 30, q.v.

zamba ज़ंब in the following:—**zamba-drölid** ज़ंब-द्रांलिद् । अतिमलीमसः adj. c.g. (as subst., f. **-dröl**^{i}**dĕñ** -द्रांलिद्यञ्), one who is dirtied by mud or the like; met. one whose clothes, body, and conduct are foul. **-wār** -वार् । अतिमलम् m. encrustation of thick dirt (e.g. in a cooking pot fouled with long exposure to fire); a pile of crusted or solidified mud (cf. *zamwār* in Rām. 700). Cf. **zamüñ**^{ü}**lad.**

zŏmba ज़्वंब m. a yak (H. xi, 6).

zúmb (L. 74), **zamb-chule** (El.) m. *Prunus padus* (Bird cherry) (L. 79 also gives *zonb*).

zambakh ज़ंबख् زنبق m. the white jasmine, *Jasminum sambac*; the iris, *Iris germanica* or *I. sambac* (cf. **bēkh-z°**, p. 99*b*, l. 19) (L. 249, the yellow iris; Rām. 1094). **-pōsh** -पोश् । पुष्पविशेषः m. its flower. **-tīl** -तील् । पुष्पविशेषतैलम् m. an oil extracted from its flower.

zambukēshŏr ज़ंबुकेश्वर् or **zĕmbakēshŏr** ज़्यंबकेश्वर् m. a N. of Shiwa (Śiva), in Skt. *Jambukēśvara* (Śiv. 1138 *zĕ°*, 1167 *za°*).

zambūra ज़ंबूर । स्वर्णरागः, सूदविशेषः m. a solution of gold (employed for gilding); a certain dish made with eggs (cf. **ṭhūla-z°**, p. 976*b*, l. 13).

zámbránd (L. 262), see **zöm**^{ü}**-brānd,** col. *a*, l. 11.

zāmbawān ज़ाम्बवान् m. one of the forms used in K. (674) for **zāmbawanth,** q.v.

zāmbawantī ज़ाम्बवन्ती (Śiv.) or **zāmbawatī** ज़ाम्बवती (K. 683) or **zāmbawath** ज़ाम्बवथ् (K. 688), f. N. of the daughter of Zāmbawanth (q.v.) who married Krushna (Kṛṣṇa). The Skt. form of the word is *Jāmbavatī* (Śiv. 1677).

zāmbawanth ज़ाम्बवन्थ् m. (sg. dat. **zāmbawantas** ज़ाम्बवन्तस्), N. of a king of the bears, who helped Rāma at the siege of Lankā. In Skt. his name was *Jāmbavat*. He also appears later as a friend of Krushna (Kṛṣṇa) to whom he gave his daughter Jāmbavatī in marriage. His name appears in various forms in Ksh.; in Śiv. it appears as **zāmbawanth** (Śiv. 1677). In Rām. we usually find **zāmōwan,** but also **zāmawanth** and **zāmōwanth.** In K. we have (674) **zāmbawān** and (669, 679, 680, 683) **zāmbawanth.** See all these s.vv. In K. 669, 679, he is stated to be a monkey, not a bear.

zāmbawatī ज़ाम्बवती (K. 683) or **zāmbawath** ज़ाम्बवथ् (K. 688), f., i.q. **zāmbawantī,** q.v.

zamāda ज़माद् (= ضماد) । औषधलेपः m. a bandage, fillet, kerchief (bound upon a wound); dressing, poultice, plaster; application of ointment, liniment, balm, or the like (Śiv. 652, *zamādāh*, with suff. of indef. art., see p. 1219*b*, l. 11).

zimah ज़िमह् or **zimma** ذمه m. responsibility, trust, charge, i.q. **zima,** q.v.; (in Ksh., adj. c.g.) necessary (El.).

zaman زمن m. time; a day (El.).

zamāna ज़मान زمانه m. time, period; an age (cf. **dōr-ĕ z°**, p. 237*a*, l. 3) (Śiv. 726; K.Pr. 184, *zamān*).

zāman ज़ामन् । जृम्भणम् f. (sg. dat. **zāmüñ**^{ü} ज़ामंञू), a yawn, yawning. **—karüñ**^{ü} —करंञू । अपह्नवः f.inf. to yawn; to prevaricate concerning or deny (the making away with property entrusted to one), to equivocate.

zamīn ज़मीन् زمین । भूप्रदेशः f. (sometimes m., see bel.) (sg. dat. **zamīni** ज़मीनि), the earth (El.; Gr.M.; Rām. 1242 (m.), 1723 (m.); soil, land, ground (cf. **bīṭh**^{ü} **z°**, p. 140*a*, l. 26; **dā-z°**, p. 231*a*, l. 24; **narm z°**, p. 651*b*, l. 24; **sūr-z°**, p. 932*b*, l. 19; **zabal z°**, p. 1215*b*, l. 30) (El.; Gr.M.; Rām. 454, 519, 1141, 1455, and as bel.; H. ix, 9; K.Pr. 16, 111, 246, 259, and as bel.) (masc. in Rām. 300, 435, 448, 676, 1564;

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K.Pr. 94); the world, land (as opposed to the sky) (H. iii, 8); the floor (of a room) (Gr.M.). **—khanan-wôl^{u}** —खनन्-वोलु n.ag. m. a ploughman (El.).

zamīni-kand ज़मीनि-कन्द् । भूमिकन्दविशेषः m. a certain edible root, generally growing in marshy ground. **-path** -पथ् । क्षेत्रविशेषः m. (sg. dat. **-pathas** -पथस्), a certain piece of land, of such a size that six seers of paddy-seed are required for sowing it. See **path 1.** **-path^{u}r^{u}** -पथ्रु । अल्पस्थलम् f. a small level field.

zāmun ज़ामुन् conj. 1 (this verb is impersonal, 1 p.p. **zôm^{u}** ज़ोमु), to yawn (L.V. 46).

zömin ज़ांमिन् ضامن । प्रतिभूः m. one who is accountable or responsible (for), a surety, guarantor (Gr.M., K.Pr. 67).

zamīndār ज़मीन्दार् زمیندار; m. a land-holder, husbandman, farmer (K.Pr. 187).

zamānath ज़मानथ् ضمانت m. (sg. dat. **zamānatas** ज़मानतस्), guarantee, security, surety, bail (Gr.M.).

zamün^{u}lad ज़मंनुलद् । पुष्टमलोपेतः adj. e.g. covered or defiled with clotted mud or dirt. Cf. **zamba.**

zömpa ज़ांप, see **zōpa.**

zampāna ज़ंपान or **zömpāna** ज़ांपान । शिबिका m. a palanquin (cf. **aina-z°**, p. 30*b*, l. 12) (Gr.M.; Śiv. 84, 787, 921, 1147).

zömput^{u} ज़ांपुटु, see **zōput^{u}.**

zamrūd ज़मरूद् (= زمرد) m. an emerald, but in Ksh. used loosely for any precious stone of great value (K. 922–3).

zĕmistān ज़्यमिस्तान् زمستان; m. winter (Rām. 1008, 1089).

zamat, see **zāmot^{u} dŏh,** s.v. **zyon^{u}.**

zāmot^{u} ज़ामतु, see **zyon^{u}.**

zumot^{u} ज़ुमतु or **zumut^{u}** ज़ुमुतु । अर्धसजीव इव, अर्धपक्वः adj. (f. **zumüts^{u}** ज़ुमंचु), half alive, half dead, having only a feeble spark of life (cf. **ada-z°**, p. 12*b*, l. 15); (of something naturally juicy) half dried; (of something being cooked) half cooked, half raw.

zömith ज़ांमिथ् in **zömith-gŏbur** ज़ांमिथ्-ग्बुर् । ननान्दृसुतः m. (sg. dat. **-gŏbaras** -ग्बरस्), the son of a husband's sister (see **zām**). **-nĕcyuw^{u}** -न्यचिवु । ननान्दृसुतः m. (sg. dat. **-nĕcivis** -न्यचिविस्), id. **-nōsh** -न्वश f. the daughter-in-law of a husband's sister (cf. **wōra-zömith-nōsh,** p. 1136*b*, l. 49).

zāmatur^{u} ज़ामतुरु । जामाता m. (sg. dat. **zāmataris** ज़ामतरिस्), a son-in-law (cf. **bĕn^{a}za z°**, p. 115*a*, l. 7; **bāw^{a}za z°**, p. 148*a*, l. 45; **dyārath z°**, p. 271*a*, l. 46; **wōra-z°**, p. 1137*a*, l. 2) (El.; L. 464, *zamtur*; K. 727, 813, 816; K.Pr. 65, *zámuthur*; 259, *zámatar*).

zāmatār^{i}-bŏkut^{u} ज़ामतंरि-बुकुतु । अतिबालजामाता m. a child son-in-law, one who is less than ten years of age. **-nĕcyuw^{u}** -न्यचिवु । बालकावस्थजामाता m. (sg. dat. **-nĕcivis** -न्यचिविस्), a youthful son-in-law (over ten years, but below puberty).

zāmōwan ज़ामोवन्, **zāmawanth** ज़ामवन्थ्, and **zāmōwanth** ज़ामोवन्थ् m. the forms taken in Rām. by **zāmbawanth,** q.v. (*zāmōwan*, Rām. 39, 512, 548, 777, 865, 1402, 1409; *zāmawanth*, Rām. 906; *zāmōwanth*, Rām. 856, 865).

zamwār ज़ंवार् m. i.q. **zamba-wār,** p. 1223*a*, l. 36, q.v. (Rām. 700).

zömiyĕ ज़ांमिय । ननान्दृपतिः m. the husband of a woman's husband's sister, the husband of a wife's sister-in-law (cf. **pŏphatur^{u} z°**, p. 749*a*, l. 40; **pitur^{u} z°**, p. 803*b*, l. 15; **wōra-z°**, p. 1136*b*, l. 50).

zömiza ज़ांमिज़ । ननान्दृजा f. the daughter of a husband's sister (cf. **pit^{u}r^{u} z°**, p. 803*b*, l. 33; **wōra-z°**, p. 1137*a*, l. 1).

zamzam ज़मज़म् زمزم; or (q.v.) **zanzam** ज़ंज़म् । अतिश्यानीभवनम् m. N. of a celebrated well at Mecca, called Hagar's well; (in Ksh.) intense freezing cold (when the ground is frozen over).

zan 1 ज़न् । जनः m. a man, person, individual (cf. **kŏ-zan,** p. 503, l. 5; **sath z°** or **sazzan,** p. 945*a*, l. 44; **sŏ-zan,** p. 958*b*, l. 34) (Śiv. 1717; K. 197, 915, 1162); mankind (L.V. 31; K. 56, 822). **kunuy zan,** only one person; hence, alone, lonely (Rām. 1328; K.Pr. 161, *kunui zanā*). **zan srŏd^{u} man srŏd^{u}** ज़न् स्रंदु मन् स्रंदु । परस्परप्रीतिव्यवहाररुचिः m. 'man in common (and) heart in common', mutual pleasure in affectionate partnership in any work. **zan-wān** ज़न्-वान् । जनश्रुतिः f. (sg. dat. **-wöñ^{u}** -वांञ्), a general rumour (of something new or unexpected). **zan-zōput^{u}** ज़न्-ज़ाँपुटु । मनुष्यादिजन्तुः m. man and beast, the animal creation.

zana-baca ज़न-बच । समग्रकुटुम्बः m.pl. 'a man's children', an entire family, a family taken as a whole unit.

zan 2 ज़न् زن; m. a beater, a striker, used —° to signify a wielder (of some tool, or the like) (cf. **kalam-z°,** p. 439*b*, l. 48) (K.Pr. 92).

zan 3 ज़न् زن; f. a woman (H. x, 13; K.Pr. 103); **marda-zan,** man or woman (H. vii, 23).

zan 4 ज़न् । इव adv. and conj. as if, as, as though, as you would say, so to speak (El.; Gr.Gr. 94; Gr.M.; W. 100; L.V. 29, 31, 83, 106; Śiv. 26, 44, 165–6, 168, 203, 279, 303, etc.; Rām. 87, 93–4, 168, 206, 235–6, 242, 248, etc.; K. 56, 78, 100, 110, 123, etc.; YZ. 4, 10, 68, 113, 165, 238, etc.; K.Pr. 9, 11, 30, 153, 157, 158, 175, 190). Used —°, as in **kh^{u}ñ^{u}-zan,** p. 405*a*, l. 26; **khrīts-zan,** p. 416*a*, l. 28.

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zān ज़ान् । ज्ञानम्, परिचयः f. (sg. dat. **zönᵘ 2** ज़ांन्रू, for 1, see s.v.), knowledge, apprehension, opinion (cf. **brahma-z°**, p. 121*a*, l. 26; **darma-z°**, p. 245*a*, l. 5; **gör-z°**, p. 296*b*, l. 25; **pashⁱ-z°**, p. 779*b*, l. 26) (Gr.Gr. 106, 127; Śiv. 49, 241, 437, 1378, 1604, 1876, 1880, 1899; Rām. 1459–60, 1502, 1534, 1642; H. vii, 29); acquaintance, familiarity (Śiv. 240, 1030; Rām. 73; K.Pr. 260); discovery, ascertaining (El.); true knowledge (of the Supreme) (L.V. 31; Śiv. 16, 61, 285, 314, 331, 350, 369, 425, 451, 776, 1193, 1314, 1533, 1586, 1595, 1604, 1738, 1765, 1805, 1891); knowledge, senses, clearness of thought (as opposed to insensibility) (Rām. 761). In many of the examples quoted above, the first meaning or the fourth is equally applicable. **-kar** -कार् । परिचितः adj. c.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. **zönᵘ-kār,** p. 1229*b*, l. 2. **-pachān** -पछान् । ज्ञानपरिचयः f. acquaintance, familiarity.

zönᵘ-grākh ज़ांन्रू-ग्राख् n.ag. (f. **-grākan̄** -ग्राकञ्), i.q. **-wôlᵘ**, bel. (Gr.Gr. 106). **-rostᵘ** -रॅस्तु । ज्ञानहीनः, अविदितः adj. (f. **-rüśhᵘ** -रॅछ्रू), without knowledge, ignorant; unknown. **-wôlᵘ** -वोलु । ज्ञानोपेतः m. (f. **-wājĕn̄** -वाज्यञ्), one who possesses understanding, full of knowledge, wise (Gr.Gr. 106).

zain 1 ज़ैन् زین ; m. a contraction of **Zainu 'l-'ābidīn** زین العابدین, N. of a famous Sultan of Kashmīr who came to the throne in A.D. 1417 (L. 191). His name frequently appears in local names in Kashmīr, as in the following:—**zaina-gīrᵘ** ज़ैन-गीरु । प्रदेशविशेषः f. N. of a district (*pargana*) in the north of Kashmīr (El. *zainager*, m.; RT.Tr. II, 487). **zaina-kadᵃl** ज़ैन-कदॅल् । सेतुभेदः m. N. of the fourth bridge across the river Vēth or Jehlam in the town of Śrīnagar. It was built by Zainu 'l-'ābidīn. The word is also used to designate the quarter of the town in the vicinity of the bridge (RT.Tr. II, 449; El. *zenah kadal*; K.Pr. 258). **zaina-pōr** ज़ैन-पोर् । ग्रामविशेषः m. N. of a village and tract south of Śrīnagar in the Divᵃsar Pargana (RT.Tr. II, 471).

zain 2 ज़ैन् । स्यूतविशेषः f. a kind of basket or withy tray for holding flowers, fruit, or the like (cf. **tᵃla-z°**, p. 995*a*, l. 42; **thūla-z°**, p. 976*b*, l. 16) (El. *zen*, Gr.Gr. 22). Cf. **zönᵘ 1.**

zĕn 1 ज़्यन्, **zĕna** ज़्यन, **zĕni** ज़्यनि, see **zyonᵘ**.

zĕn 2 ज़्यन् । कर्दमः f. (sg. dat. **zĕn̄ᵘ** ज़्यंञ्रू), mud (cf. **odurᵘ zĕn-hyuhᵘ**, p. 15*a*, l. 38). **zĕn̄ᵘ-thaph** ज़्यंञ्रू-थफ । लेप्यकर्दममुष्टिः m. (sg. dat. **-thapas** -थपस), a handful of mud, such as is taken up in plastering.

zin ज़िन् m. a Jina, i.e. the Buddha (L.V. 8).

zīn ज़ीन् زین । अश्वाद्यासनम्, निःश्रेणिः m. a saddle (El.; Gr.M.; Rām. 978; H. xi, 9; YZ. 238; K.Pr. 74); a staircase. (According to El., s.v., the present kind of leather saddle is said to have been introduced into Kashmīr by the Emperor Akbar.) **—gandun** —गंडुन् or **—ladun** —लदुन् m.inf. to saddle (El.). **—karith** —करिथ् in **gurᵘ z° k°**, a horse ready saddled (H. iii, 8).

zīna-köthⁱ ज़ीन-कांठि or **-köthᵘ** -कांठ । अश्वास्तरणभागः f. (sg. dat. **-kāchĕ** -काछ्य), the wooden frame of the Kāshmīrī saddle. **-pôwᵘ** -पोवु । निःश्रेणिकपदः m. a single step in a staircase.

zinⁱ ज़िनि, **ziun,** see **zyunᵘ.**

zonᵘ 1 ज़ंनु । पुमान् m. (f. **zün̄ᵘ** ज़ंञ्रू, q.v., s.v.), a man, a male person, an individual (esp. used in enumeration, as in **kunᵘ z°**, p. 453*b*, l. 38; **kunuy z°,** p. 454*a*, l. 9) (El. *zaun*, *zŏn*; Gr.Gr. 85; Śiv. 1199; Rām. 355, 856, 1462; K. 887; H. viii, 5, 11; x, 1, 2, 5, 6, 12; K.Pr. 95, 132). **kunᵘ** or **kunuy zonᵘ,** only one person, a single person, one who is all alone (Rām. 973, 1744; K. 563; H. viii, 7).

zani path zani ज़नि पथ् ज़नि । प्रतिपुरुषम् adv. person by person, man by man, each person in order (Gr.Gr. 158).

zanis-zün̄ᵘ ज़निस्-ज़ंञ्रू । कुटुम्बिनी f. a man's woman, a woman living as his wife with a man not her wedded husband, a kept woman, or else one made over in marriage to a man by her people, but without the customary dowry, etc.

zonᵘ 2 ज़ंनु । कुद्दालविशेषः m. a kind of sharp-pointed mattock used like a plough in preparing wet rice fields (Śiv. 1531).

zonᵘ 3 ज़ंनु । शंका m. suspicion, distrust, misgiving.

zönᵘ ज़ांनू । पिटविशेषः f. a kind of tall narrow withy basket, used for holding flowers, fruit, or the like. Cf. **zain 2.**

zūn ज़ून् or **zūnᵘ** ज़ूनू । ज्योत्स्ना f. (sg. dat. **zūni** ज़ूनि), moonlight (cf. **brāri-z°**, p. 125*b*, l. 24; **kāśa-z°**, p. 493*a*, l. 40; **potᵘ-z°**, p. 788*b*, l. 35) (Gr.Gr. 20, *zūnᵘ*; Gr.M.; L. 462, *zun*; W. 7, 13, id.; L.V. 9; Śiv. 166, 470, 525, 583; Rām. 187, 431, 1075, 1084, 1391, 1589, 1629, 1771; K. 280, *zūnᵘ*; YZ. 4, 80, 82, 145, 159; K.Pr. 34); **potᵘ zūn,** the end of the moonlight, the last hours of the night (L.V. 105).

—khĕni khasun —ख्यनि खसुन् । मदोन्मत्तीभवनम् m. 'to rise to eat the moonlight', to be intoxicated with self-conceit. **—lagünᵘ** —लगंनू । यच्क्ष्मणेव व्याप्तीभवनम् f.inf. 'moonlight to attack a person', i.e. to become wasted away and exhausted (from disease, over

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exertion, starvation, or the like, as if one were suffering from phthisis) (cf. Rām. 1201).

zūna-ḍab ज़ून-डब् । चन्द्रिकाप्रासादः f. a kind of covered balcony (in which people sit to enjoy the moonlight) (H. viii, 1). **-gāsh** -गाश् । चन्द्रप्रकाशः m. the light of moonlight, the light of the moon. **-nĕndᵃr** -न्यंद्र् । नेत्रानिमीलितनिद्रा f. sleep with the eyes remaining open. **-pach** -पछ् । शुक्लपक्षः m. the light fortnight of a lunar month (Rām. 1108*g*). **-pȧchⁱ-zāmotᵘ** -पॅछि-ज़ामतु । शुक्लपक्षजातः perf. part. (f. **-pȧchⁱ-zāmüṭsᵘ** -पॅछि-ज़ामचू), 'born in such a lunar fortnight,' one who is universally disliked or unpopular.

zūni-grohun ज़ूनि-ग्रंहन् or **-grônᵘ** -ग्रोनु । चन्द्रग्रहणम् m. an eclipse of the moon (YZ. 268).

zún, see **zyunᵘ**.

zonb (L. 79), see **zúmb**.

zanḍ 1 ज़ंड् । क्षुपः m. a small shrub, a small bush (cf. **paṭri-z°**, p. 802*b*, l. 21; **sŏyĕ-z°**, p. 956*a*, l. 29).

zanḍa-kakav ज़ंड-ककव् । क्षुपचकोरः m. a partridge which dwells hidden under low bushes, and lives on their fruit; met. a person who habitually lives hidden from others.

zanḍ 2 ज़ंड् or (once, see bel.) **zaṇḍ** ज़ंड् । किञ्चिन्मात्रम् m. a word added to other words signifying vegetables or wood, to signify 'a little' (cf. **darbi-zanḍ**, p. 240*a*, l. 43; **draman-zanḍ**, p. 245*b*, l. 40; **gāsa-z°**, p. 308*a*, l. 4; **guyan-z°**, p. 317*b*, l. 49; **hāka-z°**, p. 326*b*, l. 48; **kāṭha-z°**, p. 487*b*, l. 20; **muji-z°**, p. 558*b*, l. 21; **niran-z°**, p. 653*a*, l. 46; **pana-z°**, p. 734*b*, l. 25; **pōshĕ-z°**, p. 779*a*, l. 50; **payĕ-z°**, p. 812*a*, l. 45; **sinⁱ-z°**, p. 957*b*, l. 31; **zinⁱ-z°**, s.v. **zyunᵘ**) (Gr.Gr. 163).

zānḍ ज़ांड्, see **zāḍ**.

zinda ज़िन्द زندہ । जीवदवस्थः adj. c.g. living, alive (Gr.M.; L.V. 68; Śiv. 156, 310, 312, 318, 622, 1279, 1383; Rām. 100, 130, 293, 303, 490, 707, 782, 803, 815, 884, 902, 1003, 1260, 1291, 1379, 1485, 1546–8, 1775; K. 560, 804; YZ. 42, 110, 246; K.Pr. 262).

zinday ज़िन्दय् adj. c.g. even alive, even while yet alive (Rām. 159, 257, 753, 809, 812, 849, 1026, 1306, 1581; K. 100, 1153, 1166; H. x, 8).

zindagī ज़िन्दगी زندگی । जीवदवस्था f. life, living, existence (Rām. 840, 1500; K.Pr. 149); lifetime (Gr.M. *zindagiyĕ-tāmath*, during life, as long as one lives).

zindagōnī ज़िन्दगांनी زندگانی f. life, living, existence (Rām. 1514); maintenance, livelihood; a condition of (continuous) living, long life (Rām. 1133).

zindōnī ज़िन्दांनी زندانی m. a prisoner, captive (YZ. 380).

zindōr ज़िन्दोर् । पुष्पविशेषः m. N. of a certain wild flower, red in colour and sweetly scented (Rām. 647, 1008, 1092).

zang 1 ज़ंग् । जङ्घा f. the leg, the shank (of man or animal, or of a stool, table, or the like) (cf. **bāma-z°**, m., p. 107*a*, l. 4; **khara-zang hyuhᵘ**, p. 407*b*, l. 11; **khōvürᵘ z°**, p. 425*b*, l. 24; **kŏkar-z°**, p. 432*b*, l. 1; **potᵘ z°**, p. 788*b*, l. 37; **rabi-z°**, p. 823*b*, l. 10) (El., in common parlance, the lower extremity; Gr.Gr. 65, erroneously translated 'thigh'; W. 144; Śiv. 1309; Rām. 343, 603, 632, 711; K. 147, 419, 563, 1026; H. ii, 11; K.Pr. 57, 95, 102, 117, 171, 236, 246–7, 253, 261).

zanga-horᵘ ज़ंग-हंरु । जङ्घायुगलम् m. the two legs, the pair of a person's legs (El.). **-rôdᵘ** -रोदु । दीर्घजङ्घः adj. (f. **-rözᵘ** -रांज़ू), long-legged, a long-shanks, a runner (K.Pr. 261); one who, by habitually going and coming, accomplishes his own object without regard to others. —**trövith bĕhun** —त्रांविथ् ब्यहुन् m.inf. to sit having let go the legs, i.e. to sit with the legs hanging down, and not tucked cross-legged (K. 972). **-tᵃs** -तस् । जङ्घाघातः m. dislocation of the leg. **zanga-**(or **zangi-**)**ṭsᵃs** ज़ंग-(ज़ंगि-)च्रस् । जङ्घाहतिः m. a wrench or dislocation of the leg (K. 1026, *zangi-*). **zanga-zang** ज़ंग-ज़ंग् । जङ्घाजङ्घि f. 'leg on leg', much coming and going. **-zang karüñᵘ** -ज़ंग् करंञू । अत्यन्तगतिकरणम् f.inf. to do much coming and going (in the accomplishment of any work). **-zyūṭhᵘ** -ज़्यूठु । दीर्घजङ्घः adj. (f. **-zīṭhᵘ** -ज़ीठू), long-legged, long-shanked (K.Pr. 76); one who habitually walks much.

zāngⁱ zāngⁱ karun ज़ांगि ज़ांगि करुन् । जङ्घाहेतुकं क्रियासाधनम् m.inf. to do anything with much use of legs, to accomplish something by dint of much coming and going.

zangi-tālⁱ trāwun ज़ंगि-तलि त्रावुन् । पराजयमनुदयापात्रीकरणम् m.inf. 'to deposit under the leg (quasi, making an offering before the feet of a bound enemy)', hence, to show mercy to a conquered foe (by carrying out his desires). **-ṭsᵃs** -च्रस्, see **zanga-**, ab. **-ṭsoṭᵘ** -च्रंटु । छिन्नजङ्घः adj. (f. **-ṭsüṭᵘ** -च्रंटू), having one leg amputated.

zang 2 ज़ंग् । शकुनम् f. an omen, a sign of good or bad luck (cf. **diwa-gōn zang**, p. 261*b*, l. 23; **liwa-z°**, p. 541*b*, l. 13; **liwan-z°**, p. 542*a*, l. 27; **nawa-rĕh z°**, p. 665*a*, l. 10; **phira-z°**, p. 702*a*, l. 34; **phĕshĕl z°**, p. 713*a*, l. 14; **potᵘ z°**, p. 788*b*, l. 38) (Śiv. 1092); a present to bring good luck (cf. **bāma-z°**, m., p. 107*a*, l. 5; **dŏda-z°**, p. 190*b*, l. 15; **dāna-z°**, p. 221*a*, l. 43; **dŏsil z°**, p. 255*b*, l. 6; **dastār-z°**,

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p. 256*b*, l. 31; **nöyid-z°**, p. 670*a*, l. 27; **pĕwan-z°**, p. 811*a*, l. 17; **yōnĕ-z°**, p. 1201*a*, l. 30) (L. 260, Śiv. 1152). —**anūnᵘ** —अनंनू । शकुनानयनम् f. to bring something (e.g. a dish of curds, or a girl, on the right hand) that serves as an omen of good luck before a person on his beginning some operation (such as a journey, a festal ceremony, etc.). —**wuchūnᵘ** —वुछंनू । शकुननिरीचणम् f.inf. (at the beginning of a journey, or the like) to test an omen (to see if it is lucky). —**yiñᵘ** —यिञ् । शकुनसमागमः f.inf. (in similar circumstances) an omen (good or bad) suddenly to present itself.

zanga-vürᵘ ज़ंग-वंरू । शकुनवरिका f. a ball of spiced bean-meal used for luck at weddings and similar festivities.

zangi anun ज़ंगि अनुन् । शकुनार्थमानयनम् m.inf. to bring (something) for a good omen (e.g. when a person is starting on a journey to bring a dish of curds on his right side). —**yunᵘ** —यिनु । शकुनार्थमागमः m.inf. (at the beginning of any action) an omen (good or bad) to be manifested (K.Pr. 142).

zangī 1 ज़ंगी زنگی; e.g. an Ethiopian, a negro, blackamoor (YZ. 67).

zangī 2 ज़ंगी । जङ्घोपलचितः adj. c.g. 'leggy'; i.e. a man noted for stout or long legs, or for quickness of gait. People of the north country are said to be of this kind.

zŏnga ज़्वंग । कृशः adj. c.g. very lean in body, very thin, a mere skeleton, skin and bone.

zŏṇgᵘ ज़्वंगु । कृशदेहः m. a long, lean, but strong man, a wiry fellow. Cf. **zŏngurᵘ**.

zongᵘ 1 ज़ंगु । अग्निः m. fire (esp. when a great blaze).

zongᵘ 2 ज़ंगु । जङ्घायुतः adj. (f. **zünjᵘ** ज़ंञ्), legged, endowed with legs, used —°, as in **oku-z°**, p. 19*b*, l. 12; **aitha-z°**, p. 66*b*, l. 49; **tsŏ-zongᵘ**, p. 1091*b*, l. 33.

zangal ज़ंगल् । जाङ्घिकः adj. c.g. legged, i.q. **zongᵘ 2**, q.v. (as in **okᵘ-zangal**, p. 19*b*, l. 13); one who is in the habit of doing much coming and going, a great walker.

zŏngula ज़्वंगुल । किङ्किणीविशेषः m. a kind of anklet or wristlet furnished with hollow balls filled with pieces of stone, etc., so as to make a ringing sound.

zŏngulᵘ ज़्वंगुलु, see **zŏgulᵘ**.

zingalun ज़िंगलुन् or (q.v.) **zingarun** ज़िंगरुन् । विकलीभवनम् conj. 3 (2 p.p. **zingalyōv** ज़िंगल्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like). **zingalyō-motᵘ** ज़िंगल्यो-मंतु । विकलीभूतः perf. part. (f. **zingalyē-mütsᵘ** ज़िंगल्ये-मंचू), become thin, as ab.

zangam ज़ंगम । जङ्गमभूतः adj. c.g. capable of independent motion, a living being (as opposed to **sthāwar**, the inanimate creation) (Śiv. 1431).

zangāra ज़ंगार (= زنگار) । मलिनहरिद्रागः m. verdigris; (in Ksh.) the green colour of verdigris, verdigris-green; rust (El.); accumulated dirt of decay (like rust) (Rām. 1657). —**khasun** —खसुन् । विकारेण हरिद्वर्णतापत्तिः m.inf. verdigris to rise, (milk, curds, or the like, in a metal vessel) to become spoilt by a scum of verdigris appearing on the surface. —**lagun** —लगुन् । विकृतीभवनम् m.inf. verdigris to appear, (of milk, etc., as ab.) to be spoilt by verdigris scum.

zangörⁱ ज़ंगांरि (= زنگاری) । घनहरिद्वर्णः adj. c.g. verdigris-coloured.

zingar ज़िंगर् pl. m. in **zingar atsānⁱ** ज़िंगर् अत्संनि । भीतिसंप्राप्तिः m. pl. inf. 'wastings away to enter (a person)', hence, apprehension or alarm (due to memory of former perils or molestations) to attack (a person); cf. **zingarun**. —**tsānānⁱ** —चानंनि । भीतियुक्तीकरणम् m. pl. inf. to cause such apprehension or alarm to be experienced.

zŏngurᵘ ज़्वंगुरु । कृशदीर्घदेहः adj. (f. **zŏngürᵘ** ज़्वंगंरू), (of a man or woman) long, lean, but strong, long and wiry (cf. **zŏṇgᵘ**).

zingarun ज़िंगरुन् or (q.v.) **zingalun** ज़िंगलुन् । विकलीभवनम् conj. 3 (2 p.p. **zingaryōv** ज़िंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like); cf. **zŏngarun**. **zingaryō-motᵘ** ज़िंगर्यो-मंतु । विकलीभूतः perf. part. (f. **zingaryē-mütsᵘ** ज़िंगर्ये-मंचू), wasted away, become thin, as ab.

zŏngarun ज़्वंगरुन् conj. 3 (2 p.p. **zŏngaryŏv** ज़्वंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, become languid, etc., as in **zingarun**, q.v. **zŏngaryō-motᵘ** ज़्वंगर्यो-मंतु । विकलीभूतः perf. part. (f. **zŏngaryē-mütsᵘ** ज़्वंगर्ये-मंचू), wasted away, become thin, as ab.

zanjīr ज़ंजीर زنجیر; f. a chain, fetter.

zanakh ज़नख् m. (sg. dat. **zanakas** ज़नकस्), N. of a celebrated king of Mithilā (or Vidēha, the modern north Bihār), in Skt. *Janaka*. He was the foster-father of Sītā, the wife of Rām-tsandar (Rāma-candra). After Sītā's abandonment by Rām, he became an anchorite, indifferent to pleasure or pain (Śiv. 735, 1822; Rām. 4, 115, 124, 137, 428, 1206, 1220, 1588, 1672).

zanakhdān ज़नखदान زنخدان; m. the chin (cf. **cāh-ĕ z°**, p. 157*b*, l. 34); the pit of the chin.

zanm ज़न्म्, **zanᵃm** ज़नम्, or (q.v.) **zarm** ज़र्म । जन्म m. birth, nativity (cf. **bröhman-z°**, p. 121*b*, l. 35;

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brŏhmana-z°, p. 121*b*, l. 40; **brahma-z°**, p. 121*a*, l. 30) (Śiv. 34, 431, 527, 1536, 1748; Rām. 65, 68, 418, 1143*f*, 1248; K. 26, 72, 98,130, 356, 614, 681); origin, rise, production (Śiv. 1593, 1670, 1754, 1879); life, existence (Śiv. 228, 320, 599, 928, 984, 1899; Rām. 208, 225, 347, 442; K. 6, 20); cf. **zarm.** —**būgun** —बूगुन् m.inf. to suffer the fruits of (one's) birth, to endure (one's) fate (Rām. 1010, 1016).

zanma-aiṭham ज़न्म-ऐठम् or **-ŏṭham** -ऑठम् । कृष्णजन्माष्टमी f. (sg. dat. **-ai(ŏ)ṭhümᵘ** -ऐ(ऑ)ठमू), the festival of the birth of Krushn (Kṛṣṇa) celebrated on the eighth lunar day of the dark half of the month of Bādᵃrapēth (Skt. *Bhādrapada*, = August–September). **-chapath** -छपथ् । जन्मचेपणम् f. (sg. dat. **-chapütsᵘ** -छपंचू), throwing away one's existence, leading a worthless life; (of something inanimate, such as a water-jar, or the like) throwing away, or losing, its form (by being broken, or the like); cf. **zarma-ch°**, p. 1232*b*, l. 1. **-drŏlid** -द्रॉलिद् । जन्मतो दरिद्रः m. (as subst., f. **-drŏlⁱdĕñ** -द्रॉलिद्यञ्), indigent (owing to incompetence, etc.) from birth (to old age); cf. **zarma-d°**, p. 1232*b*, l. 6. **-satam** -सतम् । जन्मसप्तमी f. (sg. dat. **-satümᵘ** -सतमू), the seventh lunar day of the dark half of Bādᵃrapēth (see ab.), on which, in some localities, the birth of Krushn (Kṛṣṇa) is celebrated. Cf. **zarma-s°**, p. 1232*b*, l. 9.

zanmas yunᵘ ज़न्मस् यिनु m.inf. to come to birth, to be born (Rām. 2, 76, 178, 223–4, 1108*e*, 1275 (*zanmas-pĕth*), 1447, 1473, 1672, 1729; K. 4, 17–19, 27, 46, 51, 55, etc.).

zanmāntar ज़न्मान्तर् m. (in the Hindū doctrine of transmigration) the preceding life, a former birth (Skt. *janmāntara*) (K. 1168).

zanāna ज़नान زنان । नारी f. a woman, a female human being (cf. **zanāna-dāy**, p. 266*a*, l. 45; **khāsa z°**, p. 417*a*, l. 33; **prath zanāni**, p. 769*b*, l. 2) (El. *zenána, zenánah*; Gr.Gr. 152; Gr.M.; L. 465; W. 18; Śiv. 941, 1129, 1223, 1358; Rām. 1668; K. 286; H. ii, 1; iii, 4, 5, 9; v, 5, 11, 12, etc.; YZ. 241; K.Pr. 174, 250, 260); a wife (H. iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 13; K.Pr. 7, 72, 204, 221, 260). **zanāna dahyumᵘ dŏh** ज़नान दहिमु दह । शोकदिवसविशेषः m. the tenth day after a death, on which the women of the household put off their ceremonial impurity and arrange their hair, etc. **-khyolᵘ** -ख्यॊलु । स्त्रीसमूहः m. a collection of women, a crowd of women, a group of women (Gr.Gr. 152). **-mahanyuwᵘ** -महन्यिवु । स्त्रीव्यक्तिः m. a woman person, a woman (referred to politely). **-morᵘ** -मरु । स्त्रीशरीरम् m. a woman's body, the female form.

zānun ज़ानुन् । ज्ञानम् conj. 1 (1 p.p. **zônᵘ** ज़ोनु; 2 p.p. **zāñōv** ज़ाञोव्), to know, be acquainted with (cf. **tār z°**, p. 1018*a*, l. 6) (El.; Gr.Gr. 106, 127; Gr.M.; L.V. 20, 30, 41, 64; K.Pr. 102; Śiv. 46, 129, 246, 362, 449, 471, 693, 780, 845, 889, 984–5, 1518, 1600, 1654, 1730, 1763 ff.; Rām. 120, 177, 383, 560, 1006, 1068, 1108*e*, 1123–4, 1171, 1196, 1229, 1359, 1416, 1430–1, 1460, 1502, 1513, 1556, 1629, 1766; K. 64, 98, 174, 254, 288, 419, 570, 645, 649, 796, 911, 1135; H. v, 9; vi, 14; YZ. 215); to recognize (cf. **bāna z°**, p. 110*a*, l. 28; **nērawañ zānüñᵘ**, p. 654*a*, l. 6; **wag zānüñᵘ**, p. 1101*a*, l. 12) (El.; Śiv. 48, 1021, 1133, 1177, 1447, 1502, 1504, 1641; Rām. 237, 488, 1270, 1594–6; K. 383; YZ. 421); to understand, know the meaning (El.; Gr.M.; Śiv. 877, 999, 1207, 1229, 1545, 1548, 1757, 1760, 1773; Rām. 18, 840, 1033; K. 39, 78, 209, 385, 390, 409, 421, 748, 1063; H. vi, 14; vii, 27–30; YZ. 196); to know how, to be able to do something. In this meaning the Future is used in the sense of the Present, as in **karun zāni**, he knows how to make (Gr.Gr. 187) (Gr.M.; L.V. 26, 80, *ratith z°*, to know how to seize; L.V. 80, *gatith z°*, to know how to make) (Śiv. 578, 756–7, 942, 1006, 1628, 1694, 1830; Rām. 413, 880, 1307; H. i, 12; x, 12; xi, 8, 15; YZ. 139, 188; K.Pr. 102); to consider, be of opinion, think, suppose (Gr.M.; Śiv. 31, 280–1, 762, 1196, 1284, 1419, 1474, 1551, 1665, 1705–6, 1715, 1846, 1906; Rām. 40, 43, 63, 179–80, 331, 448, 685, 1150, 1177, 1460, 1527, 1645, 1647; K. 51, 364, 434, 489, 505, 599, 680, 695, 1005, 1076, 1094, 1101; YZ. 259); to get to know, come to know, accept as true (L.V. 7, 10, 71, 77, 85, 90; Śiv. 944, 1418, 1540, 1570, 1578; Rām. 27, 95, 1648; K. 559, 560, 900, 1165). The infinitive is commonly used as a noun subst. meaning 'knowledge' (Gr.Gr. 106).

zānan-grākh ज़ानन्-ग्राख् n.ag. (f. **-grākañ** -ग्राकञ्), i.q. the next (Gr.Gr. 106). **-wōlᵘ** -वोलु । ज्ञानवान् n.ag. (f. **-wājĕñ** -वाज्यञ्), one who knows (how to do something), one who knows (something, or some branch of knowledge) (Gr.Gr. 106).

zēnun ज़ेनुन् । जयः conj. 1 (1 p.p. **zyūnᵘ** ज़्यूनु; 2 p.p. **zēñōv** ज़ेञोव्), to conquer, defeat (in war, gambling, etc.) (cf. **āsⁱ gatshav zēnānⁱ**, p. 95*a*, l. 20) (El.; Gr.M.; Śiv. 170, 1455, 1674, 1792, 1796, 1835; K. 729, 823, 1019); to win (as the result of conquering, or hard work); to gain (at play), to gain possession of (cf. **lās z°**, p. 532*b*, l. 48; **nāv z°**, p. 665*b*, l. 17) (El.; Rām. 62, 1263; K. 812; H. x, 1, 6, 7; xi, 1 ff.; xii, 25); to earn, make good profit (cf. **pōñ z°**,

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p. 746*b*, l. 12; **sĕng z°**, p. 920*a*, l. 50) (El.; Gr.Gr. 21; Gr.M.; K.Pr. 262, *zĕnun*). This verb has a ben. form, **zēñyĕn**, may he conquer! (Gr.Gr. 251).

zēnan-kulᵘ ज़ेनन्-कुलु । अर्जनशीलः m. 'an earning-tree', a prosperous earner, one of a family or the like who makes more money than the others.

zyūnᵘ**-mot**ᵘ ज़्यूनु-मतु । जितः perf. part. (f. **zīnᵘ-müṭsᵘ** ज़ीनू-मच़ू), conquered, defeated.

zānanāwun ज़ाननावुन् conj. 1 (1 p.p. **zānanōwᵘ** ज़ाननोवु), to cause to be known, to explain (to so-and-so) (Gr.M.; Śiv. 1009, 1019).

zanünᵘ ज़नंनू f. a mother (L.V. 80).

zᵃnāra ज़नार, in **zᵃnāra ṭshunun** ज़नार छुनुन् । स्वात्मप्रक्षेपणम् m.inf. to offer oneself as a sacrifice (on behalf of some one), to show absolute self-sacrifice (for some one).

zonir (? spelling and gend.), N. of a certain plant, the powdered roots of which, mixed with butter, are used to strengthen the hair (L. 74).

zanārdan ज़नार्दन् m. a N. of Vishnu or Krushna (Kṛṣṇa), in Skt. *Janārdana* (Śiv. 1416).

zĕnas ज़्यनस्, see **zyonᵘ**.

zinis ज़िनिस्, see **zyunᵘ**.

zānawunᵘ ज़ानवुनु । जानन् n.ag. (f. **zānavünᵘ** ज़ानवंनू), one who knows, recognizes, or understands (see **zānun**) (Śiv. 1545, Rām. 1143*m*, K. 839).

zēnawunᵘ ज़ेनवुनु । जयन् n.ag. (f. **zēnavünᵘ** ज़ेनवंनू), one who conquers or defeats; one who wins (a stake in gambling, booty, or the like); one who earns (K.Pr. 12).

zēnawañ ज़ेनवञ् । जयभृतिः f. the payment for winning (at gambling or the like), i.e. the amount or stake paid to the winner by the loser.

zŏnz ज़्वंज़ । व्याजसाम f. hypocritical or deceitful soothing, conciliation, appeasing, blandishment, wheedling; cf. **zāpaṭh**. —**wahārünᵘ** —वहारंनू । व्याजप्रस्तावना f.inf. 'to spread (the net) of blandishment', i.e. (with the object of swindling) to begin wheedling. —**wanünᵘ** —वनंनू । कपटोक्तिः f.inf. (with the same object) to use false wheedling words.

zŏnzi-gorᵘ ज़्वंज़ि-गरु । सव्याजसामोक्तिशीलः adj. (f. **-gürᵘ** -गंरू), a dishonest wheedler.

zŏnzal ज़्वंज़ल् । कपटोक्तिकृत् adj. c.g. one who is a dishonest wheedler, a swindler.

zanzam ज़ंज़म् m. intense freezing cold (i.q. **zamzam**, q.v.) (Śiv. 1842); purity of nature, a pure nature (Śiv. id.).

zĕñᵘ ज़्यंञ़्, see **zĕn 2** and **zyonᵘ**.

zīnᵘ ज़ीनू, f. of **zyunᵘ**, 1 p.p. of **zēnun**, q.v.

zōñᵘ 1 ज़ांञू (for **2**, see s.v. **zān**) । परिचितः adj. c.g. acquainted, familiar, recognized (from frequent meetings); (as subst. m.) an acquaintance, a person with whom one is acquainted (Gr.M.). **zōñᵘ-kār** ज़ांञू-कार् । परिचितः adj. c.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. **zān-kār**, p. 1225*a*, l. 15.

zūñᵘ ज़ूंञू । नारी f. (f. of **zonᵘ 1**, q.v.), a woman (cf. **kuñᵘ z°**, p. 453*b*, l. 39; **kuñᵘy z°**, p. 454*a*, l. 10) (Śiv. 534, 1663–4; H. xii, 6, 7); **kuñᵘy zūñᵘ**, only one woman, a single woman, a woman all alone (Rām. 1051 (*kūñᵘy*, misprint for *kuñᵘy*), 1200, 1225; H. xii, 15).

zĕñulᵘ ज़्यञुलु । कर्दमसंस्कारकः m. (in plastering a wall or the like) the man whose business it is to prepare the mud plaster (cf. **zĕn 2**).

zīnᵉrāwun ज़ीन्‌रावुन् । जयनम् conj. 1 (1 p.p. **zīnᵉrôwᵘ** ज़ीन्‌रोवु), to cause (or aid) another to be victorious (in fighting, gambling, etc.).

zēñōv ज़ेञोव्, see **zēnun**.

zōpa ज़ॉप । शुल्कस्थानम् m. a tax office (where market dues, octroi, or the like, are collected).

zaph ज़फ् । जपः m. (sg. dat. **zapas** ज़पस्), muttering prayers, repeating prayers, etc., in an undertone, repeating holy passages, names of deities, or the like (Gr.Gr. 123; Śiv. 8, 72, 255, 441, 1426, 1789; K. 484, 943); silently counting the beads of a rosary, etc. (Śiv. 1250). —**karun** —करुन् । जपानुष्ठानम् m.inf. to perform such muttered prayers, etc. (Rām. 957, 961, 1680; K. 974). **-māl** -माल् । जपमाला f. a rosary of beads (for such prayers) (Śiv. 1220, 1489 *zapum°*). **-taph** -तफ् or **taph-zaph** तफ-ज़फ् । जपस्तपः m. (sg. dat. **zapas-tapas** ज़पस्-तपस्, etc.), muttered prayers and religious austerities combined (Śiv. 51, 540, 1448, 1582).

zapa-hum ज़प-हुम । जपहवनम् m. a sacrifice or oblation offered in connexion with muttered prayer, etc. **-kŏthᵘjᵘ** -क्वथुजू । जपमालास्यूतिः f. a bag for holding a rosary. **-wōlᵘ** -वोलु । जपव्रती m. one who, under some vow, performs muttered prayers.

zapas bĕhun ज़पस् ब्यहुन् । जपानुष्ठानविधानम् m.inf. to set oneself to muttering prayers.

zāph ज़ाफ् ضعف । मूर्छा m. (sg. dat. **zāphas** ज़ाफस्), weakness, feebleness, debility; fainting, a fainting fit, swoon (Rām. 290, 1181, 1354). —**anun** —अनुन् m.inf. to bring fainting, to cause fainting (Rām. 290, 1354, 1385). —**yunᵘ** —यिनु m.inf. fainting to come to a person, an attack of fainting to occur.

zāpha-hotᵘ ज़ाफ-हतु । मूर्छाहतः adj. (f. **-hüṭsᵘ** -हंचू), in a swoon, in a faint.

ziph ज़िफ् । तन्द्री f. sleepiness, drowsiness (in the midst of work). —**gaṭshünᵘ** —गछंनू । प्रमादापातः f.inf.

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'drowsiness to occur', work to be neglected, dereliction of duty or negligence to occur.

zipa karaňĕ ज़िप करञ । तन्द्रीकरणम् f. pl. inf. to neglect one's work, show dereliction of duty.

zipan atsun ज़िपन् अचुन् । आसन्नमरणावस्थितिः m.inf. 'to enter drowsiness', to fall into coma (when at the point of death).

zā-phal ज़ा-फल्, see **zā.**

zāphalad ज़ाफलद् । मूर्छायुक्तः adj. c.g. (as subst., f. **zāphaladiñ** ज़ाफलदिञ्), suffering from faintness, in a swoon.

zaphar ज़फर् ظفر m. victory, triumph, success. —**tulun** —तुलुन् । तोदनम् m.inf. persistently goading on another to complete some work. **-janga** -जंग (cf. ظفر جنگ) । अतिसाहसी m. (in carrying out any work) very impetuous, eagerly industrious.

zāpharān ज़ाफरान् زعفران f. saffron.

zāpharōnī ज़ाफरानी زعفرانی adj. c.g. of saffron; saffron-coloured (Rām. 1141).

zapun ज़पुन् । जपनम् conj. 1 (1 p.p. **zop**[u] ज़ोपु), to utter muttered prayers, to repeat prayers in an undertone (Gr.Gr. 123); to repeat holy passages, names of deities, or the like (Śiv. 154, 313, 541, 632, 645–6, 983, 1426, 1512, 1567; K. 877); to count silently the beads of a rosary (Śiv. 474).

zapanāwun ज़पनावुन् conj. 1 (1 p.p. **zapanōw**[u] ज़पनोवु), to cause (a holy passage, a name of a deity, mystic prayer) to be muttered (Śiv. 1489).

zōpita ज़ॉपित or **zābita** ضابطہ m. established practice, custom (El. *zápitah*).

zōput[u] ज़ॉपुटु in **zan-zōput**[u], p. 1224*b*, l. 32, q.v.

zāpaṭh ज़ापठ् । कपटोक्तिः m. (sg. dat. **zāpaṭi** ज़ापटि), false wheedling, false blandishment; cf. **zōnz.** —**wahārun** —वहारुन् । कपटारम्भणम् m.inf. 'to spread such blandishment', deceitfully to wheedle.

zapawun[u] ज़पवुनु n.ag. (f. **zapavüñ**[u] ज़पवञ्), one who mutters or repeats (holy passages, the name of deity, or the like, see **zapun**) (Śiv. 646).

zar 1 ज़र् । बाधिर्यम् m. deafness (El.); cf. **zor**[u]. **-kakav** -ककव् । पक्षिविशेषः m. a pheasant (El. *zar kakú*) (it is said to fly high in the air in circles, uttering shrill cries); a certain toy (swung round in the air it makes a sound like a pheasant's cry) (Rām. 922). **-t**[a]**l** -तल् । आमतूदफलम् m. a mulberry, unripe and, therefore, unwholesome.

zara-kutāl ज़र-कुताल् । उद्धतबालकः m. a disobedient person (esp. a boy) (who, though he hears, is, as it were, deaf to orders). **-por**[u] -पोरु । बधिरकल्पः adj. (f. **-pür**[u] -पृरु), one who is merely hard of hearing, but who, when at work, takes advantage of his known infirmity and acts (for his own purposes) as if he were stone deaf.

zar 2 ज़र् । ज्वरः m. fever (with chill and internal burning) (cf. **lōsa-z°**, p. 533*a*, l. 27; **wāwa-z°**, p. 1172*b*, l. 48) (K.Pr. 255); (esp.) the ephemeral fever of children (El.). **-jōsh** -जोश् । ज्वरसंतापः m. the burning heat of fever. **-phakh** -फख् । ज्वरदुर्गन्धः m. (sg. dat. **-phakas** -फकस्), the foul smell of the mouth and breath that accompanies fever.

zar 3 زر m. gold, money, riches, wealth (Śiv. 430, 703; YZ. 185); **zar-ĕ-caupān** زر چوپان m. a tax collected on flocks (L. 363).

zar 4 ज़र् m. brightness, brilliance (Śiv. 1775).

zara 1 ज़र् । केशविशेषः m. the hair on the scalp (esp. of an infant). **-dūn**[i] -डूनि । चौलाचोटफलानि m.pl. walnuts used at the ceremony of a boy's tonsure. **-kōp**[u] -कोपु । केशव्याप्तशिरः m. 'a hair-brainpan', a boy's hairy scalp before tonsure. **-kāsun** -कासुन् । चौलसंस्कारः m.inf. to perform the ceremony of tonsure on a boy (usually when he is at least three years of age) (cf. L. 260, *zar kasa*, the ceremony of tonsure) (K. 483). **-kāsay** -कासय् । चौलविधिमहः f. the festival of a boy's tonsure.

zara 2 ज़र in **zara-zara** ज़र-ज़र । कृपादाहः m. sympathetic sorrow, grief or heart-burning at the sight of another's sorrow or pain.

zara 3 ज़र (= ذرّہ) । अल्पमात्रा f. a mote, atom, particle, a little, a tittle, jot (Śiv. 331, 935; Rām. 674; YZ. 41, 231). —**zara** —ज़र adv. by every atom, entirely (Śiv. 347, 1586).

zarāh ज़राह् or **zarā** ज़रा । अल्पमात्रा f. i.q. **zara** (with suff. of indef. art.) (Rām. 41, 1506).

zār 1 ज़ार् زار । आर्त्या प्रार्थनम् m. groan, plaint, lamentation, wailing; (in Ksh. esp.) a lamentable, or piteous, appeal (cf. **lila-z°**, p. 522*b*, l. 11; **phĕnzār,** p. 700*a*, l. 36; **villa-z°**, p. 1114*a*, l. 3) (El. *zár*, respect; Śiv. 408; Rām. 64, 209, 494, 725, 788, 991, 1028, 1112, 1143*l*, 1208, 1380, 1400, 1479, 1481, 1701; K. 239; H. i, 13; iv, 1; YZ. 20, 260); a polite request (Rām. 297, 947, 1130).

zāra ज़ार adv. respectfully (El. *zárah*); **zāra zāra,** adv. with many lamentations (YZ. 43). **zāra-pāra** ज़ार-पार । आर्तवाक्येन सान्त्वनम् m. (sg. dat. **-pāras** -पारस्), a lamentable appeal (in order to persuade, or conciliate, another) (El. *zárapár*, an excuse; *zárpár*, intercession, request; *zárah-párah*, adv. respectfully) (Śiv. 113, 396, 429; Rām. 1107, 1144, 1568; K. 33, 35, 40, 136, 156, 238, 272, 275, 345, 663, 827, 912; H. ix, 1; x, 5, *zāra-pār*; YZ. 269); an apology, asking for forgiveness (El., Śiv. 6); an entreaty, coaxing

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request (H. ii, 3, 5, *zāra-pāra*). **zāra-villa** ज़ार-विल्ल । बहुप्रार्थना f. much lamentable appealing (cf. *zār ta villay*, Rām. 276; *villa ta zār*, Rām. 1558).

zār 2 ज़ार् । द्यूतः m. gambling (cf. **hār-z°**, p. 344*b*, l. 50; **nika-z°**, p. 627*b*, l. 38). **—gindun** —गिंदुन् m.inf. to gamble (El.; K.Pr. 137, *zāras g°*).

zāra-biṭh^{u} ज़ार-बिठु । द्यूतसभा f. a meeting of gamblers, a gaming party. **-manḍaj^{i}** -मंडजि or **-manḍüj^{u}** -मंडजू । द्यूतार्थमण्डली f. a group, or assemblage, of gamesters (for the purpose of gambling). **-pav** -पव् । द्यूतव्यसनिता m. the vice, practice, or bad habit of gambling. **-wān** -वान् । द्यूतस्थानम् m. a gambling hell.

zār 3 ज़ार् زار m. a collection, multitude, crowd (cf. **mĕwa-z°**, p. 611*a*, l. 39). **—°** a place where anything grows in abundance, -garden, -place, -bed (cf. **gul-zār**, p. 283*b*, l. 32; **pŏshĕ-z°**, p. 779*b*, l. 2) (W. 112). Cf. **zāl 1**.

zār 4 in **zár batchi** (? spelling and gend.), a woodcock, *Scolopax rusticula* (L. 125).

zarī ज़री زري adj. e.g. woven with gold thread, embroidered with gold (K.Pr. 199).

zer (? spelling) in **zer-gŏgul** m. N. of a food-plant, a turnip-rooted Umbellifer, the root of which gives a warm food (L. 72 *zergogal*).

zēr ज़ेर् زير adv. and prep. under, below, beneath (Rām. 1725).

zira ज़िर् । अन्नरसादिः m. food and other edible supplies provided for an official when visiting a village.

zīr ज़ीर्, see **zīr^{u}**.

zīra 1 ज़ीर (=زير) । मृदङ्गपुरोभागः m. a fine, soft, or low sound; the treble in music; (in Ksh.) (in accompanying a song) the side of the drum struck by the palm of the right hand.

zīra-bam ज़ीर-बम (= زيروبم) । वाद्यविशेषपुरःपश्चाद्भागः m. low and high notes; a pair of small kettle-drums (Śiv. 1689, 1847); (in Ksh.) the two ends of a drum. Cf. **bam-zīra**, p. 106*b*, l. 47.

zīra 2 ज़ीर زيره m. cummin-seed (cf. **kāla z°**, p. 435*b*, l. 49). Cf. **zyur^{u}** and L. 67, *zirah siyah*, red caraway, *Carum sp.*

zir^{i} ज़िरि, see **zyur^{u}**.

zīr^{u} ज़ीरु, sometimes written **zīr** ज़ीर् । चेष्टा f. (sg. dat. **zērĕ** ज़ेर्य), a nudge, a shove, a poke with the hand or finger (cf. **atha-z°**, p. 65*a*, l. 45; **gĕv-z°**, p. 316*b*, l. 18; **hama-tul^{i} z°**, p. 333*b*, l. 25; **prāha-z°**, p. 757*b*, l. 8; **pot^{u} z°**, p. 788*b*, l. 41; **pata-z°**, p. 793*b*, l. 14) (Gr.Gr. 15; Śiv. 1847; Rām. 1410; K. 171, 175); shoving (some inanimate object), making to rock; inciting (Śiv. 1027, 1630); a suggestion, inspiration (esp. an evil suggestion) (Rām. 847). **—diñ^{u}** —दिञु । उत्तेजनम् f.inf. to give a push or shove (K. 428); to nudge (dat.) (H. x, 7); to incite, excite, provoke to rage (dat.). **—gatshüñ^{u}** —गछ्ञु । रोषोद्गमः f.inf. a nudge or incitement to anger to occur, anger to occur. **—zīr^{u}** ज़ीरु । पुनःपुनश्चाञ्चल्यम् f. inciting to anger by a number of signs, nudges, or the like; shoving (something inanimate) over and over again (so as to make it rock and finally fall).

zōr ज़ोर् زور m. strength, force, power, vigour, virtue (cf. **atha-z°**, p. 65*a*, l. 48; **dana-z°**, p. 222*a*, l. 28; **hāra-z°**, p. 345*a*, l. 4; **kam-z°**, p. 442*b*, l. 26; **matsha-z°**, p. 609*a*, l. 41) (Gr.Gr. 22; Gr.M.; Śiv. 3, 123, 214, 738, 1303, 1562, 1670, 1734; Rām. 409, 477, 479, 480, 490, 522, 559, 647, 696, 710, 808, 852, 881, 954, 997, 1115, 1237, 1343, 1393, 1454, 1748); **az-zōr**, violently (Rām. 819). **—karun** —करुन m.inf. to use force, make an effort (El.; Śiv. 1636); to use moral force, insist (H. viii, 2; xii, 15).

zōra ज़ोर or **zōra-sūty** ज़ोर-सूत्य, or **-sān** -सान् adv. strongly (El. *zórah*, Gr.M.); violently, forcibly, energetically (Gr.M.; W. 156; Śiv. 1672, 1674; Rām. 278, 499, 531, 562, 822, 875, 949, 1399, 1455; K. 1125, *zōr* of printed text is a misprint; YZ. 455, *-sān*; K.Pr. 135, 166, 187, 262).

zōras-sūty anun ज़ोरस-सूत्य अनुन् m.inf. to force (El. *zoras set anun*).

zor^{u} ज़रु । बधिरः, निःस्वनः adj. (f. **zür^{u}** ज़्रु), deaf (cf. **kan z°**, p. 447*b*, l. 24) (El. *zár, zúr*; Gr.Gr. 8, 10; Gr.M.; W. 17; K.Pr. 34, 191, 234, 261); (of a gong, or the like) without sound, silent. Cf. **zar 1**.

zār^{i} asun ज़रि-असुन् । बधिरहासः m. the laugh of a deaf man (who does not himself hear a joke, but who laughs perfunctorily because he sees some one else smile). **-dĕv** -द्यव् । अतिबधिरः m. (f. **-dĕviñ** -द्यविञ्), 'a devil for deafness,' one who is very deaf, one who is stone deaf. **-zitish** -ज़ितिश् । बधिरज्योतिषः m. a deaf astrologer (who does not hear the questions asked him and yet is venturesome enough to give predictions in reply that, of course, are wrong).

zôr^{u} ज़ोरु m. a gambler, gamester (i.q. **zör^{i} 1**, q.v.) in **katari-z°**, p. 491*b*, l. 20, q.v.

zör^{i} 1 ज़ॉरि । द्यूतकृत् m. a gambler, gamester (cf. **hāra-z°**, p. 345*a*, l. 5; **nika-z°**, p. 627*b*, l. 41; **narda-z°**, p. 650*a*, l. 43) (El. *zār, zārí*; K.Pr. 261); cf. **zôr^{u}**. **-biṭh^{u}** -बिठु । द्यूतकारकसभा f. a meeting of gamblers, a company or society of gamesters. **-dĕv** -द्यव् । प्रधानद्यूतकृत् m. a professional gamester, the head or proprietor of a gambling hell. **-khor^{u}** -खरु । नीचद्यूतकृत् adj. (f. **-khür^{u}** -ख्रु), 'a gambler-scald-

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head,' a mean young gamester. **-mandāj^{i}** -मंडजि or **-mandūj^{u}** -मंडजू । द्यूतकृन्मण्डली f. a group, or assembly, of gamesters. **-phash** -फश । शीघ्रद्यूतम् m. 'a gambler-cyclone', a very rapid kind of gambling (in which dice, etc., are not used, and there are only rapid wagers on the gambling board). **-wān** -वान् । द्यूतकृद्वास्थानम् m. a gambling hell.

zör^{i} 2 ज़ॉरि or **zörī** ज़ॉरी in **lila-z°**, p. 522*b*, l. 13, i.q. **zār 1,** a lamentable, or piteous, appeal (cf. **villa-z°**) (Rām. 220, 252, 316, 938, 1540, 1673; YZ. 303); a polite request, supplication, conciliatory words (Rām. 1107, 1637, 1692, 1735). Cf. **zöriy.**

zör^{i} 3 ज़ॉरि in **lōsa-zör^{i} marun**, p. 533*a*, l. 29. ? Cf. **zar 2.**

zör^{u} ज़ॉरु f. in **tsūr zör^{u}**, p. 1080*b*, l. 23, i.q. **zār 2,** q.v.

zúr, see **zuv^{u}r^{u}.**

zūrĕ ज़ूर्य (L.V. 70), see **zūdĕ.**

zur^{u} ज़ुरु । दौहित्रः m. a daughter's son, a grandson (cf. **par-z°**, p. 751*b*, l. 8) (Gr.Gr. 17).

zur^{i}-karm ज़ुरि-कर्म् । दौहित्रक्रिया m. the obsequial rite performed by a daughter's son on behalf of his grandparent. **-pĕnd** -प्यंड । दौहित्रपिण्डम् m. the *piṇḍa*, or ball of rice, offered by him at this rite.

zur^{u} ज़ुरु । दौहित्री, कट्यस्थिविशेषः f. a daughter's daughter, a granddaughter (cf. **par-z°**, p. 751*b*, l. 9) (Gr.Gr. 17); N. of a certain bone, the great trochanter of the femur (El. *zur*, m.).

zarb ज़र्ब् ضرب । राजमुद्रा m. a blow, a stroke, a wound (Rām. 1429); stamping, sealing, coining (money); coined money, coin (Gr.M. *zar^{a}b*). —**dyun^{u}** —दिनु । मुद्रणम् m.inf. to stamp, coin.

zard ज़र्द् زرد adj. c.g. yellow (El.).

zardī ज़र्दी زردی f. yellowness, yellow colour (Rām. 1199).

zardun ज़र्दुन् conj. 3 (2 p.p. **zardyōv** ज़र्द्योव्), to be, or become, yellow (Rām. 1520).

zargar ज़रगर زرگر m. a goldsmith (H. v, 2).

zirah in **zirah siyah** (L. 67), see **zyur^{u}.**

zarka ज़र्क in **zarka-barkh** ज़र्क-बर्ख् (= زرق برق) । देदीप्यमानः adj. c.g. glaring, glittering, magnificent, splendid.

zurik^{i} ज़ुरिकि (cf. زرق) । गूढनिन्दा, सूचना f. detraction, insinuation; an ill-natured hint, i.e. a hint or sign designed to remind a person of some former wrong, and so to rouse his anger.

zarlad ज़रलद् । ज्वराक्रान्तः adj. c.g. (as subst., f. **zarladiñ** ज़रलदिञ्), suffering from fever, feverish.

zarm ज़र्म् । जन्म m. birth, nativity (cf. **bröhman-z°**, p. 121*b*, l. 35); origin, rise, production; life, existence. Cf. **zanm.**

zarma-chapath ज़र्म-छपथ् । जन्म(देह)त्यागः f. (sg. dat. **-chapüts^{u}** -छपॅचु), throwing away one's existence, leading a worthless life; (of something inanimate, such as a water-jar, or the like) throwing away, or losing, its form (by being broken, or the like); cf. **zanma-ch°**, p. 1228*a*, l. 14. **-drölid** -द्रॉलिद् । आजन्मदरिद्रः m. (as subst., f. **-dröl^{i}dĕñ** -द्रॉलिद्यञ्), indigent (owing to incompetence, etc.) from birth (to old age); cf. **zanma-d°**, p. 1228*a*, l. 19. **-satam** -सतम् । जन्मसप्तमी f. (sg. dat. **-satüm^{u}** -सतॅमू), the seventh lunar day of the dark half of the month of Bād^{a}rapĕth (see **zanma-aiṭham**, p. 1228*a*, l. 9) on which, in some localities, the birth of Krushn (Kṛṣṇa) is celebrated; cf. **zanma-s°**, p. 1228*a*, l. 22. **-zyuṭh^{u}** -ज़्युठु । जन्मज्येष्ठः adj. (f. **-ziṭh^{u}** -ज़िठु), elder (by birth) (of brothers or the like).

zarmas yun^{u} ज़र्मस् यिनु । अतिभाग्यवत्त्वम् m.inf. to come to birth; to have great good fortune, to be very prosperous.

zarun ज़रुन् । सहनम् conj. 1 (1 p.p. **zor^{u}** ज़ोरु), to bear, endure (El. gives the meaning 'be', which is perhaps a misprint) (Gr.Gr. 5; Śiv. 157; Rām. 645, 1500, 1571; YZ. 142). Cf. **z^{a}rawun.**

zaorun, see **zōw^{a}run.**

zirin (? spelling) m. an old man (El.).

zránd (? spelling) m. *Cuscuta pedicellata* (El.) (cf. **kwiklapot**).

zarnak (? spelling) (L. 459) (? cf. زرنک) adj. c.g. yellow.

zarar ज़रर् ضرر । विबाधना m. harm, injury, hurt, damage (El., Gr.M.); defect, deficiency; affliction, distress, anguish. —**karun** —करुन् m.inf. to hurt (El.).

zarĕr ज़र्यर् । बधिरत्वम्, स्वनहीनत्वम् m. deafness (El.); (of a gong, or the like) silentness, giving no sound (even when struck).

zarūr ज़रूर ضرور adj. c.g. necessary, needful, requisite (Gr.M.); urgent, important (Gr.M.).

zarūrath ज़रूरथ ضرورة f. (sg. dat. **zarūrüts^{u}** ज़रूरॅचु), need, necessity (Gr.M.); urgency, importance (Gr.M.).

ziris ज़िरिस्, see **zyur^{u}.**

zirish ज़िरिश् । फलविशेषः f. (sg. dat. **zir^{i}shĕ** ज़िरिश्य), a certain fruit, described as a kind of small grape.

zir^{i}shĕ-shīr ज़िरिश्य-शीर । द्राक्षाभेदरसः m. a drink expressed from this fruit, used as a remedy for dysentery.

zarāsand ज़रासंद(ध) m. N. of a celebrated king of Magadha (in Skt. *Jarāsandha*), two of whose daughters were married to Kams. When Krushn (Kṛṣṇa) slew Kams these fled to their father, who attacked Krushn seventeen times unsuccessfully, but on the eighteenth

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attack, with the aid of Kālayavana, compelled him to retreat to Dwārakā. He afterwards imprisoned many kings, but Bhīmasēna overpowered and slew him in single combat, and so released them (K. 550 ff., 628 ff., 995 ff., 1019 ff.).

zúrust, see **zuv 2.**

zirāth ज़िराथ् (= زراعت) m. (sg. dat. **zirātas** ज़िरातस्), a cultivated field (El. *zirát*).

z^{a}rav ज़्रव् । उत्साहः m. (esp. in response to encouragement given by another) determination, perseverance, zeal, ardour. —**tulith nyun^{u}** —तुलिथ् निनु । उत्साहप्राप्तिः m.inf. to become encouraged or determined in a course of evil conduct, by observing the forbearance of the person (e.g. a master) affected by it.

z^{a}rawun ज़्रवुन् । सहनम् conj. 1 (1 p.p. **z^{a}row^{u}** ज़्रॊवु), to bear, endure, show forbearance (to bad conduct of a servant or the like) (W. 156, *zur°*; K. 200, 202, 479, 540, 542, 662, 1051; K.Pr. 239); cf. **zarun.**

z^{a}row^{u}-mot^{u} ज़्रॊवु-मॊतु । सोढः perf. part. (f. **z^{a}rüv^{ü}-müts^{ü}** ज़्रॊवू-मॊचू), one to whom, or an act to which, forbearance is shown as ab., borne with.

zōrwar ज़ोर्वर् زوروَر or **zōrāwar** ज़ोरावर् زوراور or **zōrāwār** ज़ोरावार् adj. c.g. strong, overcoming, powerful (El.; Gr.M.; Śiv. 14; Rām. 530 (*zōrāwar*), 1302 (*-wār*); H. xi, 2 (*-wār*)).

zōrāwarī ज़ोरावरी زوراوری or **zōrawörī** ज़ोरवॊरी f. power, force (Rām. 699, 1343, *zōrāwarī*; 972, *zōrawörī*).

zöriy ज़ॊरिय् f., i.q. **zār 1,** q.v. (Śiv. 215, 385; Rām. 1546). Cf. **zör^{i} 2.**

zuryāth ज़ुर्याथ् (= ذرّیت) f. progeny, offspring; (in Ksh.) the offspring (of God), the whole world (H. vii, 8).

zarzar ज़र्ज़र् (Śiv. 1775) or **zarazar** ज़रज़र् (Śiv. 1640) m. fear, apprehension.

zis^{i} ज़िसि, see **zyus^{u}.**

zōsa ज़्वस । कासः f. a cough (cf. Gr.Gr. 112, where it is stated to be m.).

zús, zusu, see **zyus^{u}.**

zöshiñ zö ज़ॊशिञ् ज़ॊ । झकारः m. the name used in schools for the aspirated sonant palatal letter in the Śāradā character, corresponding to the Nāgarī *jha* झ.

zishṭh ज़िश्ठ् or ज़िष्ट् । ज्येष्ठानक्षत्रम् f. (sg. dat. **zishṭhi** ज़िश्ठि), the name of the eighteenth lunar mansion, called in Skt. *Jyēṣṭhā.*

zōsalad ज़्वसलद् । कासरोगी adj. c.g. (as subst., f. **zōsaladiñ** ज़्वसलदिञ्), afflicted with coughing, suffering from a cough.

zasma ज़स्म । दंष्ट्राः f.pl. the back teeth, grinders. —**bĕhañĕ** —ब्यहञ । दंष्ट्राविकारः f. pl. inf. the back teeth to become stuck, fixed, or immovable, or clenched (e.g. from eating something hard, from drinking very cold water, from fainting, and so on).

zōsun ज़्वसुन् । कासविधानम् conj. 1 (this verb is impersonal. 1 p.p. **zōs^{u}** ज़्वसु; 2 p.p. **zōsōv** ज़्वसोव्), to cough (Gr.Gr. 122, Gr.M., L.V. 46).

zas^{a}rot^{u} mēlun ज़स्रॊतु मेलुन् । अतिखिन्नीभवनम् m.inf. to become much fatigued, to become exhausted.

zisis ज़िसिस्, see **zyus^{u}.**

zas^{a}th ज़स्थ् or **zasuth** ज़सुथ् । त्रपु m. (sg. dat. **zastas** ज़स्तस्), zinc, spelter, pewter (cf. Hindī *jast*).

zātĕ ज़ात्य, **zöt^{i}** ज़ॊति (cf. **zāth**), in the following:— **zātĕ-s^{a}mar** ज़ात्य-स्मर । जातिस्मरः adj. c.g. one who has memory of one's former births (in the scheme of transmigration) (cf. **smaran**). **zöt^{i}-on^{u}** ज़ॊति-ऒनु । जात्यन्धः adj. (f. **-üñ^{ü}** -ऒञू), blind from birth.

zĕta ज़्यत । साग्निभस्म m. ashes with fire still in them, live ashes, embers; cf. **zitiñ, z^{a}ts.** —**dyun^{u}** —द्युनु । प्रकोपनम् m.inf. to give embers; hence, to incite a person to anger, to provoke to anger, inflame (e.g. by tale-bearing or the like). **-katur^{u}** -कतुरु । भस्मकपालः m. an ember-sherd; a potsherd on which live embers are placed. **-nār** -नार् । भस्मोत्थाग्निः m. fire sprung from embers. —**pyon^{u}** —प्यॊनु । खिन्नीभवनम् m.inf. embers to fall, i.e. suddenly to fall into great affliction (e.g. by loss of property, or hearing bad news). —**tshunun** —छुनुन् । प्रकोपनम् m.inf. to afflict (a person) as ab.; to provoke to anger, enrage.

zēṭi (Śiv. 1565), see **zēṭhun.**

zit^{i} ज़िति, see **zyut^{u}.**

züṭ^{u} ज़ूटू । कन्था f. (sg. dat. **zacĕ** ज़च्य), a rag, a worn or old patched cloth (cf. **üd^{ü}r^{ü} z°,** p. 15*a*, l. 42; **dajĕ-z°,** p. 203*a*, l. 49; **dastār-z°,** p. 256*b*, l. 36; **kam-z°,** p. 442*b*, l. 47; **lōch^{i}-z°,** p. 507*b*, l. 15; **lōgi-z°,** p. 512*a*, l. 10; **mal-z°,** p. 564*b*, l. 3; **phĕran-z°,** p. 705*b*, l. 30; **pula-hār^{i}-z°,** p. 730*b*, l. 19; **pötsh^{i}-z°,** p. 808*a*, l. 16; **paizār-z°,** p. 820*b*, l. 38; **rawa-z°,** p. 852*a*, l. 48; **ṭōpi-z°,** p. 1014*a*, l. 26; **tsādari-z°,** p. 1054*b*, l. 27; **wanda-z°,** p. 1122*b*, l. 30; **wurān^{i}-z°,** p. 1142*a*, l. 18) (El. *zaiṭ*; Gr.Gr. 10; Gr.M.; W. 8 *zaṭh*, 12 *zaṭ*; K. 1118–9, 1143; H. xi, 9; K.Pr. 74, 152, 178, 261). **-püṭ^{u}** -पूटू । वस्त्रादिः f. (sg. dat. **zacĕ-pacĕ** ज़च्य-पच्य), 'rag and sheet', a general name for clothes of all kinds.

zacĕ ज़च्य । कन्थासमूहः pl. nom. rags, a collection of rags. **-chal** -छल् । कन्थाखण्डः f. a piece of rag. **-gūd^{u}** -गूदु । निन्द्यः m. blameable, censurable, reprehensible (see **gūd^{u}**). **-gor^{u}** -गॊरु । कन्थाक्रयाजीवी m. a rag-buyer, a man whose profession it is to go about buying

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rags. **-hur^{u}** -ज़ुर् । कन्यासंघट्टः m. a lump of rag (e.g. such as would be used for applying plaster) (see **hur^{u}** 2). **-hur^{ü}** -ज़ुरू । कन्यासंघट्टः f. id. **-lȫṭsh^{u}** -ल्वछु । कन्यासमूहः m. a large globular shaped lump of rags. **-mahādīv** -महादीव् । कन्यावसनशीलः m. one who, even though well off, out of humility or the like, habitually wears patched or ragged garments (cf. **mahādēv**). —**nēraně** —नेरञ । अतिजीर्णीभवनम् f. pl. inf. rags to issue, to turn into rags, to become worn out (of a garment, book, or the like). **-palav** -पलव् । कन्यापटः m. a ragged sheet or cloak. **-pura non^{u} gatshun** -पुर नॊनु गछुन् । गूढप्राकट्यम् m.inf. that which is (under) a ragged cloth to become revealed, i.e. anything concealed (such as a shameful action or a secret) to become public property (cf. **pura** 2). **-purra** -पुर्र । कन्याखण्डः m. a long strip of rag (such as would be used for a turban or the like). **-shikhur^{u}** -शिखुर् or **-shukhur^{u}** -शुखुर् । कन्यासमूहः m. a mass of rags (of one piece of cloth not in separate pieces, but hanging together like a number of loops) (cf. **shikhur^{u}** 1). **-tilim** -तिलिम् । कन्याखण्डः f. a little bit of rag. **-trǫng^{u}** -ट्रंगु । कन्याखण्डसमूहः m. a tied-up bundle of rags. **-züṭ^{u}** -ज़ूटु । समानवृत्तिः f. 'rag to rag', i.e. (in arranging a marriage) mutual equality (in family, religion, property, relationships, and so on) of both parties.

zacĕn-pacĕ-phyur^{u} ज़चन्-पच-फिरु । कन्यासंस्कारः m. clearing out rags, selecting the useful ones out of a collection of rags.

zaṭh ज़ठ् । केशसंहतिः, शुण्ठ्यादिजटा f. (sg. dat. **zaṭi** ज़टि), the loose hair found in the hand or comb when dressing hair, hair-combings (El.); a clotted lump of hair on the head; the cleaned lump of a ginger- or similar root.

zāth 1 ज़ाथ् । जातिः f. (sg. dat. **zöts^{ü} 1** ज़ाचू, for **3**, see s.v.), race, family, lineage, tribe (cf. **man^{a}shě-z°**, p. 581*b*, l. 40; **parī-z°**, p. 752*a*, l. 19; **pāsh^{i}-z°**, p. 779*b*, l. 29; **sarpa-z°**, p. 937*b*, l. 40; **zīwa-z°**, p. 1236*a*, l. 35; **zöwa-z°**, p. 1236*b*, l. 19; **zuwa-z°**, p. 1237*a*, l. 3) (Śiv. 1304; H. xii, 16); caste (cf. **kam-z°**, p. 442*b*, l. 28; **kǒ-z°**, p. 503*b*, l. 13; **sankar-z°**, p. 922*a*, l. 6); the true nature (of anything) (L.V. 4); (in pl.) things, articles (Gr.M.); **dēwa-zāth**, of divine race, a deity (Rām. 1268); **manushě-zāth**, a human being (Rām. 1167, 1498); cf. **zātě**. **-būth ganz^{a}rāvün^{u}** -बूथ गंज़्रावंञू । प्रशंसानिन्द्यादिगुणसंख्यानम् f.inf. to discuss regarding, or estimate, the good or bad qualities (of some one). (Here **būth** is the equivalent of the Skt. *bhūti*, birth.) **-būth nan^{e}rāvün^{u}** -बूथ नन्रावंञू । निन्दादिख्यापनम् f.inf. to lay bare good and bad qualities, to criticize; esp. to lay bare only defects, to decry, defame, calumniate.

zöts^{u}-kam ज़ाचु-कम् adj. c.g. of inferior race, caste, kind, etc. (YZ. 24).

zāth 2 ज़ाथ् ذات f. (sg. dat. **zöts^{ü} 2** ज़ाचू, for **3**, see s.v.), nature, disposition (W. 110; K.Pr. 43, 199); breed, tribe, caste (cf. **zāth 1**, and **parī-z°**, p. 732*a*, l. 19); a person, individual (YZ. 182); **bad-zāth**, a vile creature, miscreant, villain, wretch (Rām. 980, 1667).

zāth 3 ज़ाथ् adv. (i.q. **zāh**, q.v.), at all, ever, at any time (Rām. 149, 196, 258, 471, 504, 534, 541, 1526, 1550, 1774).

zěth ज़्यथ्, see **zyon^{u}**.

zēṭh ज़ेठ् । ज्येष्ठमासः m. (sg. dat. **zēṭhas** ज़ेठस्), N. of the third month of the luni-solar year (in Skt. *Jyaiṣṭha*), equivalent to May–June (W. 106, Rām. 1634, K.Pr. 128).

zēṭh^{i} ज़ेठि, see **zyūṭh^{u}**.

ziṭh ज़िठ्, **ziṭhi** ज़िठि, **ziṭh^{u}** ज़िठु, see **zyuṭh^{u}**.

zīṭh ज़ीठ् f. in **zīṭh gatshün^{u}** ज़ीठ् गछञू । विस्मृत्या हानिः f.inf. (in gambling, esp. when one is on the point of winning) losing to occur through some piece of carelessness or blunder.

zīṭh^{i} 1 ज़ीठि, see **zyūṭh^{u}**.

zīṭh^{i} 2 ज़ीठि in **zīṭh^{i}-pōsh** ज़ीठि-पोश् m. N. of a certain flower that blooms in the month of Zēṭh (q.v.) (Rām. 205).

zīṭh^{u} ज़ीठु, see **zyūṭh^{u}**.

zúṭh, see **zyuṭh^{u}** and **zyūṭh^{u}**.

zēṭham ज़ेठम् in **zēṭham zyūṭh^{u}** ज़ेठम ज़्यूठु । अतिदीर्घः adj. (f. —**zīṭh^{ü}** —ज़ीठू), very long, extra long (see **zyūṭh^{u}**).

zēṭhun ज़ेठुन् । दीर्घीभवनम् conj. 3 (2 p.p. **zēṭhyōv** ज़ेठ्योव्), to become long, be lengthened, be long (Gr.Gr. 21, 226; W. 113, *zetun*; Śiv. 1565, *zēṭi* misprint for *zēṭhi*). **zēṭhyō-mot^{u}** ज़ेठ्यो-मतु । विस्तृतीभूतः perf. part. (f. **zēṭhyē-müts^{ü}** ज़ेठ्ये-मचू), lengthened.

ziṭhön^{u} ज़िठांञ् । ज्येष्ठा गृहिणी f. (in a polygamous household) the senior (i.e. first married) wife.

zīṭh^{a}ran ज़ीठ्रन् । विस्तृतिः f. (sg. dat. **zīṭh^{a}rün^{u}** ज़ीठरंञू), the act of making longer, lengthening, (esp.) making too long, lengthening more than necessary (Gr.Gr. 121); the condition of being or becoming long (or too long), lengthiness.

zīṭh^{a}run ज़ीठ्रुन् । दीर्घीकरणम् conj. 1 (1 p.p. **zīṭh^{o}r^{u}** ज़ीठुरु or **zyūṭh^{o}r^{u}** ज़्यूठुरु; 2 p.p. **zīṭh^{a}ryōv** ज़ीठ्र्योव्), to make long, to make longer, to lengthen, to extend (cf. **atha z°**, p. 65*b*, l. 1) (Gr.Gr. 121). **zīṭh^{o}r^{u}-mot^{u}**

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ज़ीठ्रु-मतु or **zyūṭʰ^{o}r^{u}-mot^{u}** ज़्यूठ्रु-मतु । दीर्घीकृतः perf. part. (f. **zīṭʰ^{ü}r^{ü}-müts^{ü}** ज़ीठ्रू-मंचू), made long, extended, lengthened.

zīṭʰ^{a}rāwun ज़ीठ्रावुन् । दीर्घीकरणम् conj. 1 (1 p.p. **zīṭʰ^{a}rôw^{u}** ज़ीठ्रोवु), i.q. **zīṭʰ^{a}run**, q.v. **zīṭʰ^{a}rôw^{u}-mot^{u}** ज़ीठ्रोवु-मतु । दीर्घीकृतः perf. part. (f. **zīṭʰ^{a}röv^{ü}-müts^{ü}** ज़ीठ्रांवू-मंचू), i.q. **zīṭʰ^{o}r^{u}-mot^{u}**, ab. q.v.

zātukh ज़ातुख् । जन्मपत्रम् m. (sg. dat. **zātakas** ज़ातकस्), the astrological calculation of a nativity, a horoscope (L. 259, *zátuku*; Rām. 86, 666, 1275; K. 129, 134, 734).

zātakh-kŏnḍaj^{i} ज़ातख्-क्रंडजि or **-kŏnḍüj^{ü}** -क्रंडजू । जन्मचक्रम् f. the circular diagram in a horoscope in which the positions of the planets at the time of a person's birth are indicated. **-phuṭ^{a}j^{i}** -फुट्जि or **phuṭ^{ü}j^{ü}** फुट्जू । जातकरचणस्यूतिः f. the bag or cloth case in which all the horoscopes of a household or family are stored. **-ṭĕkiñ** -ट्यकिञ् । जन्मकुण्डिका f. a horoscope, (esp.) an abstract of a full horoscope.

zaṭal ज़टल् । कपटः f. a false statement, misrepresentation, deceitful talk.

zaṭala ज़टल.। कपटी c.g. one who habitually makes deceitful statements, a prevaricator.

zaṭol^{u} ज़टलु । कपटवृत्तिः adj. (f. **zaṭ^{ü}j^{ü}** ज़टजू), one who habitually makes deceitful statements, mendacious.

zaitūn زیتون m. the olive tree, an olive (El.).

zetun, see **zĕthun**.

zōtun ज़ोतुन् । दीपनम् conj. 3 (2 p.p. **zōtyōv** ज़ोत्योव्), to shine, gleam, glitter (e.g. of a lamp, a jewel, a polished metal) (El.; Gr.Gr. 174; Śiv. 434, 470, 792, 815, 946). The causal form of this word is **zōtanāwun** (Gr.Gr. 174); it also has a passive **zōtana yiwān chuh**, he is shining, equivalent in meaning to **zōtān chuh** (Gr.Gr. 169).

zitēndriy ज़ितेन्द्रिय् adj. c.g. (a word borrowed from Skt. *jitēndriya*) one who has conquered his passions, one who has subdued his senses (Śiv. 1264, 1513, 1601).

zitiñ ज़ितिञ् । अग्निकणः f. a spark (of fire); cf. **zēta**, **z^{a}ts**.

zitiñĕ-gāsh ज़ितिञ-गाश् । सूक्ष्मप्रकाशः m. a spark light, a distant tiny gleam of light. **-kyom^{u}** -क्यमु । खद्योतः m. a spark-worm, a fire-fly.

zitis ज़ितिस्, see **zyut^{u}**.

zitish ज़ितिश् । ज्योतिषः m. an astrologer (cf. **zār^{i}-z^{o}**, p. 1231*b*, l. 37) (El.).

z^{a}tôwuh ज़तोवुह् । द्वाविंशतिः card. (pl. dat. **z^{a}tôwuhan** ज़तोवुहन्), twenty-two (Gr.Gr. 77; El. *zatáwuh*, *zatówuh*, *zitáwuh*).

z^{a}tôwuhyum^{u} ज़तोवुहिमु । द्वाविंशः ord. (f. **z^{a}tôwuhim^{ü}** ज़तोवुहिमू), twenty-second (El. *zatāwuhyum*, Gr.Gr. 77).

z^{a}ts ज़च् । किरणः m. a ray of light (e.g. of the sun), a gleam, shine (e.g. of a jewel or the like) (El. *zitsah*, *ziza*; Śiv. 836; K. (fem.) 926, 936, 985, 1047). Cf. **zēta**, **zitiñ**.

zöts^{ü} 3 ज़ांचू (for 1, 2, see **zāth** 1, 2) adj. c.g. having such and such a nature, used —°, in **bic^{i}-z^{o}**, p. 149*b*, l. 28. Cf. **zāth** 2.

zöts^{a}l ज़ांचल् । सद्गुणः adj. c.g. of good caste, of good birth, of good breed; (of something inanimate) of good quality. Cf. **zāth** 1.

zav ज़व् । लाचाचूर्णः m. the dried powdered lac-resin (or seed lac) that remains after extracting the dye; (in smelting metal) the impurities extracted by the process (Rām. 736). **-māl** -माल् । अन्तिममलम् m. ordure involuntarily evacuated at the moment of death. **-mīl** -मील् । लाचारसात्ममषी f. (sg. dat. **-mīli** -मीलि), a kind of indelible ink made of lamp-soot mixed with liquid lac-dye. **-ras** -रस् । लाचारसः m. lac-juice, lac-dye.

zāv ज़ाव् (f. **zāyĕ** ज़ाय), 2 p.p. of **zyon^{u}**, q.v., born, used also —° as adj., as in **sada-z^{o}**, p. 863*b*, l. 2. Cf. also **zôw^{u}**.

zĕv ज़्यव् । जिह्वा f. the tongue, the organ of speech (cf. **ösa-z^{o}**, p. 47*a*, l. 10; **dŏda-z^{o}**, p. 190*b*, l. 19; **danda z^{o} gatshüñ^{ü}**, p. 225*a*, l. 14; **gali z^{o}**, p. 283*b*, l. 1; **g^{a}sa z^{o}**, p. 307*a*, l. 37; **z^{o} kaḍüñ^{ü}**, p. 386*a*, l. 23; **mŏd^{ü}r^{ü} z^{o}**, p. 550*b*, l. 26; **par z^{o}**, p. 751*a*, l. 33; **pot^{u} z^{o} gatshüñ^{ü}**, p. 788*b*, l. 46; **tūt^{i}-z^{o}**, p. 1041*a*, l. 20) (El. *zeo*; Gr.Gr. 134, 138; Gr.M.; W. 139; Śiv. 241, 354, 434, 741, 986, 1908; Rām. 271, 684, 894, 936, 1207, 1615, 1746; K. 193–4, 544, 1152; K.Pr. 175, 188, 229, 253, 262); a tongue, language, dialect (cf. **köshir^{ü} z^{o}**, p. 482*a*, l. 2) (Gr.M., Śiv. 1796). **—d^{a}nüñ^{ü}** —द्नंञू । प्रतिज्ञानम् f.inf. 'to shake out the tongue', hence, to take a solemn vow before a god. **—diñ^{ü}** —दिञू । वाग्दानम् f.inf. to give a tongue, endow with speech (Śiv. 378); to promise (K. 829); to agree to, to consent. **—dapüñ^{ü}** —द्पंञू, **—karüñ^{ü}** —करंञू, or **—wanüñ^{ü}** —वनंञू, f.inf. to speak a language (El.). **—kaḍüñ^{ü}** —कडंञू f.inf. to thrust out the tongue, to begin speaking (K. 508). **—phirüñ^{ü}** —फिरंञू f.inf. to turn the tongue, to change one's speech, adopt another line of argument, change the subject of one's talk (K. 1108). **—phaṭüñ^{ü}** —फटंञू f.inf. the tongue to burst; met. to feel disgraced by overwhelming defeat (Rām. 483, 1091). **—tsaṭüñ^{ü}** —च़टंञू । वाणीनिरोधनम् f.inf. rudely to interrupt and silence (another).

zĕwa-pŏrān ज़्यव-प्वरान् । बहुभाषणम् m. the telling a long story with great prolixity, verbose

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expatiation. **-rôdᵘ** -रोदु । जिह्वया कार्यसाधकः adj. (f. **-rözᵘ** -रांज़ू), 'long of tongue,' one who, by dint of talking, gets something done by another; cf. **zĕvi-r°**, bel. **-tsaturᵘ** -च़तुरु । शीघ्रभाषी m. (f. **-tsatᵘrᵘ** -च़त्रु), a smart speaker, one who is clever and prompt in reply. **-zyūṭhᵘ** -ज़्यूठु । दीर्घजिह्वः adj. (f. **-zīṭhᵘ** -ज़ीठू), long in tongue, one who possesses a tongue ready and skilled (e.g. in giving orders, instructing, abuse, etc.).

zĕvi-dagi ज़्यवि-दगि । उपस्थितम् adv. 'at a stroke of the tongue', (of some story, recitation or the like) bursting forth like a flood at the tip of the tongue. **—hyonᵘ** —ह्युनु m.inf. to take on the tongue, to utter (a word, etc.), to mention (K. 675, 1055). **-rôdᵘ** -रोदु । दीर्घजिह्वः adj. (f. **-rözᵘ** -रांज़ू), i.q. **zĕwa-r°**, ab. (K.Pr. 261). **-sostᵘ** -सस्तु । जिह्वायुक्तः adj. (f. **-süshᵘ** -संशू), endowed with a tongue, a ready speaker, one quick in reply or the like (Gr.Gr. 134). **-tsoṭᵘ** -च़ंटु । छिन्नजिह्वः adj. (f. **-tsüṭᵘ** -च़ंटू, sg. dat. **-tsacĕ** -च़च्य), one whose tongue, or that the tongue of which, has been cut off. **-wôlᵘ** -वोलु । प्रशस्तजिह्वः m. (f. **-wājĕn** -वाज्यन्), one who is eloquent (Gr.Gr. 134).

zĕvⁱ zĕvⁱ karun ज़्यवि ज़्यवि करुन् । जिह्वाप्रेरणम् m.inf. to urge another by word of mouth (without doing anything oneself).

zīv 1 ज़ीव् । जीवः m. the principle of life, life, existence (cf. **zuv**) (Śiv. 993, Rām. 418, K. 196); the individual or personal soul of a living being (Śiv. 559, 980); a soul, in the sense of a living creature, a thing with life (cf. **zal-zīv**, p. 1220*b*, l. 39) (Gr.M.; L.V. 12; Śiv. 162, 202, 335, 744, 1051, 1299, 1304, 1509, 1719, 1816).

zīwa-gāth ज़ीव-गाथ् । जीवहननम् m. (sg. dat. **-gātas** -गातस्), killing life, taking life, slaying. **-zāth** -ज़ाथ् f. (sg. dat. **-zötsᵘ** -ज़ांचू), a living creature (i.q. **zuwa-z°**, p. 1237*a*, l. 3).

zīv 2 ज़ीव् m. a suffix of respect added to a proper name, as in **Krushna-zīv** (Śiv. 1325, 1761; K. 1, 119, 226, etc.), **Rāma-zīv** (Rām. 288) (so K. 915). Cf. **jī, juv.**

zŏv ज़्वव् (sometimes written **zuv 1** ज़ुव्) । यूका f. a louse (cf. **khŏshāl khānas zuv atsun**, p. 419*a*, l. 7; **kapar-zŏv**, p. 463*b*, l. 50) (El. *zaur*) (K.Pr. 10, 86, 169, 217).

zŏwa-kach ज़्वव-कछ् । तृणविशेषः m. a certain medicinal grass. **-khorᵘ** -खोरु । निग्वः adj. (f. **-khürᵘ** -खंरू), a louse-scaldhead, a child or other person so afflicted with lice that he is apparently a scaldhead, or bald from that reason; hence, used as a term of abuse. **-kala** -कल । यूकाव्याप्तशिरस्कः m. one (usually a boy) whose (unshaven) head is full of lice. **-kān** -कान् । तूलिकाविशेषः m. 'a mine of lice', N. of a bulrush (? *Phragmites communis*), from the head of which the cottony fluff (**kalaronᵘ**, q.v.) used in plastering is obtained. This head is supposed to resemble a louse, and as they are very numerous, the plant is called 'a mine'. **-kŏndal** -क्वंडल् । निग्वा f. 'a brazier-bowl of lice', i.e. a dirty girl or other female (who suggests lousiness) (used abusively). **-kŏndul** -क्वंडुल् । कुत्सनीयः m. a dirty boy or other male (as ab.). **-kôpᵘ** -कोपु । यूकाव्याप्तशिरः m. 'a louse-skull', a lousy head of a woman or (unshaven) boy. **-lagᵃn** -लगन् । निग्वविवाहविधिः m. 'a louse-wedding', a wedding secretly performed and maimed of its full rites (on account of poverty, etc.). **-polᵘ** -पलु । यूकासमूहः m. 'a basket of lice', i.e. a number of lice collected on one spot or person. **-ṭapürᵘ** -टपंरू । यूकाव्याप्तकेशा f. a woman whose hair is full of lice, used as a term of abuse. **-zāth** -ज़ाथ् । निग्वभूमिका f. (sg. dat. **-zötsᵘ** -ज़ांचू), 'a lousy birth', a vile place of origin, (of some person) an ignoble birthplace, a mean, or base, origin.

zôwᵘ ज़ोवु (f. **zövᵘ** ज़ांवू), i.q. **zāv**, 2 p.p. of **zyonᵘ**, q.v., sometimes used —° as in **aḍa-z°**, p. 12*b*, l. 21. Cf. also **zāv.**

zuv 2 ज़ुव् । जीवः m. (voc. **zuwā** ज़ुवा, written *zúah*, K.Pr. 67) (i.q. **zīv**, q.v.), the principle of life, life, existence (to be distinguished from **juv**, the term of respect, see art. **j**, p. 369*a*, l. 39, and **juv**, p. 379*b*, l. 1) (cf. **orᵘ z°**, p. 42*a*, l. 24; **kam-z°**, p. 442*b*, l. 30) (El. *zú*; Gr.Gr. 124; Gr.M.; W. 124, 156, *zu*; L.V. 54; Śiv. 191, 226, 316, 984, 1279, 1446; Rām. 151, 163, 177, 271, 306, 427, 496, 671–2, 850, 1094, 1121, 1143, 1490, 1507, 1673, 1737; K. 56, 187, 346, 432, 573, 674; YZ. 33, 558; K.Pr. 111, 262, *zú*); the soul, spirit (Gr.M.; L.V. 106; Rām. 299; K. 110, 506; H. ii, 4; K.Pr. 17); a person's self (Śiv. 51; K. 60, 986; K.Pr. 67); the body, the material personality. **—hyonᵘ** —ह्युनु m.inf. to take life, to destroy life (L.V. 54, 810, 858).

zuwa-dādi ज़ुव-दादि । शरीररचार्थम् adv. for (the protection of) the body from pain, as a preventive, as a prophylactic (cf. the next). **-dôdᵘ** -दोदु । शरीरपीडा m. bodily pain. **-dand** -डंड् । स्वात्मोपहारः m. a life substitute, the giving something (one's own self, an animal, a material offering) in sacrifice to relieve another. **-larza** -लर्ज़ । शरीरभयम् m. fear for the body (caused by attack of disease, an enemy, something terrifying, and so on); cf. **larzun.** **-röchⁱ** -रांछि । शरीररचकवस्तु f. preservation of the body,

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anything (e.g. armour or an amulet) that protects the body. **-rost^{u}** -रॅस्तु adj. (f. **-rüsh^{u}** -रॅछू), insensible, lifeless (El. *zúrust*). **-zāth** -ज़ाथ् । जीवसमूहः (f. (sg. dat. **-zöts^{u}** -ज़ांचू), a living creature (i.q. **zīwa-z°**, p. 1236*a*, l. 35); the animate world (as opposed to the inanimate). **—zuwa lagun** —ज़ुव लगुन् । क्लेशखेदचिन्तनम् m.inf. (in time of epidemic or general calamity) to be filled with constant apprehension for one's life.

zuvüc^{u} shĕk^{a}l karüñ^{u} ज़ुवंचू शकल् करॅञू । स्वात्मपालनम् f.inf. to take precautions for one's future, self-protection.

zuw^{u} ज़ुवु । द्वीपम् m. an island, isle, islet (Rām. 596, 606 *zuv*).

zīwādān ज़ीवादान् m. N. of a certain *mantra* or spell, the utterance of which restores a corpse to life (Śiv. 321).

zövij^{u} ज़ांविजू, see **zövyul^{u}**.

zöv^{i}jyār ज़ांविज्यार् । सूक्ष्मत्वम् m. minuteness, delicacy, fineness (cf. **tāla-z°**, p. 997*b*, l. 7). Cf. **zöy^{i}jyār.**

zwālā ज़्वाला f. blaze, flame, glare, effulgence; a N. of Pārvatī or Durgā (Śiv. 95, 99, 1137, 1180). **zwālā-rūph** ज़्वाला-रूफ् m. 'he whose form is blazing', a N. of Shiv (Śiva) (Śiv. 346). **zwālāyĕ-rūph** ज़्वालाय-रूफ् m. id. (Śiv. 93, 97, 314).

zawāl ज़वाल् زوال m. decline, harm, loss, injury (K.Pr. 94).

zĕwal ज़्यवल् । जिह्वोपेतः adj. c.g. endowed with tongue, eloquent, a great talker, garrulous (cf. **lĕka-z°**, p. 518*a*, l. 47; **tūt^{i}-z°**, p. 1041*a*, l. 22) (K.Pr. 263); a calumniator (Gr.Gr. 134).

zŏwal ज़्ववल् । यूकाव्याप्तः adj. c.g. lousy (K.Pr. 263).

zŏwul ज़्ववुल् । यूकाव्याप्तः m. a lousy man.

zuwul^{u} ज़ुवुलु or (Rām. 839) **zuwūl^{u}** ज़ुवूलु । दीपिकासमूहः m. an illumination, festal arrangement of lights (El. *zúl*).

zuwal-māl ज़ुवल्-माल् । अतिसुन्दरी f. 'an illumination-garland', i.e. a beautiful woman.

zuwāl^{i}-nāv ज़ुवंलि-नाव् । दीपिकानौः f. a boat illuminated with thousands of lights and set floating on festal occasions.

zwālamŏkh ज़्वालम्वख् m. a volcano. **zwālamŏkha-rūph** ज़्वालम्वख-रूफ् m. 'She whose form is of fire like a volcano', a title of Pārvatī or Durgā (Śiv. 92), cf. **zwālā**; the form of, or resemblance to, a volcano, i.e. the form taken by her (Śiv. 99).

zĕwan ज़्यवन् m. N. of a village about six miles east of Śrīnagar, the ancient Jayavana, where there is a pool sacred to the Nāga Takṣaka (see RT.Tr. i, 220; vii, 607) (Śiv. 928).

zĕwān ज़्यवान्, see **zyon^{u}**.

zīwan 1 ज़ीवन् m. life; life, mode of existence, livelihood, profession (Gr.M.); —° a living creature (Śiv. 739). **—karun** —करुन् m.inf. to earn one's living (Gr.M.).

zīwan 2 ज़ीवन् adj. c.g. living, alive. **-mŏkth** -म्वक्थ् adj. c.g. 'liberated while living', one who, being purified by a true knowledge of the Supreme, is freed from future birth while yet alive.

zuwun ज़ुवुन् । जीवनम्, उज्जीवनम्, conj. 3 (2 p.p. **zuvyōv** ज़ुव्योव्), to live, to be alive (Gr.Gr. 22, 124; Gr.M.; Śiv. 944; K.Pr. 258); to make a living, carry on life, support oneself (K.Pr. 257); to come to life, revive.

zīwont^{u} ज़ीवंन्तु adj. living, while yet alive, during lifetime (L.V. 12). **zīwānt^{i} mọkh^{a}t^{i}** ज़ीवंन्ति म्वखुति, men who obtain final release while yet alive (L.V. 6).

zēwar ज़ेवर् زیور m. ornament, jewels (cf. **kālī-z°**, p. 436*a*, l. 23).

zōwor^{u} ज़ोवरु m. N. of a certain sacred spot and spring in Kashmīr (Śiv. 928, 929).

zuv^{ü}r^{ü} ज़ुवॅरू । दीपधानी f. a lamp-stand (usually of wood) (cf. **d^{a}pa-z°**, p. 232*a*, l. 19; **dupa-z°**, id., l. 35) (El. *zúr* m.; Gr.Gr. 20; W. 13, *zur*). Cf. **zuwul^{u}**. **zuw^{a}ri-bĕha** ज़ुव्रि-ब्यह । दीपधान्याधारः m. the support, or base, of a lamp-stand.

zōw^{a}ran ज़ोव्रन् । उद्बोधना f. (sg. dat. **zōw^{a}rüñ^{u}** ज़ोव्रॅञू), the act of setting agoing, starting (something) (cf. **nāra z°**, p. 648*b*, l. 27).

zōw^{a}run ज़ोव्रुन् । उज्जननम् conj. 1 (1 p.p. **zōw^{o}r^{u}** ज़ोवुरु), to beget, to bring to birth, to give a start to, set agoing (e.g. a fire, a quarrel, etc.); to cause (milk) to curdle, to curdle (milk) (cf. **zōwarun**; El. *zaorun*). This verb is the causal of **zyon^{u}**, q.v. (Gr.Gr. 175). **zōw^{o}r^{u}-mot^{u}** ज़ोवुरु-मंतु । उज्जनितः perf. part. (f. **zōw^{u}r^{u}-müts^{u}** ज़ोवुरु-मंचू), set going (by some one), started.

zōwarun ज़ोवरुन् । दधिशेषः m. (sg. dat. **zōwaranas** ज़ोवरनस्), the amount of curd kept back for adding to fresh milk (like rennet) to turn it into curd. Cf. the preceding.

zuw^{a}run ज़ुव्रुन् । उज्जीवनम्, सजीवीकरणम् conj. 1 (1 p.p. **zuw^{o}r^{u}** ज़ुवुरु), to revive (someone or something), to give new life to, to restore to life, to restore to good order (something that had been rendered useless or broken), to revive (a nearly extinguished fire), and so on.

zōw^{a}rāwun ज़ोव्रावुन् conj. 1, i.q. **zōw^{a}run**, q.v. **zōw^{a}rōw^{u}-mot^{u}** ज़ोव्रोवु-मंतु । उज्जनितः perf. part. (f. **zōw^{a}röv^{u}-müts^{u}** ज़ोव्रांवू-मंचू), i.q. **zōw^{o}r^{u}-mot^{u}**, s.v. **zōw^{a}run**, q.v.

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zuw^{a}rāwun ज़ुव्रावुन् । उज्जीवनम् conj. 1 (1 p.p. **zuw^{a}rôw^{u}** ज़ुव्रोवु), to cause to be alive, give life to, bring into (living) existence (e.g. a seed), to cause, to start (e.g. a quarrel or a blaze of fire) (Śiv. 1678, *zuwarāwun*).

zĕvĕṭh ज़्यव्यठ् or **zĕviṭh** ज़्यविठ् । सूचकः c.g. (sg. dat. m. **zĕvĕ(vi)ṭas** ज़्यव्य(वि)टस्), an informer, tale-bearer, traducer, traitorous betrayer, calumniator (Gr.Gr. 138).

zīwuth ज़ीवुथ् m. (sg. dat. **zīwatas** ज़ीवतस्), the condition of a living being, the condition of life, life (Śiv. 1340, 1767).

zīwātma ज़ीवात्म m. the individual soul enshrined in the human body (as opposed to the Supreme Soul) (Śiv. 1064).

zĕwawun^{u} ज़्यववुनु n.ag. (f. **zĕwavüñ^{ü}** ज़्यववंञू), one who is being born. **zĕwawunuy** ज़्यववुनुय् adv. immediately on being born (Rām. 1587).

zövyul^{u} ज़ांविलु । अतिसूक्ष्मः adj. (f. **zövij^{ü}** ज़ांविजू), minute, delicate, fine, (of cotton goods, or the like) soft (cf. **tāla-z°**, p. 997*b*, l. 10) (YZ. 73, 289). Cf. **zöyyul^{u}**. **zövil^{i}-wôl^{u}** ज़ांविलि-वोलु । व्याजबुद्धिः m. (f. **-wājĕñ** -वाज्यञ्), a smart trickster, an insidious cheat.

z^{a}y ज़्य्, see **z^{a}h.**

zay 1 ज़य् । जयः m. conquest, triumph, victory, success, winning (in battle, gaming, or a lawsuit) (i.q. **jai, jay,** qq.v.) (Śiv. 224, 233, 962, 1136, 1732; Rām. 1274, 1748; K. 569, 659, 711, 765, 915, 959). **zayĕ-sost^{u}** ज़य-संस्तु । प्राप्तजयः adj. (f. **-sütsh^{ü}** -संछू), victorious, triumphing (Śiv. 1628, 1648).

zay 2 ज़य् or (q.v.) **zai** ज़ै interj. victory! bravo! all hail! (i.q. **jai, jay,** qq.v.) (Śiv. 204); **zayā 1** ज़या, a single cry of 'victory' (Śiv. 1534, 1851).

zayā 2 ज़या f. N. of a subordinate goddess, who acted as an attendant to Pārvatī (Śiv. 1495).

zāy 1 ज़ाय् f. a birth, the festival at a birth, used —° (cf. **pŏtra-z°**, p. 799*b*, l. 42) (K. 95, 102, 129). Cf. **zā.**

zāy 2 ज़ाय f. a daughter. Noted only in the voc. **zāyi** ज़ायि (YZ. 20, 25).

zāy 3 ज़ाय्, see **zyon^{u}.**

zāyĕ ज़ाय (= ضائع) adj. c.g. perishing, becoming lost or destroyed; lost, wasted, fruitless, abortive. **—gōmot^{u}** —गोमंतु । अपरिचितीभूतः, चीणीभूतः perf. part. (f. **—gömüts^{ü}** —गांमंचू), unused, not brought into use, lying without a claimant or user, lying lost and unwanted, lying waste, (of a woman) unmated, (of learning) not drawn upon, (of beauty) not appreciated, and so on; wasted away (by disease, or the like). **—gatshun** —गछुन् । अपरिचितीभवनम. चीणीभवनम m.inf. to perish; to be or become lost; to be wasted, to be fruitless (owing to not being used, as ab.) (YZ. 547); to waste away (from disease or the like). **—karun** —करुन् m.inf. to cause to fade, cause to waste away, etc., as ab. (Rām. 212, 1571; YZ. 544).

zày^{i} ज़ंयि, in **zày^{i} zö** ज़ंयि ज़ां । जकारः m. the name of the letter ज **ja** (which includes ज़ **za**) when written in the Śāradā character.

zĕyi ज़्ययि, see **zyon^{u}.**

ziy ज़िंय् । धनागमः f. victory (Gr.Gr. 129; I.K. IX, ii, 49); income, earnings, profits of work (El. *zi*; Śiv. 232, *ziyō* m.c.; K.Pr. 70, 138, 204, 262, *zi*). **ziyi-kul^{u}** ज़ियि-कुलु । अत्यर्जनशीलः m. 'the income-tree', (in a family) the member who by good conduct and industry earns the largest income.

zyāda ज़्याद or **ziyāda** ज़ियाद زیادہ adj. and adv. more, additional (cf. **dahi warihĕ z°**, p. 200*b*, l. 10) (Gr.M.; Śiv. 497; Rām. 265, 1697); too much, excessive, very (Gr.M.; Śiv. 444, *zyād*, m.c.); many, much, a great deal (Śiv. 1596).

zöyij^{ü} ज़ांयिजू, see **zöyyul^{u}.**

zöy^{i}jyār ज़ांयिज्यार् । सूक्ष्मता m. minuteness, delicacy, fineness (cf. **tāla-z°**, p. 997*b*, l. 7) (Gr.Gr. 141, *zöy^{i}jyār*). Cf. **zöv^{i}jyār.**

zöyilī ज़ांयिली f. delicateness, fineness (cf. **tāla-z°**, p. 997*b*, l. 13).

zöyul^{u} ज़ांयिलु, see **zöyyul^{u}.**

zyon^{u} ज़्यंनु । जन्मग्रहणम् conj. 3. [The causal of this verb is **zōw^{a}run,** q.v. (Gr.Gr. 175).

Inf. and fut. pass. part. **zyon^{u}** ज़्यंनु (Śiv. 342, Rām. 813); sg. instr. **zĕnan** ज़्यनन् (Śiv. 991); dat. **zĕnas** ज़्यनस् (Śiv. 1384, K. 18); abl. **zĕna** ज़्यन (Śiv. 659) or **zĕni** ज़्यनि; gen. **zĕnuk^{u}** ज़्यनुकु; pl. nom. **zĕn^{i}** ज़्यंनि; f. sg. nom. **zĕñ^{ü}** ज़्यंञू; pl. **zĕñĕ** ज़्यञ.

Pres. part. **zĕwān** ज़्यवान् (Śiv. 928); impers. fut. part. **zĕnī** ज़्यनी; conj. part. **zĕth** ज़्यथ् (Gr.Gr. 198, Śiv. 1194, YZ. 311); neg. conj. part. **zĕnay** ज़्यनय्; freq. part. **zĕ zĕ** ज़्य ज़्य (Gr.Gr. 105, 198), or **zĕth zĕth** ज़्यथ् ज़्यथ् (Gr.Gr. 105, 198); adverbial part. **zĕwöni** ज़्यवांनि; n.ag. 1 **zĕwawun^{u}** ज़्यववुनु (Gr.Gr. 105, 192; Rām. 1587); 2 **zĕnawôl^{u}** ज़्यनवोलु (Gr.Gr. 106, 193).

Fut. (Gr.Gr. 202) sg. 1 **zĕma** ज़्यम (Rām. 67); 2 **zĕkh** ज़्यख्; 3 **zĕyi** ज़्ययि (L.V. 37, Śiv. 243, Rām. 1597) (to him, **zĕyĕs,** K. 52): pl. 1 **zĕmav** ज़्यमव्; 2 **zĕyiv** ज़्ययिव्; 3 **zĕn** ज़्यन् (L.V. 47, Śiv. 1373).

Cond. past (Gr.Gr. 253) sg. 1 **zĕmahö** ज़्यमहां; 2 **zĕhökh** ज़्यहांख्; 3 **zĕyihē** ज़्ययिहे: pl. 1 **zĕmahöv** ज़्यमहांव्; 2 **zĕy^{i}hīv** ज़्यंयिहीव्; 3 **zĕhön** ज़्यहांन्.

Impve. pres. (Gr.Gr. 247) sg. 2 **zĕh** ज़्यह्; 3 **zĕyin** ज़्ययिन् (Rām. 1597): pl. 2 **zĕyiv** ज़्ययिव्; 3 **zĕyin**

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ज़्यिन्. Pol. (Gr.Gr. 249) sg. 2 zĕta ज़्यत; 3 zĕy^{i}tan ज़्यियितन् : pl. 2 zĕy^{i}tav ज़्यियितव्; 3 zĕy^{i}tan ज़्यियितन्. Fut. zĕzi ज़्यज़ि (Gr.Gr. 250); past zĕzihē ज़्यज़िहे (Gr.Gr. 251).

2 Past (Gr.Gr. 229, 236) m.sg. 1 zās ज़ास् (Rām. 1442, K. 63); 2 zākh ज़ाख् (Rām. 803); 3 zāv ज़ाव् (Śiv. 527, Rām. 83–4) (for me, zām, Śiv. 1110; from her, Rām. 1258): pl. 1 zāy ज़ाय्; 2 zāwa ज़ाव; 3 zāy ज़ाय् (Rām. 85–6, K. 785–6): f.sg. 1 zāyĕs ज़ायस् (Rām. 1586); 2 zāyĕkh ज़ायख् (Śiv. 664); 3 zāyĕ ज़ाय (Śiv. 35) (to them, zāyĕkh, K. 78): pl. 1 zāyĕ ज़ाय; 2 zāyĕwa ज़ायव; 3 zāyĕ ज़ाय (K. 785) (to him, zāyĕs, Śiv. 34).

3 Past (Gr.Gr. 229, 241) m.sg. 1 zāyōs ज़ायोस्; 2 zāyōkh ज़ायोख्; 3 zāyōv ज़ायोव्: pl. 1 zāyēy ज़ायेय्; 2 zāyēwa ज़ायेव; 3 zāyēy ज़ायेय्: f.sg. 1 zāyēyĕs ज़ायेयस्; 2 zāyēyĕkh ज़ायेयख्; 3 zāyēyĕ ज़ायेय (Śiv. 33): pl. 1 zāyēyĕ ज़ायेय; 2 zāyēyĕwa ज़ायेयव; 3 zāyēyĕ ज़ायेय.

4 Past (Gr.Gr. 229, 241) m.sg. 1 zāyās ज़ायास्; 2 zāyākh ज़ायाख्; 3 zāyāv ज़ायाव् (Rām. 337): pl. 1 zāyāy ज़ायाय्; 2 zāyāwa ज़ायाव; 3 zāyāy ज़ायाय् (L.V. 51): The fem. is the same as in 3 past.

The perf. part. is (Gr.Gr. 110) m.sg. zāmot^{u} ज़ामॅतु (K. 86, etc.); pl. zāmat^{i} ज़ामॅति: f.sg. zāmüts^{u} ज़ामॅचु (K. 66); pl. zāmatsa ज़ामच (K. 357).]

to be born, to come to birth, to come into existence (cf. phāgun z°, p. 685b, l. 22) (El. *zyun*; Gr.Gr. 26, 110, 167, 175, 198, 229; Gr.M.; L.V. 37, 45, 47, 51; Śiv. 33–5, 243, 432, 527, 659, 664, 928, 990–1, 1000, 1194, 1197, 1340, 1373, 1384, 1424, 1477, 1544, 1584; Rām. 67, 83–5, 337, 598, 629, 633–4, 637, 803, 813, 915, 1109, 1206, 1258, 1264, 1321, 1338, 1347, 1369, 1442, 1464, 1517, 1586, 1597, 1702; K. 18, 37, 41, 47, 52, 63, 78, 539, 624, 734, 785, 950; YZ. 149, 311; K.Pr. 47, 76, 137, 263 read *zĕyi*); (of seeds or the like) to sprout, to spring up, germinate (cf. drāmun z°, p. 245b, l. 19) (Śiv. 1110, K. 318); (of milk, in the preparation of curds) to crack, to curdle, to turn (El. *zyun*; cf. zōwarun). —marun —मरुन् । जन्ममरणम् m. (sg. dat. zĕnas maranas ज़्यनस् मरनस्), birth and death (Śiv. 342, 1424); death at the time of birth.

zāmot^{u} ज़ामॅतु । जातः, उद्भिन्नः (f. zāmüts^{u} ज़ामॅचू), born, come into existence (cf. zūna-pāch^{i}-z°, p. 1226a, l. 10) (Rām. 28, 115, 145, 351, 424, 428, 493, 665, 760, 1125, 1359, 1470, 1631; K. 66, 86, 357, 550, 751, 764); (of seeds, etc.) sprouted, sprung up, germinated (cf. ada-z°, p. 12b, l. 15); (of milk, etc.) curdled (cf. ôm^{u} zāmot^{u} dŏd, p. 27a, l. 23). —dŏd —द्वद् । दधि m. curdled milk, curds (L. 462, *zamat*).

zĕna-gür^{u} ज़्यन-गॖरु । जन्मसमयः f. the time of birth (used in astrological calculations). -jāy -जाय् f. a birth place (El. *zenajáe*).

zyun^{u} ज़िनु । इन्धनम् m. (sg. dat. zinis ज़िनिस्), wood fuel, firewood (cf. aga-z°, p. 16a, l. 31; bana-z°, p. 109b, l. 1; bör^{u}-z°, p. 118b, l. 32; brana-z°, p. 124a, l. 35; dūn^{i}-z°, p. 224a, l. 22; mŏnd^{i}-z°, p. 574b, l. 34; phal-z°, p. 692a, l. 19; phala-z°, p. 693a, l. 8; phrāś^{i}-z°, p. 709a, l. 8; pōsh^{i}-z°, p. 779b, l. 47; t^{a}la-z°, p. 995a, l. 44; wan-z°, p. 1120a, l. 28; vīri-z°, p. 1136a, l. 17) (El. *zún*; Gr.Gr. 163; Gr.M.; W. 115, *ziun*; Śiv. 973; K. 280, 1083, 1137; H. ii, 12; xi, 7; xii, 20–2, 24; K.Pr. 41, 155, 159, 164).

zin^{i}-ambār ज़िनि-अम्बार् । इन्धनकूटम् m. a pile, or stack, of firewood (Śiv. 68). -banna -बन्न । इन्धनकूटम् f. a stack of firewood. -bôr^{u} -बोरु । इन्धनभारः m. a load of firewood (as carried about for sale, or the like). -gĕd^{u} -ग्यडु । बद्धम् इन्धनम् f. (sg. dat. -gĕjĕ -ग्यज्य), a tied-up bundle of firewood (Rām. 584). -gĕdür^{u} -ग्यडॖरु । इन्धनबन्धिनी f. such a bundle of small size. -gur^{u} -गुरु । अश्ववाह्येन्धनभारः m. a horse-load of firewood, so much as would be, or is, carried on a horse (for sale, or the like). -hönz^{u} -हांज़ु । इन्धननाविकः m. a firewood boatman, a boatman who collects firewood in the forest and transports it by boat for sale (W. 115). -hür^{u} -ह्वरु । ईषदिन्धनम् f. a little (two or three chips) of firewood (Śiv. 1085–6, 1138). -kōn^{u} -कांनु । इन्धनमात्रा f. a little firewood, so much as would be sufficient only for a day or so (cf. kōn^{u} 5, p. 461a, l. 21) (Gr.Gr. 163). -laṭür^{u} -लटॖरु । इन्धनखण्डम् f. a single stoutish piece of firewood. -lŏṭh^{u}r^{u} -ल्वठ्रु । इन्धनमुष्टिका f. a small tied bundle (about a handful) of small firewood. -mŏnd^{u} -म्वंडु । इन्धनस्थाणुः m. a log for firewood. -mŏnd^{u}r^{u} -म्वंड्रु । इन्धनस्थाणुः f. a small log, as ab. -mĕnzur -म्यंज़ुर् । इन्धनविक्रेता m. (sg. dat. -mĕnzaras -म्यंज़रस्; f. mĕnzarĕn म्यंज़र्यन्, either his wife, or a female firewood-seller), a professional seller of firewood. -tul^{u} -तुलु । ईषदिन्धनम् m. a small amount of firewood (Gr.Gr. 164). -thôp^{u} -थोपु m., i.q. -tul^{u} (Gr.Gr. 164). -zand -ज़ंड् m., i.q. -tul^{u} (Gr.Gr. 163).

zyūn^{u} ज़्यूनु, f. zīn^{u} ज़ीनू, 1 p.p. of zēnun, to conquer (cf. sŏrga-zyūn^{u}, p. 934a, l. 33).

zāyun^{u} ज़ायुनु । जननोत्सवः m. that which is connected with birth (cf. mōl^{i}-z°, p. 566b, l. 33); the festival or rejoicing in honour of the birth of a son.

ziyāphath ज़ियाफथ्, ziyāfat ضيافت f. an entertainment, feast, banquet (El. *ziáfat*, m.; H. x, 4, 11); hospitality, entertainment; a dish of food

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brought as a present, a present of dainty food (H. x, 5, 10).

zyur^{u} ज़िरु (= زیرہ) । जीरकम्, पुष्पकेसराग्रचूर्णम् (sg. dat. **ziris** ज़िरिस्), caraway-seed, cumin-seed (cf. **baḍa-z°**, p. 82*b*, l. 40; **dā-z°**, p. 231*a*, l. 27; **kāla-z°**, p. 436*a*, l. 3; **phaka-z°**, p. 689*a*, l. 27) (W. 144, K.Pr. 43); flower-pollen (cf. **gŏlāb-z°**, p. 284*b*, l. 12). Cf. **zīra 2**, and L. 67, *zirah siyah*, red caraway, *Carum sp.*

zir^{i}-gŏg^{a}j^{i} ज़िरि-ग्वग्जि or **-gŏg^{u}j^{ü}** -ग्वगुजू । जीरकमूलकम् f. its globular root (cf. L. 76, *ziri gogul*, a certain diuretic medicinal plant). **-mŏnd^{u}** -म्वंडु । जीरमूलकम् f. (sg. dat. **-mŏnjĕ** -म्वंज्य), id. **-mush^{e}kh** -मुशुख् । अत्यल्पजीरकम् m. a whiff of cumin, a very small amount of cumin.

ziri-kiñ ज़िरि-किञ् । अल्पमात्रा f. a very small amount of anything (cf. **kāñ 1**).

zyus^{u} ज़िसु । श्वभ्रम् m. (sg. dat. **zisis** ज़िसिस्), a hole in the ground, a pit; (esp.) a pit in which grain is concealed (L. 411 *zusu*, 462 *zús*). **zis^{i}-ṭsŏgij^{ü}** ज़िसि-च़ाँगिजू । अवटासनस्थानम् f. a mat (for sitting on) over a pit, a seat, as a trap, over a pit (so that the sitter is at once precipitated into it).

zyēshthā ज़्येश्ठा f. N. of the goddess of misfortune (in Skt. *Jyēṣṭhā*) (Śiv. 1474).

zyut^{u} ज़ितु । अकस्माल्लाभः, अप्राप्यप्राप्तिः m. (sg. dat. **zitis** ज़ितिस्), sudden, or unexpected, gain; gaining or getting possession of something looked upon as unobtainable (e.g. accidentally finding hidden treasure).

zit^{i}-on^{u} ज़िति-अ़नु । अन्धानुकृत् adj. (f. **-ūñ^{ü}** -अ़ञू), (even though possessing sight) one who acts as if he were blind, one who pretends blindness. **-añĕr** -अ़ञर् । स्वेच्छान्धत्वम् m. sham, or pretended, total blindness (whether one is merely dim-sighted or can see well).

ziyut (? spelling) (L. 463), the season for sowing rice. Cf. **wāph**.

zyuṭh^{u} ज़िठु । ज्येष्ठः adj. (f. **ziṭh^{ü}** ज़िठू or (H. xii, 6) **zēṭh^{ü}** ज़्यठू, sg. dat. **zichĕ** ज़िछ्य), elder (by birth), senior (cf. **garba-z°**, p. 300*a*, l. 8; **zarma-z°**, p. 1232*b*, l. 15) (El. *zúṭh*; Gr.Gr. 58, declined; Gr.M.; Rām. 629, 1736; K. 1012; H. xii, 6); an elder, a chief, principal (El. *zyúṭ*; K. 466, 919; H. v, 1); superior in rank, taking precedence (K. 904); (as subst. m.) a magistrate (El. *zyúṭ*). El. confounds this word with **zyūṭh^{u}**, q.v. —**bôy^{u}** —बोयु । ज्येष्ठभ्राता m. the eldest brother in a family of brothers and sisters (Rām. 330, *z° barādar*; *—bóy^{u}*, 336, 456). —**hyuh^{u}** —ह्युह् adj. (f. **ziṭh^{ü} hish^{ü}** ज़िठू हिशू), the elder (among others), the oldest (Rām. 699, 859; H. viii, 5). —**karun** —करुन् m.inf. to superannuate (El. *zyúṭ k°*). —**pahān** —पहान् । किञ्चिज्ज्येष्ठः adj. (f. **ziṭh^{ü} pahān** ज़िठू पहान्), a little older (than the others), somewhat senior.

ziṭh ṭsāṭh ज़िठ् च़ाठ । अग्र्यशिष्यः m. (sg. dat. —**ṭsāṭas** —च़ाटस्), the head, or senior, boy of a school or class.

ziṭhi-paksh ज़िठि-पक्ष् । ज्येष्ठसंबन्धिवर्ग्यः adj. c.g. belonging to the elder branch (of a family, or the like).

ziṭh^{ü} bĕñĕ ज़िठू ब्यञ । ज्येष्ठा भगिनी f. an elder sister, the eldest sister in a family of brothers and sisters.

zyūṭh^{u} ज़्यूठु । दीर्घः adj. (f. **zīṭh^{ü}** ज़ीठू, sg. dat. **zēchĕ** ज़ेछ्य), long (in time or space), lengthy, tall (cf. **atha-z°**, p. 65*b*, l. 6; **āyĕ-z°**, p. 73*a*, l. 29; **buthi-z°**, p. 143*b*, l. 24; **dāri-z°**, p. 238*a*, l. 32; **hĕnga-z°**, p. 339*b*, l. 2; **khōra-z°**, p. 410*b*, l. 19; **lāga-z°**, p. 511*b*, l. 14; **lāṭ^{i}-z°**, p. 535*b*, l. 49; **nala-z°**, p. 632*a*, l. 37; **nāri-z°**, p. 649*a*, l. 36; **narĕ-z°**, p. 650*a*, l. 17; **pād^{i}-z°**, p. 681*b*, l. 38; **phala-z°**, p. 692*b*, l. 31, and p. 693*a*, l. 10; **rāda-z°**, p. 825*a*, l. 29; **wumarĕ-z°**, p. 1119*a*, l. 27; **zanga-z°**, p. 1226*b*, l. 29; **zĕwa-z°**, p. 1236*a*, l. 6) (El. *zyúṭ*, *zyúṭh*, *zúṭh*; Gr.Gr. 19, 75; Gr.M.; Śiv. 842, 847, 912; Rām. 600, 1489; K. 926; K.Pr. 76, 143, 159, 219, 257, 262); (of a room, area, or the like) long, spacious (Gr.M.; Śiv. 1084, 1733). El. confounds this word with **zyuṭh^{u}**, q.v. —**karun** —करुन् m.inf. to make long, make longer, extend, draw out (El. *zúṭh k°*, W. 88).

zēṭhi-zyūṭh^{u} ज़ेठि-ज़्यूठु । अतिदीर्घः adj. (f. **-zīṭh^{ü}** -ज़ीठू), very long, extra long, too long.

zīṭh^{i} atha dārān^{i} ज़ीठि अथ दारंनि m. pl. inf. to stretch out the arms (H. vii, 25).

zyūṭh^{o}r^{u} ज़्यूठ्रु, see **zīṭh^{a}run**.

zayĕwun^{u} ज़यवुनु । जिष्णुः n.ag. (f. **zayĕvüñ^{ü}** ज़यवंञू), conquering, victorious, a conqueror.

zāyāv ज़ायाव्, **zāyōv** ज़ायोव्, see **zyon^{u}**.

zöyyul^{u} ज़ाय्युलु (also written **zöyul^{u}** ज़ायिलु) । सूक्ष्मः adj. (f. **zöyij^{ü}** ज़ायिजू), minute, delicate, (of thread or the like) fine, (of paper or the like) thin, (of cotton goods or the like) soft (cf. **tāla-z°**, p. 997*b*, l. 11) (El., Gr.Gr. 141, Gr.M., L.V. 102, K.Pr. 183); cf. **zövyul^{u}**. **zöyil^{i}-wôl^{u}** ज़ायिलि-वोलु । सूक्ष्मकारी m. (f. **-wājĕñ** -वाज्यञ्), one who acts delicately (e.g. in consolation, in bargaining, in reproaching, and so on).

zaz 1 ज़ज़् । कारुविशेषः m. a musical instrument maker.

zaz 2 ज़ज़् । अतिवृद्धः adj. c.g. very old (of a man or woman), aged, an ancient, greyhead (cf. **buḍa z°**, p. 85*b*, l. 10).

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zaza ज़ज़ । रूपिकाः f.pl. rupees (a word used principally by plasterers, masons, carpenters, and the like).

zāza ज़ाज़ m. (?) a lord (El.).

zĕzi ज़्यज़ि, see **zyon^u**.

ziza, see **z^{a}ts**.

zazur^u ज़ज़ुरु । विकृतशाकादिः m. grass, leaves, or vegetables that have become decayed, withered, yellow, or stale (and are hence fit only to throw away) (Gr.Gr. 121). Cf. **zŏzur^u**.

zazár^i-kōn^ü ज़ज़रि-कांञू । विकृतशाकादिपचसंघट्टः f. a small bunch, or wisp, of such leaves (thrown away in the process of preparing vegetables for cooking, or in cleaning or sorting them). **-tul^u** -तुलु । जीर्णशाकादिपचसमूहः m. id.

zŏzur^u ज़्वज़ुरु । जीर्णीभूतः adj. (f. **zŏzür^ü** ज़्वज़ुरू), (of grass, vegetables, or the like) withered, decayed, turned yellow; cf. **zazur^u**. **—atsun** —अचुन् । जर्जरीभवनम् m.inf. to become withered, as ab.; (of a human being) to become withered from sorrow or the like. **—tsānun** —चानुन् । जीर्णीकरणम् m.inf. to cause (a person) to become withered as ab.

zŏzár^i-tul^u ज़्वज़रि-तुलु । जर्जरितशाकाद्युच्छिष्टम् m. (in cleaning or sorting vegetables) the collection of withered or yellow leaves thrown away as refuse.

zŏzür^ü kōn^ü ज़्वज़ूरू कांञू । जर्जरीभूतशाकादिकम् f. id.

zŏzarun ज़्वज़रुन् । जीर्णीभवनम् conj. 3 (2 p.p. **zŏzaryōv** ज़्वज़र्योव्), to become withered, (of leaves, or the like) to turn yellow (Gr.Gr. 121); (met.) (of a human being) to wither from anxiety, sorrow, or the like. **zŏzaryō-mot^u** ज़्वज़र्यो-मतु । जीर्णीभूतः perf. part. (f. **zŏzaryē-müts^ü** ज़्वज़र्ये-मंचू), withered (as ab.). Cf. **zazaryō-mot^u**.

zazaryō-mot^u ज़ज़र्यो-मतु । विकृतीभूतः adj. (f. **zazaryĕ-müts^ü** ज़ज़र्ये-मंचू), (of leaves, or the like) withered, turned yellow; (of an animate being) withered from old age, decrepid. Cf. **zazur^u** and **zŏzarun**.

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ADDENDA

ō 3 or **u** उ (= و) conjnct. and (Rām. 133, 260, etc.).

abad 2 अबद् ابد m. endless time, eternity (Rām. 1106).

aběn अब्यन् adj. c.g. not different, identical (L.V. 16).

abalakh अबलख् (= ابلق) m. and adj. c.g. parti-coloured, piebald; (in Ksh.) a beautiful, or well-bred, horse (Śiv. 1859).

abilāsh अबिलाश् । अभिलाषः m desire, wish, craving (Śiv. 759).

ābaran आवरन् m. an ornament, decoration (K. 85).

abtar अब्तर् ابتر adj. c.g. spoiled, disarranged; (in Ksh.) terrified (H. vi, 12).

abay अबय् । अभयः m. and adj. c.g. free from fear or danger, secure; N. of a certain *mudrā*, or position of the fingers, used in religious worship (Śiv. 1697).

achar अछर् (Rām. 842, 1263), i.q. **achur,** q.v.

acyuth अच्युथ् m. (sg. dat. **acyutas** अच्युतस्), a N. of Vishnu (Viṣṇu) (Śiv. 1437).

ādā आदा ادا f. completion, fulfilment. —**gatshun** —गछुन् m.inf. to go to completion, to be completed, (of a space of time) to elapse (H. x, 8; xii, 4, 9, 11, 12).

ādĕkh आदख् adj. c.g. and the others, and the rest, *et cetera* (Rām. 573).

ādam आदम् آدم m. Adam, the first man (H. iv, 2, 3; vii, 6, 7). Hence **ādamī** आदमी (= آدمی) or **ādamⁱ** आदॖमि m. a descendant of Adam, a human being. **ādamⁱ-khāv** आदॖमि-खाव् m. a man-eater, a carnivorous animal; N. of a kind of grass (Rām. 1631). **ādamī-zād** आदमी-ज़ाद् m. a man, a human being (Rām. 445, 892).

adarmī अदर्मी m. a sinner (Śiv. 862, Rām. 52).

aduyᵘ अदुयु adj. (f. **aduyᵘ** अदुयू) non-dual; hence (of the mind) convinced of the non-duality or identity of the Self with the Supreme (L.V. 5, 65).

adyātma अद्यात्म m. the Supreme Soul (Rām. 171).

agŏphil अगॊफिल् (cf. غافل) adv. thoughtlessly, inadvertently, unconsciously, unintentionally (Rām. 56, 129).

ūhᵘ ऊहू, see **wūhᵘ**.

ahᵃda अहद m. i.q. **ohuda,** q.v. (vill.). In H. i, 2, the word is used to indicate the period of a king's reign, his lifetime as a king.

aham अहं pron. I; the ego (L.V. 15), a word borrowed from Skt., and used in its philosophical sense. **-bāv** -बाव् m. self-pride, egoism (K. 513).

ahan-gār अहन्-गार् (= آهنگر) m. a blacksmith (H. xii, 16).

ahantā अहन्ता f. consciousness of one's own individuality, self-consciousness (Śiv. 1620).

āhārun आहारुन् ? conj. to eat food (only noted in L.V. 28).

ahŏth अहॊथ् । आहुतिः f. (sg. dat. **ahŏtsᵘ** अहॊछू), offering an oblation to a deity (Śiv. 1200); an oblation.

ahwāl अह्वाल् احوال m. condition, case, circumstances, state of affairs (Rām. 220, 252, 263, etc.).

ōjas ओजस् m. splendour, brilliant light, glory (K. 1038).

akābīr अकाबीर् (= اکابر) m.pl. the great, grandees, people of rank (Rām. 1314, adj.).

ōkhun ओँखुन् conj. 1 to make a mark; to impress a mark upon anything, to brand (L.V. 76).

akhĕr अख्यर् m., i.q. **achur,** q.v. (L.V. 10).

akŏl अकॊल्, see **kŏl-akŏl,** p. 436*b*, l. 32.

akalankh अकलंख् adj. c.g. without stain, spotless, unblemished (Rām. 1321).

akār अकार् m. (in the Nāgarī or Śāradā alphabet) the letter **a** अ (Śiv. 1771).

akriy अक्रिय् adj. c.g. not acting, free from work; in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation (L.V. 32, 45).

ākŏshⁱ आकॊशि adv. in the heaven, in the sky (Śiv. 246, 1146, 1396).

akshauhinī अक्षौहिनी or (K. 831) **akshauhĕn** अक्षौह्यन् f. a large army (complete in chariots, elephants, cavalry, and infantry) (Śiv. 853; K. 553, 818, 831).

akshĕr अक्षर् m. a letter of the Nāgarī or Śāradā alphabet, a syllable (Śiv. 1763–4, 1768, 1771). I.q. **achur,** q.v.

akith-kun अकिथ्-कुन् adv. on one side (of anything, dat.) (H. xii, 14).

alvidāh (= الوداع) m. adieu, farewell. —**karun** —करुन् m.inf. to make a last farewell (H. vii, 16).

āma आम in **āma-tāv** आम-ताव् m. 'raw-roasting', half-roasting, parching (Rām. 1626). Cf. **ômᵘ**.

ambar अंबर् m. clothing, apparel, garments (L.V. 28, 76).

amdan अमदन् عمداً adv. intentionally, deliberately; (in Ksh.) as a natural result, owing to (such and such) a cause (Śiv. 1230).

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amol^{u} 2 अमंलु adj. (f. **amüj^{ü} अमंजू**), undefiled, pure, free from all defilement (L.V. 64).

amalôn^{u} अमलोनु adj. (f. **amalöñ^{ü} अमलांञ्ञू**), undefiled, pure (L.V. 21).

amāma अमाम (= عمامه) m. a turban, tiara, crown (Rām. 990).

amār अमार् m. desire, longing (H. v, 2).

amārath अमारथ् عمارت ? gend. building; a building, structure, edifice. **-gar -गर्** m. one who builds, a skilled builder (Rām. 131).

amarāwatī अमरावती f. N. of the abode of the gods, esp. the heaven of Indra (Śiv. 1497, personified).

and अन्द्. Here insert a new sub-article.

andas अन्दस् adv. at the end, at the edge (Śiv. 1662).

and 2 अन्द् । अन्धः adj. c.g. blind, i.q. **on^{u} 1,** q.v. **anda-gāsh अन्द-गाश्** m. light (i.e. sight) for the blind (Rām. 1103).

anād अनाद् adj. c.g. without beginning, existing from eternity (L.V. 72).

andām अन्दाम् اندام m. body, form, figure (Rām. 1039).

angāh अंगाह् adv. then, thereupon (Rām. 508).

ankā عنقا m. a fabulous bird, the phœnix; a *rara avis*, something very rare (H. ii, 2, etc.).

ankush अंकुश् m. the hook or goad used in driving an elephant (K. 397).

anāmay अनामय् m. health; well-being, welfare, weal (L.V. 1).

ann अन्न् (L.V. 28, Śiv. 306, Rām. 1113), i.q. **an 1,** q.v.

anun 3 अनुन् conj. 3 (2 p.p. **anyōv अन्योव्**), to become blind, become sightless. **anyō-mot^{u} अन्यो-मंतु**2 perf. part. (f. **anyē-müts^{ü} अन्ये-मंच़ू**), become blind, blind, without sight (Rām. 772).

anantawān अनन्तवान् adj. c.g. endless, limitless (Śiv. 234).

anār अनार् انار m. the pomegranate, *Punica granatum* (Rām. 646, 1018, 1093).

anth अन्थ् m. (sg. dat. **antas अन्तस्**) (i.q. **and,** q.v.), the end, conclusion of anything (Śiv. 1418, 1789; Rām. 1596, 1779). Cf. **önth.**

anta-rost^{u} अन्त-रंस्तु । निरन्तः adj. (f. **-rüts̆h^{ü} -रंछ़ू**), endless, without end, never ending. Cf. **önta-rost^{u}**, p. 35*b*, l. 26.

ȧnt^{i} अंन्ति (L.V. 54) or **ȧntih^{i} अंन्तिहि** (L.V. 33, 37, 38, 41, 61) in the end, finally, ultimately.

antaḥ अन्तः i.q. **antakaran,** q.v. (Śiv. 1420) (a borrowed Skt. word).

antakarm अन्तकर्म् m. inward workings, i.e. inward meditation (Śiv. 285).

antalāy अंतलाय् f. N. of a certain magic powder that causes death to him on whom it is cast; hence **—chakūñ^{ü} —छ़कंञ्ञू** f.inf. to scatter this (on a person); met. to cause (his) death (K. 196).

antar अंतर् m. that which is within, the inner, or hidden, meaning (of anything) (L.V. 56).

antardān अन्तर्दा(र्धा)न् m. disappearance, invisibility (Śiv. 1604).

antardyān अन्तर्द्यान् m.i.q. **antardān,** q.v. (Śiv. 271).

antaryōmī अंतर्यामी m. the Inner Restrainer, the Inner Monitor, the Supreme Spirit as guiding mankind (K. 718).

anway अन्वय् m. logical connexion; tenor, drift, purport; the real truth (concerning something) (L.V. 59).

aphshŏrda अफ्श्वर्द افشرده adj. c.g. pressed, squeezed out; friendless, without helper, destitute, without support (Rām. 772).

aphsūn अफ्सून् افسون m. incantation, charm, spell (Rām. 814).

āphtāb आफ्ताब्, aftāb آفتاب m. the sun (Rām. 1273).

apān अपान् m. one of the five life-winds in the body, which goes downwards and out at the anus (L.V. 101, Śiv. 1682). See **prān 1** for particulars.

apsar अप्सर् m. an officer (corruption of the English word) (H. x, 12).

apūt^{u} अपूतु adj. (f. **apūts^{ü} अपूच़ू**), impure, ceremonially unclean (L.V. 32).

arda-rāth अर्द-राथ्. This word also occurs in Rām. 1108*g*. In Rām. 1265 we have **arda-rātran,** adv. at midnight.

arkān ارکان m.pl. pillars, columns. **arkān-i-dōlath अर्कानि-दोलथ्** (= ارکان دولت) m.pl. 'pillars of the State', grandees, nobles (Rām. 142).

arnav अर्नव् m. the sea, ocean (Śiv. 1871).

arūph अरूफ् adj. c.g. (as subst., sg. dat. **arūpas अरूपस्**), formless, without form (Śiv. 1757).

arpun अर्पुन् conj. 1 to offer (an oblation, or the like) (K. 138, 141).

arz ارض f. the earth; **arz ō samā** ارض و سما f. earth and the heavens (i.e. everywhere) (H. vii, 26).

arzon^{u} अर्ज़ुनु, see **yĕmal.**

āsa 3 आस, i.q. **asā,** q.v. (Rām. 389).

āshōb آشوب adj. c.g. exciting, in **āshōb-i-ālam** آشوب عالم, an exciter, or intoxicator, of the universe (of a beautiful woman) (Rām. 520).

ashŏdd अश्वद्द (Śiv. 371), i.q. **ashŏd,** q.v.

ashukh-wan अशुख्-वन् m. the forest of Aśōka trees in which Rāma camped when attacking Laṅkā (Rām. 900).

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ashŏmēd (Rām. 1320, 1686) or **ashŏmīd** (Rām. 1140) अश्वमे(मी)ट् m. a horse sacrifice (Skt. *aśvamēdha*).

āshram आश्रम् m. a hermitage, dwelling of an ascetic or of ascetics (Rām. 1143*g*).

ashṭumᵘ अष्टुमु ord. (fem. **ashṭümᵘ** अष्टॖमू), eighth (Rām. 419, K. 132).

ashṭamūrath अष्टमूरथ् adj. c.g. (sg. voc. **-mūrta** -मूर्त), one who possesses eight forms, an epithet of the Deity, his eight forms being the five elements (earth, water, fire, air, ether), the sun, the moon, and the officiating priest (Skt. *aṣṭamūrti*) (Rām. 1769).

ashyudᵘ अशिद्द्, in **ras-ashyudᵘ**, p. 841*a*, l. 46, i.q. **ashud**, q.v.

asankhy असंख्य् adj. c.g. countless, innumerable (K. 848).

astra अस्त्र in **astra-vidyā** अस्त्र-विद्या f. the lore of arms, the science of wielding weapons (K. 949).

ŏ̄tᵘ ऑँटू. An additional meaning is the 'Adam's apple' in the throat, and hence, genl., the throat, throttle (K. 449).

ātmagyōnī आत्मग्यॉनी adj. c.g. one who has complete knowledge of the Supreme Spirit, a perfected saint (Rām. 1683).

ataty अतत्य् (H. viii, 7), i.q. **ātⁱthᵘy**, p. 53*a*, l. 3.

ŏ̄tsᵘ-kār ऑँचू-कार् । अङ्गीकारः m. assent, consent (K. 1021).

atshĕn अछ्यन् adv. c.g. not torn; hence, uninterruptedly, continuously (L.V. 19). Cf. **atshyonnᵘ**.

āwaṭhan आवठन् f. (sg. dat. **āwaṭhünⁱ** आवठॖन्य्), covering, superimposing; mingling (one thing with another) (Rām. 767).

āvēzān आवेज़ान् آویزان adj. c.g. suspended, hanging, pendant (Rām. 1178).

ayōdyā अयोद्या. Note that in Rām. (e.g. 1678, 1695) '**Ayōdyā**' is spelt '**Ojudyā**'.

ayām अयाम् or **aiyām** ایام m.pl. days, times; space of time, duration, term (Rām. 132). See **gardish**.

ōyīn ऑयीन् (=آئین) m. a law, statute, edict, decree. **ōyīn ba ōyīn** adv. decree by decree, (of a series of events) each in its destined, or due, order (Rām. 24).

ōyīna ऑयीन, i.q. **aina**, q.v. (Rām. 47, 397, 655).

āyĕtsār आयद्ज़ार्. The dat. of **āyĕtsār**, **āyĕtsāras**, is used idiomatically to mean 'subject to', 'at the call of' (K. 531, 723). **pānas ā°**, subjection to oneself, acting on one's own authority, independent action (K. 544).

āzōdī आज़ादी آزادی f. freedom, liberty, independence. **khat-i-āzōdī**, a letter of freedom, a deed of manumission (Rām. 676).

azagar अज़गर् m. a boa constrictor, python (K. 192).

āzᵃmōyish आज़्मॉयिश् آزمائش f. trial, test, experiment (Rām. 459).

azōnᵘ अज़ॉन्‌ adj. c.g. ignorant, without knowledge, i.q. **azōnᵘ**, q.v. (Rām. 1475-6, 1594).

azār अज़ार्. At end of article add '**—dyunᵘ** —दिनु m.inf. to torment, afflict, molest (Rām. 1317)'.

ŏzīz ऑज़ीज़् (? = عاجز) adj. c.g. poor, destitute (H. ix, 11).

bū 3 बू (written भू by paṇḍits) f. the earth. **-manḍal** -मंडल् m. the terrestrial globe, the earth (K. 17, 776, 850). **-tal** -तल् m. the surface of the earth, the whole earth as opposed to the sky (L.V. 9).

bē-bākh 2 बे-बाख् بے باک adj. c.g. without fear, without apprehension, without anxiety (Rām. 1283).

babar 2 बबर् m.pl. in **wārⁱ-babar** वॉरि-बबर्, p. 1137*a*, l. 16, q.v.

bābathᵃr बाबथ्र्. At end of article add the following. **-nōsh** -न्वश् f. a brother's daughter-in-law, a fraternal nephew's wife (K. 1016).

badī बदीँ بدین adv. to, for, or in this (Rām. 1009).

bōd बोद् (or बोध्), m. intelligence; esp. perfect knowledge of the Self (L.V. 35).

bē-dād بیداد. For the article **bē-dād**, substitute the following. **bē-dād** बे-दाद् بیداد adj. c.g. unjust (El.); as subst. m. injustice, affliction (Rām. 289, 875, 892, 939, 1704). **dād-i-bēdād** m. crying out for help or protection (Rām. 438). **—gatshun** —गछुन् m.inf. tyranny, or misery, to happen (to a person), to become distraught (Rām. 756, 1356, 1696).

badan बदन् بدن m. the body (Rām. 921, 974, 1117, 1205, 1221, 1226, 1411, 1726; H. viii, 6, 13).

bādun 2 बादुन् conj. 1 (1 p.p. **bôdᵘ** बोदु), to afflict, cause pain to (L.V. 7).

buḍay बुडय् f. sinking, becoming immersed, see **wāṭa-b°**, p. 1157*b*, l. 44.

bē-gam बेगम् بیغم adj. c.g. without sorrow, without fear or anxiety (Rām. 382).

bāgwān or **bāgᵃwān** बाग्वान् (=باغبان) m. a gardener (Rām. 642, 748).

bāgyōday बाग्योदय् m. dawn of good fortune, a lucky occurrence (K. 422).

bahu बहु adj. much, many (a borrowed Skt. word) (L.V. 51).

bōjⁱ बॉजि (cf. **bôjᵘ**) m. one who has a share (**bāj**) in anything; hence, one who gets such and such as his allotted share of fate, one who gains possession of (L.V. 62).

bājan बाजन् m. a receptacle, recipient (K. 536).

bajōyī बजॉयी f. prosperity, success (Rām. 126).

bēkh بیخ. Here add as sub-article.

bēkha-dōlath f. well-founded prosperity, unfailing good fortune (Rām. 330).

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bē-khōdī **बे-खुदी** بیخودی f. alienation of mind, senselessness, delirium (Rām. 714).

bŏkth or **bŏk^ath** **बुक्थ्** f. (sg. dat. **bŏk^ü ts^ü** **बुक्चू**), prosperity, worldly bliss (K. 424, 1077).

bāla 1 **बाल**. Before '**-kūr^ü**' insert '**-brahmatsōr^i** **-ब्रह्मचॉरि** । **नैष्ठिकब्रह्मचारी** m. a perpetual Brahmacārin (see p. 121*a*, l. 30) vowed to life-long abstinence and chastity (K. 781)'.

bŏl^i 2 **बॉलि** । **बाल्ये** adv. in childhood (Rām. 1602).

bŏl^i 3 **बॉलि** for **bōr^i** pl. nom. of **bôr^u 1**, loads (Rām. 1041).

bôl^u **बोलु** । **हठः** m. obstinacy, determination, determined prowess. **—dārun** **—दारुन्** m.inf. to display such prowess (Rām. 1451).

bilhōr **बिल्होर** । **स्फटिकः** m. crystal (Rām. 568).

bōlanāwun **बोलनावुन्**. An additional meaning is 'to cause to address, to summon, call to' (L.V. 105).

balawān **बलवान्** adj. c.g. powerful, mighty (Rām. 1493).

balāvīr **बलावीर्**, i.q. **bala-vīr,** p. 103*a*, l. 41 (Rām. 118, 448, 511, 690, 1261, 1275, 1317, 1341, 1353, 1368, 1404, 1560).

balāvīrī **बलावीरी** f. bravery, courage, heroism (Rām. 691).

bam **बम्** m. the skin. **—tulun** **—तुलुन्** m.inf. to raise weals (with a whip) (L.V. 101).

bān 3 **बान्** m. the sun (L.V. 9).

bŏnā **बुना**. An alternative form is **bŏna** **बुन** (e.g. Rām. 401, 542, 795, etc.).

bunā **बुना** (cf. بن), in **sangīn-bunā.** See **sangīn.**

band 5 **बन्द्** (Rām. 782), i.q. **banda 2,** q.v.

bandān **बन्दान्** m. an asseveration, vow, solemn promise (Rām. 151).

bŏnd^iwān **बॉन्दिवान्** (K. 36, 40, 51, 53, 365–6, 896, 997, 1005, 1028), see **bŏd^i-wān,** p. 83*b*, l. 36.

bīnāh **बीनाह्** (= بینا) adj. c.g. seeing, one who sees (H. ii, 2).

bēnawāh **बेनवाह्** (= بینوا) adj. c.g. indigent, destitute (H. vii, 7).

bār 3 بار m. greatness; God. **—Khŏdāyō,** O Great God (H. v, 7). **—Sŏhib,** the Almighty (H. vii, 2, 3, 5).

bīr **बीर्** m. a leaf of betel (*pān*) rolled up with spices (see **pān 2**) (K. 977, 982).

būr **बू(भू)र्** m. i.q. **bū 3,** p. 1245*b*, l. 7, q.v., used in the Skt. phrase *bhūr, bhuvah, svar*, the earth, atmosphere, (and) heaven, i.e. the whole visible universe (L.V. 9).

bram **ब्रम**. Add, as a new sub-article, '**brama-wôn^u** **ब्रम-वोनु** m. a wanderer, one who roams (L.V. 26).'

bē-rong^u **बे-रंगु** adj. (f. **bē-rünj^u** **बे-रंजू**), i.q. **bē-rang,** q.v.; out of order, deranged, disarranged (L.V. 85).

brith **ब्रिछ्** f. lamentation, wailing. **—barün^ü** **—बरंनू** f.inf. i.q. **brithun,** q.v. (K. 312, 510). *Cf.* **bath,** bel.

basmun **बस्मुन्** conj. 1 to reduce to ashes, consume (K. 740).

bath 3 **बठ्** m. (sg. dat. **batas** **बटस्**), a warrior, a soldier; a demon, esp. a demon messenger or apparitor of Yama (the god of the nether world) (L.V. 74). See **yĕm 1.**

būth 3 **बूथ्** m. (sg. dat. **būtas** **बूतस्**) (in Śaiva philosophy) one of the group of five *tattvas*, or factors, of which the apparent universe consists (Skt. *bhūta* or *mahābhūta*). They are, in Skt. *pṛthivī*, earth; *āp*, water; *agni*, fire; *vāyu*, atmosphere; and *ākāśa*, the sky. See the vocabulary of L.V. for further particulars (L.V. 77).

bātun **बातुन्** conj. 3 (of the sun) to shine forth (noted only in L.V. 16).

bath **बछ्** in **bath barün^ü** **बछ् बरंनू** f.inf. to utter distraught lamentations, to lament incoherently (K. 286 (*v.l.*), 291). Cf. **brith,** ab.

bôwur^u **बोवुरु**, see **wôwur^u.**

bŏy^icār **बॉयिचार्** m. the relationship of brother (or near relative), brotherhood, close kinship (K. 536, 898); brotherhood, kith and kin, those who are close blood relations (K. 897).

cucur^u **चुचुरु** in **sŏna-cucur^u,** p. 917*a*, l. 14, q.v.

cēdun **चेडुन्** or **cērun** **चेरुन्** conj. 1 to mount (e.g. a horse) (noted only in L.V. 14, 15).

chōr **छोर्** m. a waterfall (an old form of **chūl,** q.v.). **chōra-dār** **छोर-दार्** f. the stream of a waterfall, a torrent; **chōra-dārĕ karun** m.inf. to make (a person) in a torrent, to make him stream with blood, esp. to cause this by dragging him along the ground (as is done in a certain punishment).

caundan **चौन्दन्** f. (sg. dat. **caundani** **चौन्दनि**), a kind of altar (K. 923).

cōpath **चोपठ्** m. (sg. dat. **cōpatas** **चोपटस्**), N. of a certain game resembling backgammon, the *caupār* of India (K. 811, 936, 938).

cār **चार्**, in **cār-dah** **चार्-दह्**, for **cahār-dah** (q.v.), card. fourteen (Rām. 1083).

cērun **चेरुन्**, see **cēdun,** ab.

crāth **च्रॉठ्**, in **tsŏka-crāth,** p. 1067*a*, l. 10, q.v.

cūtī **चूटी**, in **wupar-cūtī,** p. 1132*b*, l. 32, q.v.

cyukūth^i **च्युकूठि** । **चतुः पार्श्वेषु** adv. on (all) four sides, all round, in every direction (K. 1018, 1036).

dād 2 **दाद्**. Another meaning of **dād dyun^u** is 'to cry for justice, make complaint' (K. 756). Add the

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following. '**dād hyon^{u}** दाद ह्यनु m.inf. to take vengeance (K. 377, 443),' and in l. 14, '**—wanun** —वनुन् m.inf. to cry for justice, make complaint (K. 996).'

död^{i} दांदि, in **död^{i} ogun** दांदि ओगुन् । दावानलः m. a forest conflagration (K. 256).

ḍöḍ^{i} डांडि. In the old Ksh. of L.V. 79, **ḍöḍ^{i}** is spelt **döḍ^{i}** दांडि.

ḍija-ḍija डिज-डिज. K. 109 has **ḍiji-ḍiji** instead of **ḍija-ḍija.**

ḍokh^{u} 1 डखु. Add at end of article '**—tsānun** —च़ानुन् m.inf. to hold up from below, support, prop up (K. 326, 331)'.

dal दल् m. a group, collection. Cf. **nāḍi-dal**, p. 622*b*, l. 5.

dān 5 दान् f. (sg. dat. **döñ^{u}** दांञु), a stream (of water or the like, as poured from, or into, a vessel) (noted only in L.V. 39, 40).

dēn 3 देन् f. (L.V. 38), i.q. **dēnu**, q.v.

ḍünḍ^{u} 1 डुंडु. A variant form of **ḍünḍ^{u} 1** appears in **wŏphar-ḍünj^{u}**, p. 1131*a*, l. 42. The word **ḍünj^{u}** is evidently a back-formation from **ḍanjĕ**, the sg. dat. of **ḍünḍ^{u}.**

ḍingun डिंगुन् conj. 3 to be wrapped in sleep, to be sound asleep (L.V. 78).

doñ^{u} दंञु adj. (f. **düñ^{u}** दंञू), fortunate, happy, rich, opulent (L.V. 27).

döñ^{u} दांञू. The word **döñ^{u}** (Skt. *dhanikā*) is used like our 'carat' to indicate the fineness of gold. See **sata-döñ^{u}**, p. 944*a*, l. 38, for particulars.

dār 4 दार्. In L.V. 74 this word is not confined to a thin stream of descending fluid, but is used for the flood of the ocean.

dör^{i} 2 दांरि (L.V. 33), i.q. **dörī 2**, q.v.

druw^{u} द्रुवु adj. (f. **druv^{u}** द्रुवू), firm, steady, immovable (L.V. 71).

dashĕ दश card. ten (L.V. 69). This is a word borrowed from Skt. The true Ksh. word is **dah,** q.v.

döy दांय् interj. in **bŏ-döy** बु-दांय्, I, good Sir! (L.V. 67).

dyēy ध्येय् m. the object of **dyān,** q.v., the object of religious meditation, that which is meditated upon (L.V. 59).

gēh गेह् or **gih** गिह् m. a house; household affairs, life as a householder, as opp. to an ascetic life (L.V. 55 *gēh*, 64 *gih*). **gēh bazun** गेह बज़ुन् m.inf. to be occupied in household affairs, to be a householder, as distinct from an ascetic (L.V. 32).

gaman गमन् m. the act of going. See **wūrdhwa-gaman.**

gond^{u} 4 गंडु m. a rhinoceros (L.V. 47).

guru गुरु m. i.q. **gŏr,** q.v. (L.V. 5, 65).

grāsun ग्रासुन् conj. 1 (1 p.p. **grôs^{u}** ग्रोसु), to swallow down, to devour in one mouthful (L.V. 22).

guth^{a}r गुथर् m. family, race, lineage (L.V. 15).

gaṭakh गटख् f. (sg. dat. **gaṭaki** गटकि), darkness; esp. spiritual darkness (L.V. 104).

gaṭun गटुन् conj. 1, an old form of **garun,** q.v. (L.V. 80).

gĕyĕ ग्यय, see **gĕv.**

hŏg^{a}r^{i} ह्वगरि, in **tsir^{i}-hŏg^{a}r^{i}**, p. 1079*a*, l. 21, q.v.

jasōdā जसोदा. The word '**jasōdā**' is borrowed from India. The true Ksh. form of the word is **yĕshōdā**, q.v.

kŏb^{u}r^{u} क्वब्रु. Add 'In **wūṭa-k°**, **kŏb^{u}r^{u}** is used met. for "a camel's hump" (p. 1159*b*, l. 47)'.

kūḍ^{u} कूँडु m. an earthen pot or pan, a cauldron, a vat (cf. **rangār^{i}-k°**, p. 838*a*, l. 42).

khōrī खांरी, in **ba-khōrī** ब-खांरी (= بخواری), contemptibly, meanly, basely (Rām. 1186).

kajāba कजाव كجاوه m. a camel-litter. Cf. **sērĕ-kajāba** सेर्य-कजाव, a pile of bricks so shaped, p. 930*a*, l. 27.

kana 4 कन. This word is also used with adverbs that are not interrogative, as in **yithay-kana,** in this very manner.

kāñ^{e}r काञर् or **kāñ^{u}r^{u}** काञ्रु f. a dim. of **kôn^{u} 1.** See **pana-k°**, p. 734*b*, l. 33, **s^{a}tra-k°**, p. 947*b*, l. 24, and **yōñĕ-k°**, p. 1201*a*, l. 8.

köts^{u} 5 कांचू or **kātsan 2** काच़न् f. in **yĕndra-k°**, p. 1199*a*, l. 24, q.v.

kātsan काच़न् f., see **köts^{u} 5.**

kyut^{u} क्युतु. On p. 502, l. 14, note the idiom **r^{o}t^{u} kyut^{u}** (p. 845*a*, l. 24), which is an adjective, meaning 'sometimes good and sometimes bad'.

larza लर्ज़ لرزه shaking, quaking, trembling (cf. **zuwa-l°**, p. 1236*b*, l. 47).

mahāganapath महागणपथ्. In Śiv. 1142, the word refers to Shiv (Śiva), and not to Ganēsh.

mahanyuw^{u} महन्युवु. In the sense of 'serving-man', **mahanyuw^{u}** often takes the form **mahönyuw^{u}** महांन्युवु. Cf. **sŏn^{i}-m°**, p. 924*b*, l. 36.

muñ^{e}run मुञरुन् or **muñĕrun** मुञरुन्, noted only in the phrases **ṭaka muñ^{e}rith** and **ṭaka muñĕrith,** see p. 992*a*, ll. 11 ff. The verb apparently means 'to half-close the eyes', cf. **muñ^{u}.**

phukh 2 फुख् f., in **wātal-phukh**, p. 1164*b*, l. 3, q.v.

pingan पिंगन् f. (sg. dat. **pingüñ^{u}** पिंगंञू), in **sŏna-pingan**, p. 917*a*, l. 48, q.v.

paparāy पपराय् f., in **tsūṭa-paparāy**, p. 1087*a*, l. 36, i.q. **paparāray,** q.v.

shūl^{u} शूलु or **shūr^{u}** शूरु, in **wūr^{u}-sh°**, see p. 1138*b*, ll. 45, 49.

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p. 4*a*, l. 18. Omit the words 'and that spel
followed in this dictionary'. As the work
typographical exigencies have often compe
abandon this rule, and to adopt the spelling
by कितु, rather than that indicated by क्युतु.
p. 6*a*, l. 34. Read 'बुद्धिहीनः'. p. 7*a*, l. 1
'cloud', add '(Śiv. 1249, 1300)'. p. 7*b*, l.
article **abāshun** is in wrong order. It shoul
line 6 of the same column. p. 8*a*, l. 6.
'*yōga*' add '(Śiv. 1060)'. p. 8*a*, l. 14.
additional meaning of **ȧch^{i} diñ^{ü}**, add 't
an eye, bestow sight (Śiv. 916, 936)'. p. 8*a*, ll.
After 'a sign with the eyes', add '(Śiv. 1
p. 8*b*, l. 33. After 'discovery' add '(Śiv.
p. 8*b*, l. 43. Read '**tōwarüñ^{ü}**'. p. 9*a*, l. 34.
'ازدھا' add 'or (Rām. 564, 913, 1073) **ȧch^{i}dar** अंछि
p. 12*a*, l. 29. Read '**-tôw^{u}**'. p. 13*a*, l. 21.
'**-kyāzi** -क्याज़ि adv. then why? (Śiv. 1652,
p. 13*b*, l. 6. For '-सूरु', read '-सूर्'. p. 14
After 'blood', add '(Rām. 213)'. p. 15*a*, l. 1
'**adōñ^{e}ru-y**'. p. 15*a*, l. 34. An optional s
odur^{u} is **od^{o}r^{u}** अंद्रु (Śiv. 1650). p. 15*b*, l.
as a further meaning of **adwaith**, 'the
monistic aspect, He who alone exists (Śiv. 5
1604).' p. 16*b*, l. 30. Read '(sg. dat. **ag^{a}na**
agnas अंग्नस् (Śiv. 124), abl. **ag^{a}na** अंगन
pl. nom. **ag^{a}n** अंगन्, and so on)'. So
l. 34, and the cross-reference on p. 17*a*,
l. 12. For '**agōr** अगोर्', read '**agōr**
775, 975) or **agūr** अगूर् (Śiv. 48, 329
l. 30. Add 'cf. **wahal**'. p. 18*a*, l. 12.
ōh-nöj^{ü}, cf. **wōnöj^{i}**. p. 18*a*, l. 25. Ad
meaning of **ahār karun**, 'to use as f
1119, 1524).' p. 18*b*, l. 1. An opti
oh^{u}ryund^{u} is **yohuryund^{u}**, q.v. p. 1
'**-tôw^{u}**'. p. 19*b*, l. 5. After 'time', add
uktsör)'. p. 19*b*, l. 13. Read '**-zünj^{ü}**
l. 28. Read 'ऑं'. p. 20*a*, l. 27. Fo
'**ȧk^{i}**'. p. 21*a*, l. 6. After '**ökhir**',
321, 628, etc.) **ökh^{ü}r^{ü}**'. p. 21*a*, l.
further meaning of **akahār**, 'a dan
stage (for dancing) (Śiv. 1456).' p. 21
'48', read '28'. p. 22*b*, l. 32. For '-t
read '**-thapi** -थपि'. p. 23*a*, l. 33. A
add '(Śiv. 1531)'. p. 25*b*, l. 30. Afte

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:hun', add '; **tal r°**, p. 996*a*, l. 21 .
:4. After 'anything', add '(cf. **thāla-**
l. 28; **thañi-r°**, p. 979*b*, l. 29)'. p. 852*a*,
er 'dipping', add '(cf. **thŏka rātsavith,**
,,25)'. p. 852*b*, l. 32. As an additional
l. dd '**wañi-r°**, p. 1129*a*, l. 14'.
ब्रह Read '**mŏlawan**'. p. 877*b*, l. 47, and
v. l. An optional spelling of **shikur**[u] 1 and 2
shi[u] शुकुर्. Cf. **zacĕ-sh°**, p. 1234*a*, l. 17.
l. 30. Read '**tsu-shākal**'. p. 884*b*, l. 5.
For **shāna wŏganán**[i] is wrongly placed.
spel come at the end of the article **shāna**
Re2. Add, as a reference, '(Rām. 1122).'
nce 23. After '**shērun**', add 'and **wūr**[u]**-sh°**
ing is**ūl**[u], p. 1138*b*, ll. 45, 49'. p. 899*a*, l. 29.
tune hole of this line, substitute 'Rām. 535
e play 1400), 545 (*shurāh sh°*, 1600), 885 (id.)'.
239*a*, l. Add, as a further reference, '**vitāla-sh°,**
ansitive 24.' p. 911*a*, l. 27. After 'eating', add
ministere **somb**[u], p. 1174*b*, l. 45'. p. 930*a*, l. 27.
251. In', add 'pyramid-shaped'. p. 935*b*, l. 10.
ntaining di -तंजू'. p. 939*a*, l. 50. Other examples of
Read **sarwa-wŏpakār** (p. 1131*b*, l. 40), q.v.,
472'**vyāpakh,** all pervading (Śiv. 115).
44 For '**i**', read '**ti**'. p. 961*b*, l. 30. For
a'. '**āy**'. p. 966*b*, l. 19. Read '**cīzuk**[u]'.
Rea 36. For '**ami**', read '**tami**'. p. 978*b*,
ow 'scandal.', add 'Cf. **bahāthāna**, p. 97*a*,
l. 3985*a*, l. 18. After 'full' add '(cf. **yēra-**
us '2*b*, l. 32)'. Id., l. 46. After '**tsith**[a]**r 1**',
3 **yēra-th°**, p. 1202*b*, l. 34'. p. 995*a*, l. 9.
4**ūr**[u]', read 'p. 1081*b*, l. 40'. p. 1000*a*,
6 '**ṭāri**', and in the next line, for '996',
'. p. 1032*b*, l. 10. Read 'चिद्रौणकः'.
ll. 33, 35. **Tatwen** and **tetwán** are
riant spellings of the same word. p. 1214*b*,
lternative spelling of **zai** is **zay 2,** q.v.